Friday, January 16, 1998

Today is the first day of the Masters Program. It is an auspicious day because it corresponds to the day on which Jetsun Chokyi Gyeltsen, the founder of Sera Je, passed away. It is good to begin this program on such an auspicious day. We are beginning the Masters Program which will go on over a long period of time and just as Lama Tsongkhapa says in one of his texts, to train one needs to hear many teachings, then one should reflect repeatedly on them, and then meditate on them. In this way one should dedicate all one’s energy to preserving the teachings of the Buddha.

In regard to listening or studying the teachings, there is an expression by the Kadampa lamas, who were meditator practitioners, that says “meditating without listening to teachings is like someone who tries to climb a rock face with his hands closed.” The actualization of this program is something very important because it was a wish of Lama Yeshe’s when he was still alive. Although it took some time to realize it now it has come about. Actually here in this place the Ornament, the Middle Way, and the Abhidharmakosha teachings have already taken place in the past. But now we are going to do them more elaborately and more extensively. This is because for this specific program there are many people from many countries and therefore it is very important. I would like to thank you for coming to this program from different places and from long distances. From my heart I wish to thank you and say welcome to all of you.

It is common that sometimes when people try to study, to do something well, problems, financial, physical, and so forth, happen but what is important is to confront and defeat these difficulties. We often talk about patience and in our case this is a good occasion to practice it. Patience is to be practiced when the conditions are present. What I am asking of you is that when problems arise that you fight them, challenge them, and go on with trying to realize that which you wish to accomplish.

I recently met Lama Zopa Rinpoche in India and had a chance to talk with him about the possibility of providing a diploma at the end of each subject. Rinpoche asked me to speak to the Gelugpa Society who could issue such a degree. I did so and it is likely that they will grant such a title to us when we pass the examinations. They will set up examinations which we will have to do to receive a title at the end of a particular subject. I want to mention some words about what this degree consists of so as to avoid confusion. In conversation I had with people from the Gelug Society, I mentioned that Westerners need this kind of degree and that it would be necessary to do these examinations in English and not in Tibetan. There would need to be written and oral examinations in English. They suggested that people receive the acharya (lobpon) degree. They said that it would be difficult to grant the geshe degree but they could consider granting the acharya degree.

From my side I hope that you complete the whole seven year program if possible. In the case that this is not possible people should at least commit themselves to finishing one subject, such as the first two years during which Abhisamayalamkara will be taught. At the end of it, there will be an examination and a title or degree will be given qualifying people to teach this subject. Just as in the case of the first subject, people can also just study the Middle Way or the Treasury of Knowledge. What is fundamental is that people finish at least one subject. It was also the wish of Lama Yeshe that whether one studies Abhisamayalamkara, Madhyamaka, or Abhidharmakosha that one research it well and then teach this subject so as to propagate the Dharma in other places.

Concerning the text which we will study, we will mostly deal with the Ornament for Clear Realization and, in addition, the Commentary Clarifying the Meaning by Haribhadra. Besides these two we will use an elaborate commentary by Gyeltsab Dharma Rinchen which is like a clear map showing the whole Ornament for Clear Realization. To start off the subject matter we should first know that when Buddha taught the Perfection of Wisdom he explicitly taught emptiness but, at the
same time, in a hidden way he taught all the practices of the stages of the path leading to enlightenment.

The meaning of the *Perfection of Wisdom Sutras* is condensed into eight clear realizations which are also called eight categories. These eight clear realizations are also explained in terms of seventy topics. These are the main topic of the *Perfection of Wisdom*. In this respect we should understand that there are two lists, or two ways, of looking at these eight: one is in terms of eight categories and the other is in terms of eight clear realizations. There is a reason for this. The reason is that when we count eight categories the eighth is the resultant truth body but when we count eight clear realizations, instead of being the resultant truth body, it is the resultant wisdom truth body. Why we [cannot] say that a truth body is a clear realization is because a truth body includes a body called the nature truth body which is not an exalted knower (this will be explained in more detail later on). The nature truth body is permanent and cannot be a clear realization. The other bodies, the enjoyment body and emanation body, are also not exalted knowers.

Right from the beginning the first of the eight categories which is the omniscient mind, or exalted knower of all aspects, is discussed. The first of the eight categories has ten topics which represents omniscient mind: the first is mind generation; the second precept or oral instruction; the third the limbs of definite discrimination which refer to the path of preparation; the forth is the support for achieving; the fifth is the referent/object of achievement; the sixth is the purpose, or object of intent, that which we are going to achieve as a result; the seventh is achievement through armor; the eighth is achievement through engaging; the ninth is achievement through accumulation; and the tenth is achievement through definite emergence. These are the ten topics representing omniscient mind or the exalted knower of all aspects. These can also be said to be the ten topics leading to omniscient mind. This is because when one goes through these topics one becomes able to understand omniscient mind, this is the meaning of representation, and it is through this that we see the real object. It is also said that they lead to omniscient mind because by realizing the ten topics we will be led to omniscient mind. So we can say that the ten topics lead to or represent omniscient mind. [There are cases of] an object representing a subject and a subject representing an object, this is a case of an object representing a subject.

If these ten were set out in order of cause and effect then precepts would have been the first followed by the others. However, the list is made in a different way since it begins with mind generation and goes on to precepts. However, now we can say that it should begin with precepts because whenever one does something one first receives instructions on how to do it and then one goes on to do the work. This means that with the help of oral instructions one goes on to develop renunciation (or definite emergence), the mind of enlightenment, and then correct view, the right understanding of emptiness. Only having received instructions on these can one develop them and then enter the path of accumulation which is the first of the five paths. This is in general how things happen. However, here for another reason, mind generation is the first of the ten topics. Mind generation is set out as the first topic because the subject belongs to the Great Vehicle and so one needs this motivation from the beginning. For this reason the text first explains the motivation and then what is to be meditated on and developed to become the Great Vehicle.

I have passed briefly on the transmission of the name of the text which indicates that I have received the oral transmission on the *Commentary Clarifying the Meaning* from other masters. Now we begin the actual text.

The first outline is the ‘Meaning of the title’ and the second the ‘Meaning of the text.’

1 Meaning of the title
2 Meaning of the text

1 Meaning of the title
A Actual
B Ancillaries

1A Actual
1 Translation of the title
2 Explanation of the title
Translation of the title

In the Indian language: Abhisamayalamkara-nama-prajnaparamita-upadesha-shastra-vriti.
In the Tibetan language: She rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan ce bya ba'i 'grel ba
In the English language: Commentary on the ‘Ornament for Clear Realization, A Treatise of Oral Instruction on the Perfection of Wisdom’

[The outline “the meaning of the title”] discusses the name of the text, why it is called so. The title comes first in the Indian language. It is presented so because in the past there were four languages, one of which was Sanskrit. We do not need to go through the four languages, but will go straight to the actual meaning.

Explanation of the title

The actual text is called Abhisamayalamkara-nama-prajnaparamita-upadesha-shastra-vriti. We will go through the Sanskrit words. Abhi alone can mean different things in different contexts but here together with the word samaya it means clear realization. Although there are various meanings of abhisamaya here clear realization has been chosen because this text explains the paths, the clear realizations, and how they should be developed. Because the text explains this, abhisamaya in this context means clear realization. Alamkara means ornament. Alamkara, or ornament, is of three kinds, the natural, the beautifying, and the clarifying. For instance, when a young girl has a beautiful shape this is said to be a natural ornament. The beautifying ornaments are earrings, bracelets, etc., anything that women wear to beautify the body. Then there is the third, the clarifying ornament, which refers to the fact that the young girl who has all these ornaments then needs a mirror to show how [beautiful] she is and whether something is missing or not. The mirror is an ornament clarifying or reflecting the previous two ornaments. We then have to relate these three ornaments which are illustrations, to the meaning of [the name alamkara]. The natural ornament is the three mothers, the extensive, middling, and brief Perfection of Wisdom Sutras. The beautifying ornament refers to the eight categories and the seventy topics. Then in this case the clarifying ornament refers to the text the Ornament for Clear Realization. In this way, there are the natural, beautifying, and clarifying ornaments. The text the Ornament for Clear Realization is said to be like a mirror in that it shows or reflects the whole meaning [of the Perfection of Wisdom] and makes trainees happy to have the previous two ornaments.

Then comes the word nama which means so-called or in English can be represented by the quotation marks at the beginning and end of a title. Then comes prajna, which is divided into two syllables. Pra has various meanings and can mean first, excellent, principal, and foremost. Jna means wisdom. Therefore, the combination of these two means exalted wisdom.

After this there is paramita which means gone beyond or transcended. When we put the meaning of prajna together with paramita it comes to means the perfection of wisdom. Why is the Ornament called perfection of wisdom? Because the Ornament contains the meaning of the Perfection of Wisdom; it contains the eight categories and seventy topics. Explained in another way, it is called perfection of wisdom because it presents the resultant perfection of wisdom. There are different types of perfection of wisdom, one being the resultant perfection of wisdom. This is contained in the Ornament.

Upadesha is the next word, it means oral instruction. The word upa literally means close, near, or secondary. Desha means seeing something clearly, seeing an object. So when the meaning is gathered together upadesha means oral instruction. With the help of someone else we can see things clearly; in this case, the object is the different types of practice, this is what is to be seen.

Then shastra means treatise. We call it treatise because it is a pure speech possessing two excellent qualities: it cures from the illness of the afflictions and protects us from the two fears, that of abiding in cyclic existence and that of remaining in solitary peace for a long time. This treatise helps us to be free from affliction and protects us from the two fears. The syllable by itself tra means to liberate or to protect. Together the two syllables of shastra mean a method or
instrument which provides security. By meditating on the treatise one becomes free from cyclic existence and remaining for a long time in solitary peace, the two fears.

In the text by Haribhadra it then says *vriti*; in brief this means commentary.

What we have done here is a straight translation according to the order of the Sanskrit words. There are different types of translation, one of which is called literally a reversed translation. This is without depending on the order of Sanskrit words to put them in an order in which one can understand them in one’s own language. This is another way of doing the translation of the meaning. The translation [of the title into English as] *Commentary on the ‘Ornament for Clear Realization, A Treatise of Oral Instruction on the Perfection of Wisdom’* is a reversed translation.

We have finished the meaning of the title. In the commentary by Gyeltsab Je it talks about the meaning of the title, etc. just as we have done. Maybe in the future this text can also be translated into English.

1B Ancillaries
1 Enumeration of the parts
2 Translator’s homage

1B1 Enumeration of the parts

First part.

Why we talk about part is because Sanskrit texts consist of part (*bam-po*). *Bampo* or part is a great number of stanzas put together. The *Commentary Clarifying the Meaning* has five parts. There is a system of counting one part as three hundred stanzas. This means the *Commentary Clarifying the Meaning* has 1500 stanzas which is divided in five parts consisting of 300 verses each. Then there is a second way of counting in which it is said that twenty-five verses are one part (*bampo*). The *Heart Sutra*, the condensed *Perfection of Wisdom*, has twenty-five verses and is one part. People have used this system of dividing texts into parts to show that in terms of the contents of the text there are no additions or omissions to the text.

1B2 Translator’s homage

Homage to all buddhas and bodhisattvas.

This homage is paid here because translators of the past had to abide by a rule made by a Tibetan king. This rule was that whenever a text was translated the homage was to reveal the subject matter of the text. If the subject of a text is the sutras, or discourses, homage is to be paid to the buddhas and bodhisattvas. If the subject is phenomenology, the science of phenomena, homage is to be paid to Manjushri. If the subject is vinaya homage is paid to the all-knowing, the omniscient.

The subject matter of the *Ornament* is concentration so homage is made to the buddhas and bodhisattvas. This shows that the buddhas and bodhisattvas are those who possess concentration and that we too have to meditate a lot.

Monday afternoon class, January 19, 1998

We have already covered the following outlines:
1 Meaning of the title
   This is divided into:
   1A Actual
   1B Ancillaries

‘Actual’ is divided into:
1A1 Translation of the title
1A2 Explanation of the title
Reverently I pay homage to the Perfection of Wisdom in order to thoroughly reveal the stanzas of its ornament as being an ornament of all.

First we need to understand to whom the author is prostrating. We need to identify the object of the homage. Here there are three, the scriptural perfection of wisdom, path perfection of wisdom, and resultant perfection of wisdom. These are the three objects to which homage is paid.

Then it is important to know why homage is paid. The reason for this is that the Ornament is an ornament of the three mothers, the extensive, middling and brief. Therefore, the three mothers are an object of worship. Since the Ornament is so important and valuable Haribhadra composed his Commentary Clarifying the Meaning.

The words ‘thoroughly reveal’ show that Haribhadra pays homage before explaining the stanzas of the Ornament. In this way, he promises to compose the text. Here the promise is also made for an important reason, it is because Haribhadra wants to complete the work. This is natural because whenever someone promises to do something they generally try to fulfill their words. Haribhadra has two purposes for making the expression of worship, one is temporal and one is ultimate. The temporal purpose is to finish composing his text while the ultimate purpose is to attain the omniscient state. There is a scriptural citation that says that speech should be related to a purpose; this means that a statement has a purpose. In this case the statement refers to the Commentary Clarifying the Meaning. There are four important factors, one is that it has a subject, two that there is a purpose, the third is the purpose of the purpose, and the fourth is the relationship. In this case, the subject, the first of the four factors is the three mothers and the Ornament. These are the subjects to be explained by Haribhadra’s commentary. The second, the purpose, is to make people understand that the Ornament is an ornament of the three mothers, the extensive, middle, and brief. This is to be realized by relying on Haribhadra’s commentary. The third factor, the purpose of the purpose, also called the essential or ultimate purpose, is that by composing this text one will eventually attain high status, definite goodness, and the state of omniscience. The fourth factor is the relationship. With respect to the three previous factors we need to understand that the essential purpose is related to the purpose and the purpose is related to the subject. The relationship shows how these three factors are related to each other in a logical way. The essential purpose is related to the purpose in a causal relationship. To clarify this causal relationship: the result, smoke in the kitchen, and the fire, the cause, exist in a causal relationship. Smoke arises through a causal process in that it arises from the fire; without the fire there would not be any smoke. This is called a causal relationship.

There is another type of relationship between the purpose and the subject; it is a natural relationship. To make this relationship clear we can take the example of a cup which is impermanent. The cup is a particularity of impermanence, it is not the generality, impermanence. The cup’s impermanence and impermanence itself are one entity. The cup’s impermanence and
impermanence are one entity. Without the existence of impermanence, the generality, the cup, a particularity, could not be impermanent. We, for instance, are born from our mother’s womb, we are naturally impermanent because we are related to the impermanence which is a generality. This means that as soon as we are born we are naturally transitory, we have a transitory nature right from the beginning of our existence. We do not need to depend on external objects to have this transitory nature, we are just naturally transitory. This will come again in Collected Topics.

When discussing the object to which we pay homage in Ornament of Essential Explanation it talks about how the Triple Gem is related to the three perfections of wisdom. There is the Buddha Gem who is included in the resultant perfection of wisdom. The buddha himself is the resultant perfection of wisdom. There is a Dharma refuge, Dharma Gem, which is included in the path perfection of wisdom, which is the path perfection of wisdom. The arya sangha, the third refuge object, are those beings who have put the Dharma Gem into practice correctly. In this way, by way of this homage one is actually taking refuge in the three refuge objects, the Triple Gem.

In brief, we need to have a strong belief or trust in the Triple Gem that they have the complete ability to protect us from suffering and that they can save us from the two fears. With this belief and understanding one should take refuge in the Triple Gem from the depths of one’s heart. As is usually said, the Triple Gem have the ability or power to protect and save us from sufferings. With respect to their ability to help us we should take them as a refuge in order to become free of suffering and fear. The practice of taking refuge is very necessary and important even in our day to day life, not only when we are going to compose a text. Before we do any Dharma practice or any virtuous activities it is good to take refuge. In order to make this clear Haribhadra makes this expression of worship to the Triple Gem and the perfection of wisdom. There is a sutra which says any white action, positive activity, should be preceded by making offerings to the victors. There is a connection between what the sutra says and the subject here. Especially in our case where we will be studying profoundly we need to take refuge. We should know that in order to have success in our studies we should generate three wisdoms, the wisdom arising from hearing, the wisdom arising from reflection, and the wisdom arising from meditation. This means that we first need to listen to teachings, then we need to reflect on what we have heard, and then we need to meditate on the meaning. When we are in the process of generating these wisdoms there comes a moment in which we generate them. When we generate the wisdoms arisen from hearing and reflecting we enter the path of accumulation. Through listening and reflecting on the teachings we accumulate merit, so these belong to the path of accumulation. The path of accumulation is the clear realization of dharma, here dharma means the accumulation of lots of merit. But besides this merit one needs the wisdom arisen from hearing and the wisdom arisen reflecting. These together become the path of accumulation.

When we develop the wisdom arisen from meditation we are on the path of preparation, the second path. The path of preparation is defined as a clear realization of the meaning. This definition corresponds to the wisdom arisen from meditation, one meditates and realizes the meaning, for example the meaning generality of emptiness. One hears teachings on it, meditates on it, and realizes it by way of a meaning generality. This is the clear realization of the meaning.

The path of seeing is a clear realization of the truth. This means at this level one clearly realizes the object without a meaning generality, rather one sees the object directly. The realization is direct, for example, the direct realization of emptiness. When we posit the definition of the path of seeing as the clear realization of the truth, the truth is the reality of an object.

The fourth path is the path of meditation which is defined as a subsequent clear realization of any reality that has already been realized before. This means that having already realized something, one subsequently continues to meditate on it.

Then there is the fifth path, that of no more learning, its name shows its meaning. It means that it is a state in which one has completely finished training or learning. When this state is reached the path of no-more-learning is attained.

We will go through things slowly to make sure that we do it well, like walking on both feet, or like a turtle.
2A2  Proving that [Haribhadra] is suitable to compose the commentary
This is divided into:
A  Proving that [Haribhadra] possessed the outer condition: the oral instructions of virtuous friends
B  Proving that [Haribhadra] possessed the inner condition: the wisdom which realizes the meaning of the treatise
C  Thereby [Haribhadra] is suitable to compose the commentary

2A2A  Proving that [Haribhadra] possessed the outer condition: the oral instructions of virtuous friends

1  The way Arya Asanga thoroughly explained [the Perfection of Wisdom]
2  The way Vasubandhu unraveled [the Perfection of Wisdom]
3  The way Arya [Vimuktisena] revealed [the Perfection of Wisdom]
4  The way Venerable Vimuktisena thoroughly explained [the Perfection of Wisdom]

2A2A-1  The way Arya Asanga thoroughly explained [the Perfection of Wisdom]

Yearning for migrators, he yearned deeply. Arya Asanga, himself a refuge, having listened to the Invincible Protector, thoroughly explained the great treatise.

‘Just as Arya Asanga himself a refuge listened’ shows that Asanga listened to the teachings of the Invincible Protector who is Maitreya. This should have been mentioned before in the last class but we skipped over it. Arya Asanga meditated a lot in order to understand the meaning of the sutra but was unable to understand it. In order to do so he needed to depend upon the help of Maitreya. He listened to the oral transmission and the teachings from Maitreya and then realized the meaning. In order to receive the help of Maitreya he had to undergo a period of retreat to achieve a vision of Maitreya. He spent three years meditating upon Maitreya in a cave alone. He put much effort into it but did not receive a vision of Maitreya. He eventually got tired of meditating and left the cave. On leaving his meditation cave Asanga met a man who was trying to make a huge iron rod into a small needle by rubbing it. Arya Asanga asked him what he was doing. The man responded saying that he was trying to make a needle. Asanga upon receiving this answer was quite amazed to think that someone would try to make a huge iron rod into a needle and decided that he needed to make more effort. He returned to his cave and again meditated for three years. But even during these three years he did not receive a vision of Maitreya and, tired, left the cave once again. He then saw that there was a bird’s nest above the rock entrance to his cage. By its coming and going the wings of the pigeon who lived in the nest had worn away the rock next to the nest. When Arya Asanga saw that this could happen he thought to himself that if even a rock can be worn away by the touch of a feather he should try again. Once again he did three years of meditation but again tired left the cave. This time upon leaving his cave he saw a big rock near his cave upon which a pool of water had formed. This water came from water dripping slowly from above the entrance to his cave which had worn such a large hole into the rock that it could now hold a pool of water. Again by seeing this amazing sight he said to himself that if this were possible then why is not possible to see Maitreya. Nine years had passed by then but again he returned to his cave for another three years. Also during this fourth period of three years he meditated with great effort but did not have a vision. Tired, he left the cave thinking definitely not to return.

On leaving the cave Asanga came across an old female dog, sick and dying, her left leg rotting and covered with maggots that were eating her flesh. Asanga was shocked and felt great compassion for the dog. Asanga generated intense compassion wishing to help the bitch to become free from the suffering caused by the maggots. But he also had to consider how to help the maggots so that they would not die. To save the life of the maggots he cut a piece of flesh from his leg and put it on the ground. It would have been easy to pick up the maggots with his fingers but he would have hurt them so he thought to pick them up one by one with his tongue. To overcome his nausea he closed his eyes and bent down to lick up the maggots. However as he did not touch anything with his tongue he opened his eyes and their saw Maitreya standing directly before him. At the moment of seeing Maitreya Asanga cried out, “You are lacking in compassion. I have been trying to see you for a long time but you did not appear.” Maitreya explained that it was not because he lacked compassion but that Asanga had been obscured by his karma. From
Maitreya’s side he had been with Asanga right from the beginning of his meditation. Maitreya said that if Asanga did not believe him to have a look at my robe which was stained by Asanga’s spit. Maitreya said that Asanga should take him on his shoulders and walk into town and when meeting people ask them whether they could see anything. Asanga did so but almost everyone said that they did not see anything on his back. No one could say they saw anything except one old woman who said that she could see a big leg of meat. Maitreya told Asanga that no one could see him due to their karmic obscurations, only the old woman who had less karmic obscurations was able to see the meat.

Maitreya then told Asanga to take hold of his upper robe and took him to the Joyous Land. Here Maitreya gave him teachings for one morning in terms of the time of the gods, but in terms of human time Asanga passed fifty years in the Joyous Land. During these fifty years Asanga listened to Maitreya’s teachings. When returning Maitreya gave him five texts to take with him, one of which was the Ornament. Another was Sutra-alamkara, the Madhyanta-vibhanga, the Dharma-dhatu-vibhanga, and Uttaratantra, which talks about the potential of the mind. These five texts were given as presents by Maitreya to Asanga. Asanga returned to this world with these five texts and gave commentaries on them.

The lineage of the oral transmissions is that they came from Asanga to Vasubandhu, who in turn taught Arya Vimuktisena, then to Venerable Vimuktisena, and down to many other great scholars. Then the teachings came down to Haribhadra.

‘Yearning for migrants, he yearned deeply’ means that Asanga desired to help migrating beings. There are five types of migrating beings, hell beings, hungry ghosts, animals, human beings, and gods. These beings are circling in cyclic existence. They are called migrating beings because due to karma and afflictions they continue to circle or migrate from one realm to another.

The word ‘yearning,’ although it can mean attachment here it does not mean being attached to beings but refers to compassion in general. When it says ‘he yearned deeply’ it shows the specific compassion that Asanga generated as explained above in reference to the female dog.

‘Arya Asanga’ refers to Asanga. Arya in English can be translated as superior being and indicates one who has gone above or transcended the ordinary level of beings such as ourselves. The name Asanga is in Sanskrit and means ‘without obstruction.’ A in Sanskrit is a negation particle/prefix that means ‘without’ or ‘free from,’ while sanga means obstruction or obstacle. This is additional commentary not present in the text.

Arya Asanga is a refuge for all the miserable migrating beings. To help others he received teachings from Maitreya and then performed this work of composing the treatise. ‘Having listened to the Invincible Protector, thoroughly explained the great treatise’ - here the great treatise refers to the whole literature on the three mothers, the extensive, middling, and brief. When we say that Asanga thoroughly explained it refers to a commentary he wrote on the Twenty Thousand Stanza Perfection of Wisdom, the middle Perfection of Wisdom. That this commentary is on the Twenty Thousand Stanza Perfection of Wisdom is questionable. The middling Perfection of Wisdom is usually said to be a pile of a twenty thousand stanzas but it actually has twenty-five thousand. The extensive pile actually has a hundred thousand stanzas. The brief Perfection of Wisdom has eight thousand stanzas. These three piles are called the three mothers, they have one hundred thousand, twenty or twenty-five thousand, and eight thousand stanzas respectively.

Asanga received teachings and commentaries directly from Maitreya and is therefore a suitable person to compose a commentary on the Perfection of Wisdom. In fact it was in this way that he was authorized to compose his commentary called the Thorough Explanation. When we say that he was the right person to make this commentary this is from the point of view of his being the right person to expound [the Perfection of Wisdom] according to the Chittamatra school. Asanga is said to be the great classifier of the Chittamatra school. Literally he is said to be the right one to clarify,
or open, the track of the chariot of the Chittamattra. The Chittamattra has specific assertions concerning three characteristics and he explained them saying that other powered phenomena and thoroughly established phenomena are truly existent while imaginary phenomena do not truly exist. Asanga is said to be someone who clarified this system but he also clarified the Madhyamika system on the basis of Uttaratantra.

2A2A-2 The way Vasubandhu unraveled

Vasubandhu, a friend benefiting migrators, taking his belief as foremost, thoroughly unraveled through fully relying on objects of knowledge as being internal.

Saying that Vasubandhu unraveled refers to the fact that he unraveled the medium Perfection of Wisdom, that of twenty-five thousand stanzas. In this scriptural commentary he explained that all phenomena such as forms, sounds, odors, and so forth, are the entity of the mind. He explained the middle Perfection of Wisdom in this way saying that everything is of the entity of mind.

‘Taking his belief as foremost’ refers to the fact that Vasubandhu explained that non-duality is truly existent. This means that he took the Chittamattra position and explained how this non-duality is truly existent. ‘Taking his belief as foremost’ shows that Vasubandhu took the Chittamattra view as foremost; however, this does not mean that the Perfection of Wisdom is actually to be understood like this. The real meaning of the Perfection of Wisdom is that of the view that is free from the two extremes, that of the Middle Way. But Vasubandhu takes the Chittamattra view as foremost and explains the Perfection of Wisdom from this point of view.

‘Friend benefiting migrators’ shows that Vasubandhu was someone who helped others. It is said that Vasubandhu was an amazing being in that he was able to recite 999 volumes of scriptures by heart. Here it is good to mention that in the early part of his life Vasubandhu propounded the tenets of the Vaibhashikas. When he composed the Abhidharmakosha he did so from the point of view of the Vaibhashika school. But when in the ninth chapter of the Abhidharmakosha he left the Vaibhashika point of view and explained things according to the Sautantrika tenets. He then went on to study the treatises of Maitreya and came to hold the views of the Chittamattra school. After becoming a Chittamattra he composed eight texts called ?Takarana.

2A2A-3 The way [Vimuktisena] revealed

Also, he who is called Vimuktisena, who is included among the superiors, having seen that done by [Vasubandhu] as not done [in accordance with the accepted view], revealed with a mind abiding in the middle way.

This stanza signifies that Arya Vimuktisena explained that the commentary by Vasubandhu was not correct and composed his own commentary in accordance with the Middle Way school. Arya Vimuktisena composed a commentary that combined the Ornament and the Twenty Thousand Stanza Perfection of Wisdom called the Light for the Twenty Thousand Stanza Perfection of Wisdom. Asanga and Vasubandhu only composed commentaries based on the Perfection of Wisdom sutras and not based on the Ornament.

There are twenty-one commentaries composed by Indian pandits on the Ornament. These twenty-one commentaries are divided into two groups, twelve are based on a combination of the Sutra and the Ornament and nine are based solely on the Ornament. The commentary by Vimuktisena called the Light for the Twenty Thousand Stanzas is included among the twelve. I will explain this in more detail later on.

2A2A-4 The way Venerable Vimuktisena thoroughly explained

While abiding on the ground of faith the Vimuktisena after him, not finding [complete presentations in] all the treatises, made a thorough explanation in accordance with his own [findings].
It is said that Venerable Vimuktisena was a person who was on the path of accumulation and for this reason the text says ‘abiding on the ground of faith,’ [this being another name for the path of accumulation].

‘After him’ indicates that Venerable Vimuktisena also composed a commentary on the *Perfection of Wisdom* in combination with the *Ornament*. It is said that Venerable Vimuktisena composed a commentary on the *Sutra* combined with the *Ornament* but without finding the meaning of all the words of the *Sutra*. He composed a commentary according to what he had understood. Although he had not found the meaning of all the words he composed a commentary in accordance with his understanding. He composed this commentary not to increase his pride but to improve his intelligence. Some of the points which indicate how Venerable Vimuktisena did not find the meaning of the words of the *Sutra* are mentioned under certain topics such as mind generation, the path of preparation, and the twenty sangha. Venerable Vimuktisena composed a commentary called Thorough Commentary because it thoroughly comments on the middling *Perfection of Wisdom* sutra.

In this way, we understand that these four masters, these scholars, each composed their own commentary on the *Perfection of Wisdom* sutras.

It is amazing that although three of these scholars did not attain a complete understanding of the *Sutra*, Haribhadra did so. Asanga did not find the right meaning of the *Sutra* because his explanation was made from the point of view of the Chittamatra school. Vasubandhu and Venerable Vimuktisena did not find all the meanings of the words of the *Sutra* due to having limited intelligence. On the contrary, Arya Vimuktisena did find the meanings of all the words.

2A2B Proving that [Haribhadra] possessed the inner condition: the wisdom which realizes the meanings of the treatise

Likewise, other scholars elucidated [the word meaning of the *Perfection of Wisdom*]. Only some found [the full meaning] of the treatises. It is amazing that I found it likewise.

We have already gone through the meaning of the stanza but mainly it shows that Haribhadra recognizes that he is fortunate to have found the meaning of the *Sutras* which was not found by others. This is what is amazing. Haribhadra says that although he too composed a commentary there is no fault of repetition. The fact of his making a commentary is not redundant with respect to other commentaries.

2A2C Thereby [Haribhadra] is suitable to compose the commentary

Very difficult to find by [scholars] like them what this profound path is like, found through the power of the [blessing of] Buddha - is suitable to be analyzed by scholars.

‘Found through the power of the [blessing of] the Buddha’ refers to Maitreya. Haribhadra had a direct vision of Maitreya and through receiving his teachings and blessings he was able to compose this commentary.

In order to compose a treatise one needs to have specific conditions. The first is to have received the oral transmission or oral instruction from one’s spiritual teacher; this is considered to be an outer condition. The second condition is an inner one; it is to have the wisdom realizing the meaning of the treatises. The third condition is to have had a vision of one’s meditational deity and to have received permission from the deity to compose the text. Haribhadra had all these three conditions. The outer condition is present because Haribhadra received the oral transmission from the four former masters. He has the inner condition because he has the wisdom realizing the meaning of all the texts. Thirdly, he had received a vision of Maitreya and had received permission from him to compose the text.

While Haribhadra had received the transmission from all of them he had not received it from them directly. He had received it through receiving the transmission passed down through other lamas. Haribhadra’s principal master was a great scholar, Shantarakshita, who is also called
Nangnamdze (Excellently Radiating Light). Haribhadra lived together with this master for seventeen years.

In the outline it says ‘Haribhadra is suitable to compose the commentary.’ Here commentary refers to Commentary Clarifying the Meaning. This commentary is made only on the basis of the Ornament, it is not based on the Perfection of Wisdom sutras. Therefore, in this commentary there are not found the words of the Sutras. It discusses the eight categories and the seventy topics which are the subject of both the sutras and the Ornament.

2A3 Subduing pride and the reason for generating delight

Although not the object of my experience in all ways, because it accords with achieving merit, I generated delight [in composing this commentary] as I desire to benefit myself and others.

Haribhadra says that he composed this commentary not out of his own ability but only because he received the oral transmission from Buddha Maitreya. Haribhadra says that although everything came from Maitreya he delights in making this commentary. He has composed this commentary to make positive imprints on his own mind and as notes for himself. In addition, he has done so with the hope that it will be of help to coming generations who are the right vessel for the Mahayana path. This commentary was composed to be of service to coming practitioners of the Mahayana path who will need to practice the six perfections, generosity and so forth. They will need a basis to do so, this basis is his commentary. For example, we ourselves are sentient beings training in the path toward the omniscient state. To achieve this goal we have to purify negativities and accumulate merit.

With this we have finished the preliminary part of the text. Now I will elaborate on the twenty-one commentaries.

Included among the twelve commentaries composed on the basis of a combination of sutra and the Ornament are four related to the middling sutra, the Twenty Thousand Stanza Perfection of Wisdom Sutra. Three of the remaining eight commentaries were composed on the basis of the brief sutra, the Eight Thousand Stanza Perfection of Wisdom Sutra. Three of the remaining five commentaries were composed on the basis of the Compendium of Sutra. One of the two remaining commentaries was composed on the basis of three sutras: the Hundred Thousand Stanza Perfection of Wisdom Sutra, the Twenty Thousand Stanza Perfection of Wisdom Sutra, and Eighty Thousand Stanza Perfection of Wisdom Sutra.

There are four scholars who composed commentaries on a combination of the Ornament and the Twenty Thousand Stanza Perfection of Wisdom Sutra, these are Haribhadra, Arya Vimuktisena, Venerable Vimuktisena, and Shantipa. In terms of the three composed on the basis of the Eight Thousand Stanza Perfection of Wisdom Sutra they were written by Haribhadra, Shantipa, and Abhyakara.

Tuesday afternoon class, January 20, 1998

The name of these twenty-one commentaries comes from the Ocean Playground of the Lord of the Nagas (rol-tso). This morning I mentioned that twelve commentaries were written on the basis of unifying the Sutra and the Ornament and nine without doing so. The meaning of this is that when the commentary has quotations from the Sutra and quotations from the Ornament then this commentary can be said to be one composed on the combination of the two. Although the Commentary Clarifying the Meaning has some quotations from the Sutra but it is not a combination of Sutra and the Ornament. What is required is that there has to be a block of meaning from both the Sutra and the Ornament. We are dealing with one of the twenty-one commentaries, that by Haribhadra. It is considered to be the best because it contains the meaning in few words.
2B Positing the explanation itself
This is divided into three:
1 Expression of worship
2 Having revealed to persons of faith in the extensive, to explain
3 Explaining other summarized meanings

2B1 Expression of worship
This outline shows that the object to whom we express worship is the three exalted knowers.

2B2 Having revealed to persons of faith in the extensive, to explain
This outline deals with the explanation of the eight categories to those who would like to have an extensive explanation.

2B3 Explaining other summarized meanings
This has many divisions one of which is into six: the three exalted knowers are counted as one unit, the four trainings as one unit, and the resultant truth body which is one. Another is to explain the same subject in three divisions: the three exalted knowers being counted as one, the four trainings as one, and the resultant truth body as one.

I am telling you this now to give you some understanding of these three outlines right from the beginning.

2B1 Expression of worship
This is divided into three:
A Making a connection
B Root text
C Commentary

2B1A Making a connection
A connection is often made between different sections of the text. There are many of these in the Commentary Clarifying the Meaning. For example, the present section:

Arya Maitreya thoroughly presents himself as one who accords with holy conduct. By means of his exalted wisdom of individual analysis, he came to understand that the principal cause of attaining all goodness is very lucid faith in the subject of the Perfection of Wisdom. In order for others to generate very lucid faith and engage Bhagavati—the source of unsurpassable and unfathomable precious qualities—shortly, at first, he pays homage to the mother with the preceding [stanza], expressing her excellent qualities just as they are.

Maitreya makes this homage at the beginning of composing the Ornament to show that he performs activities just as do other buddhas. Making this offering of worship fulfills his own purpose and fulfills the scope of others by causing them to generate irreversible faith. This outline 2B1A is just one paragraph but this is a subject that is discussed in great detail. There is a text called the ?Scriptures about Maitreya in which there is a lot of discussion concerning whether the Maitreya who composed the Ornament is a buddha or a bodhisattva and so forth. There are many scholars, for example, one from Drepung Losel Ling known as Panchen Sonam Trakpa who said that this Maitreya is a bodhisattva. On the other hand, Jetsun Chokyi Gyeltsen, the founder of Sera Je Monastery, said that this Maitreya is a buddha. He says that although on a higher level Maitreya is actually a buddha, on an ordinary level he manifested as a bodhisattva. In brief, Maitreya is a buddha who is an emanation body through birth.

Question: Is there a difference between the usual Maitreya and the one composing this text?
Reply: Different scholars have different interpretations concerning this. For our needs, it does not matter whether Maitreya is a buddha or a bodhisattva.
Maitreya expressed worship to the three exalted knowers before composing his text, the Ornament. In this outline it mentions that the principal cause of attaining all goodness is very lucid faith in the subject of the Perfection of Wisdom. These three exalted knowers are the three mothers while the four superior beings are the four sons: these are the aryā hearer, aryā solitary realizer, aryā bodhisattva, and aryā buddha. The three exalted knowers are called mothers because they give birth to these four sons.

Here we need to begin to talk about the trainee intent upon the Ornament. The trainee or disciple who is intent upon the Ornament is of two types, those with sharp faculties and those with dull faculties. As there are these two types of trainee intent upon the Ornament we need to understand the different ways in which they develop faith in the three exalted knowers. A trainee with sharp faculties does not generate lucid faith just by hearing the expression of worship but does so only after careful analysis. Those of dull faith on the other hand develop faith just by hearing the offering of worship.

The exalted knowers are:
- the knower of bases
- the knower of paths
- the exalted knower of all aspects

These three exalted knowers have their own specific functions. The knower of bases has the function to lead hearers and solitary realizers to their goal, the pacification of all sufferings. The knower of paths leads bodhisattvas to their goal, that of accomplishing the welfare of the three levels of beings: the hearers, solitary realizers, and bodhisattvas. The knower of all aspects, omniscient mind, the aryā buddha, compassionately turns the wheel of Dharma.

The Commentary Clarifying the Meaning says ‘shortly, at first, he pays homage to the mother’: he pays homage to the three mothers who give birth to the four sons. By expressing the qualities of the three exalted knowers one can generate lucid faith as a consequence of which one aspires to practice. One first hears the excellent qualities of the mother, then one generates lucid faith and respect, followed by developing aspiration or a willingness to practice. To have lucid faith in the three knowers is the cause of achieving supreme goodness, the state of omniscient mind.

In terms of making a connection, the connection is made by expressing this particular section of the text which connects the promise to compose the text with the expression of worship. Maitreya sets out his plan to compose the text and then expresses worship.

We should realize the meaning of the subject, the three exalted knowers, with a valid cognition. We should understand what they are. Maitreya with his valid cognition has realized the three exalted knowers. The valid cognition of Maitreya, the exalted wisdom of individual analysis, realizes that faith in the three knowers leads one to the omniscient state. Before I said that Maitreya expresses worship for his own welfare and that of others, but this is disputed by people who say that Maitreya does not do anything for his own welfare. One Sakya Pandit, Rong Tikpa, said that Maitreya does not pay homage to the three mothers who give birth to the four sons. By expressing the qualities of the three exalted knowers one can generate lucid faith as a consequence of which one aspires to practice. One first hears the excellent qualities of the mother, then one generates lucid faith and respect, followed by developing aspiration or a willingness to practice. To have lucid faith in the three knowers is the cause of achieving supreme goodness, the state of omniscient mind.

In order to accomplish the purpose of self one must attain the truth body. Without attaining the truth body one cannot achieve one’s own welfare. If one did not achieve the truth body one would risk staying in solitary peace for a long time. If one were to remain in solitary peace for a long time then one would still have to go on to generate conventional bodhichitta. The conclusion is that Maitreya does have a personal purpose which is to attain the truth body.
The truth body is attained for one’s own welfare but the form body is attained in order to accomplish others’ welfare. In brief, we can say that the meaning of making the offering of worship to the three exalted knowers is to generate lucid faith. To generate faith is fundamental. In fact, faith is likened to a mother. Conventionally a mother is necessary for the existence of the child, in the same way without faith in the mothers, the exalted knowers, there would be no aspiration to work for the welfare of sentient beings. Faith is necessary and precedes all. One should first have faith in the three Perfection of Wisdoms, the scriptural, path, and resultant. Having this faith one develops aspiration and listens to teachings, then reflects on them. In this way, the various wisdoms arise. If there is no faith there is no way to progress in one’s own practice. By the way, one should also have irreversible faith in the Buddha Gem, the resultant Perfection of Wisdom; in the Dharma Gem, the path perfection of wisdom; and in the aryasangha, the Sangha Gem, who follow that path. One needs sincere faith in the Triple Gem in order to succeed in one’s practice. The Dharma refuge is the Dharma which is included in, or is, the three exalted knowers. The topic of faith comes again in more detail when we talk about the five objects.

It is important to know that only by practicing the path can one attain enlightenment. All the buddhas of the past, present, and future have, are, or will attain enlightenment by practicing the path. Faith is like belief or trust in something. The process of faith followed by aspiration followed by sequential practice is similar to the explanation given on calm abiding in which it is said that first one should develop faith in the excellent qualities of calm abiding. With this faith one then aspires to develop these qualities. Then one applies effort to develop them. On the basis of faith and aspiration one puts effort into actualizing calm abiding which then generates physical and mental suppleness. These come about based on faith, aspiration, and effort. In fact this process is something very similar to our daily life experience. For example, when we look at a farmer we can see how these sequential steps take place. First he has faith or belief in the benefits of cultivating his land. With this he naturally aspires to realize a harvest, he then puts effort into actualizing it by getting all the necessities together, the ox, plow, and so forth. In this way he will reap the result of crops, fruit, etc. which he can then sell. Also business people do the same. First they develop interest, faith, or belief in their business. Then this gives rise to aspiration which gives rise to putting effort into actualizing the business and making it successful. Similarly, we too first hear about the three exalted knowers and so forth, then we develop faith in them, then we aspire to achieve the wisdom truth body, etc. then we put effort into meditating and practicing the six perfections, generosity and so forth, and eventually in this way we attain enlightenment.

2B1B Root text
This is divided into
1. Meaning of the words
2. Settling disputes

Some of the outlines are missing from the translation of the Commentary Clarifying the Meaning.

The outline ‘Meaning of the words’ is divided into:
2B1B-1A Praise
2B1B-1B Homage

‘Praise’ is further divided into
2B1B-1A1 Praising by means of the qualities of the three knowers
2B1B-1A2 Praising how they act as mothers of the four superiors

2B1B-1A1 Praising by means of the qualities of the three knowers

The function of the three knowers is now set out:

That which through the exalted knower of all leads hearers seeking pacification to peace,
Which through the exalted knower of paths causes those helping migrating beings to achieve the aims of the world,
And through the perfect possession of which the subduers set forth these varieties having all aspects;

The exalted knower of all leads hearers and solitary realizers to the peace which is free from conditioned suffering. They are lead to the pacification of true sufferings and true origins. They are freed from pervasive suffering. When the text says ‘the exalted knower of all’ this refers to the knower of bases. What is the base? The base is the sixteen attributes of the four noble truths. True suffering is a truth that belongs to the class of thoroughly afflicted phenomena. It has four attributes:

- impermanent
- miserable
- empty
- selfless

This verse presents what a being of small scope should do and what a being of middling scope should do.

Impermanent is that which perishes momentarily. Meditation on the attribute of impermanence is a practice of beings of small scope and is also common to those of higher scopes. If we meditate on impermanence as a practice particular to beings of small scope, we simply meditate on death. This is done by reflecting that death is certain, the time of death is uncertain, and there is no help at the time of death other than from the Dharma. This meditation on death has detailed divisions: three principal reasons which are further divided into nine secondary reasons.

One meditates on true suffering also in terms of the attribute of miserable. This refers to the fact that we experience suffering both in the lower and higher realms. As long as we are born in these realms we will suffer. The meditation on the suffering of the lower realms is included among the practices of a being of small scope. The practice that comes from this is to guard morality. When we only focus on the sufferings of the lower realms this meditation forms part of the practice of a being of small scope but when we meditate on the suffering of the upper realms this meditation belongs to the practices of a being of middling scope. One reflects that even when one is reborn in the higher realms one will still find oneself in a suffering state, then one generates the desire to become free from this. The being of middling scope meditates on the fact that even rebirth in the upper realms is in the nature of suffering.

Then one meditates on the third attribute of true sufferings, empty. Some tenets assert the existence of a permanent, partless, and independent self, we too have this concept. This kind of self is empty, it is empty of being permanent, partless, and independent. Meditating on this shows us that the self does not exist as we generally think. We think it is permanent but it is in fact impermanent. It helps us also to eliminate the thought that the self is partless while in fact it has parts because it depends on the five aggregates, four elements, etc. The self does not exist without parts. We also think the self is independent, but this too is a wrong conception. The self is not independent but depends on many causes and conditions.

The fourth attribute of true suffering is selfless, this refers to the person being free from being self-sufficient substantially existent. The self appears to us to be self-sufficient substantially existent but it does not exist in this way.

Having reflected on true sufferings in terms of its attributes, one goes on to meditate on true origins. True origins are phenomena that belong to the thoroughly afflicted side. It too has four attributes. True sufferings come from true origins, their cause. To meditate on true origins one should understand what they are and that they are characterized by four attributes:

- cause
- origin
- condition
- strong production
When we define the cause of true sufferings it is found to be karma and the afflictions. When we define these further we come down to craving which is the main cause. We can easily imagine how craving is the cause of all suffering in that we know that desire causes us to engage in actions.

The knower of bases that realizes sixteen attributes of the four noble truths including the selflessness of persons leads or helps the hearers to reach the goal of pacification of true sufferings and true origins.

Thursday morning class, January 22, 1998

Last time we talked about the function of the knower of bases. There are many bases which represent pervasive suffering, the suffering of conditioning. All these bases represent this pervasive suffering. Through the knower of bases, hearers and solitary realizers are led to a state in which pervasive suffering is completely pacified. To clarify this point further we can set up a syllogism, which is a process of stating a fact. The arya hearers and arya solitary realizers (subject) it is not true that they do not have a method for attaining pacification of suffering (predicate) because in dependence on the knower of bases they actualize total pacification (sign). This statement shows that arya hearers and solitary realizers are led by the knower of bases to total pacification.

The bases representing pervasive suffering are realized or known by the knower of bases which realizes the selflessness of persons. All these bases are included in the sixteen attributes of the four noble truths, such as impermanence and so forth.

Then there is the explanation of ‘Which through the exalted knower of paths causes...’ This mentions what bodhisattvas do. They help the sentient beings of the three classes, the hearers, solitary realizers, and bodhisattvas, by developing the knower of paths by which they can achieve the aims of the world. We can clearly expose the instruments of the bodhisattvas and how they work. The method of the bodhisattvas refers to the knower of paths. The bodhisattvas themselves meditate on the selflessness of persons by which they can help those who are following the hearer vehicle.

Then comes the question, how do bodhisattvas help beings of the solitary realizer lineage? The bodhisattvas help them by meditating repeatedly on non-duality, this is their object of meditation. In this way they help those of the solitary realizer vehicle. Non-duality is the form and the valid cognition realizing it being empty of different substances.

Then there is a question regarding those of the bodhisattva vehicle. How do bodhisattvas help the beings of the bodhisattva vehicle? Bodhisattvas meditate on the non-generation of the basis, path, and aspect. This means that bodhisattvas meditate on the basis, path, and aspect as not existing truly. In this way bodhisattvas help those following the bodhisattva vehicle.

Just as in the case of the former syllogism we can make a syllogism regarding the bodhisattva. Syllogism: The arya bodhisattva(subject) it is not true that they do not have a method for helping beings of the three classes (predicate) because they have the knower of paths which fulfills the aims of the beings of the three lineages (sign). The commentary just given is much the same as that given in Gyeltsab Dharma Rinchen’s text: ‘Just as the knower of ... accomplishes the need of the three beings ... Bodhisattvas are the one’s who fulfill the temporal and ultimate aims of all migrating beings. With what method is this done? It is with the knower of paths that they fulfill these aims. What is the aim that is accomplished? The aim that is desired by the beings of the three lineages. “

‘And through the perfect possession of which the subduers...’ This refers to omniscient mind, the knower of all aspects. In Essential Explanation it says that this is the means by which praise is made to omniscient mind. Prostration is made to those who turn the wheel of Dharma, these are the...
buddhas. Who turns the wheel of Dharma? It is the Subduer, the aryadhatu. With what method does he turn the wheel of Dharma? The method is by way of the omniscient mind which realizes all aspects as selfless. What is the result? The result is to turn the wheels of Dharma that present the entire paths of the three vehicles up to their end.

A third syllogism can also be made regarding the aryadhatu. The aryadhatu, for example a supreme emanation body, (subject) it is not true that they do not have a method for turning the wheel of Dharma in order to accomplish the aims of the three beings (predicate) because by way of omniscient mind they do turn the wheel of Dharma (sign).

At this point we need to understand the support, method, and result. Support is the person. The three exalted knowers are explained in connection with the beings of the three lineages. In the case of the knower of bases the support is the hearers and solitary realizers, the method is the knower of bases, and the result is total pacification. In the case of the knower of paths, the support is the aryadhatu, the method is the knower of paths, and the result is to accomplish the aims of the world. In regard to omniscient mind the support is the emanation body, the method is omniscient mind, and the result is the turning of the wheel of Dharma.

The subject of ‘turning the wheel of Dharma’ is very vast. There are three turnings of the wheel of Dharma. In the first Buddha exposed all phenomena from form up to the thirty-seven aids, or factors, leading to enlightenment. In other words, we can simply say that Buddha taught the four noble truths. In regard to the first turning of the wheel, Buddha turned it in several parts. The first is a recitation concerning their entity. This means that Buddha expressed the entity of the four noble truths, for example, he said that true sufferings are a truth for aryadhatus, regarding true origins he said that they are a truth for aryadhatus, regarding true cessations he said that they are a truth for aryadhatus, and regarding true paths he said that they are a truth for aryadhatus. This is said to be a recitation concerning their entities.

The next part was an expression regarding their activity. Buddha said that true sufferings are to be known, true origins are to be abandoned, true cessations are to be attained, and true paths are to be meditated upon. The third part was an expression about what has been done or finished. Buddha said that true sufferings had been understood and that there were no more sufferings to be understood, true origins had been abandoned and there were no more origins to be abandoned, true cessations had been attained and there were no more to be attained, true paths had been meditated upon and there were no more paths to be meditated upon.

Buddha taught these three sections or parts regarding their entity, activity/action, and completion, or what has been done. There are four expressions belonging to the first, four to the second, and four to the third. Therefore, there are twelve expressions related to the four noble truths. Buddha revealed forty-eight enumerations in relation to the four noble truths, this is achieved by multiplying the twelve by four. Before multiplying the twelve we need to understand the four. Geshe-la does not remember the order but they are generation of the eye, generation of the mind, and generation of knowledge. This will come again in the future.

These forty-eight are to do with the uninterrupted paths and the liberated paths of the path of seeing. It is necessary to know that there are both uninterrupted paths and liberated paths. These are just mentioned here but will be elaborated upon in the future.

When the Dharma wheel was turned it was turned exactly in accordance with the afflictions of sentient beings. Because sentient beings have eighty-four thousand afflictions Buddha taught eighty-four thousand teachings. These eighty four thousand bundles of teachings are related to attachment, hatred, ignorance, and a combination of the three. Each of these four has twenty-one thousand teachings related to it, therefore there are eight-four thousand bundles of teaching. Then comes the question what are the twenty-one thousand types of attachment? One of you should try to divide attachment into twenty-one thousand types! I have not seen all these divisions specifically enumerated but have some idea about what they could be. In a twenty four hour day we are said to exhale and inhale twenty-one thousand times, so perhaps with each breath there is attachment, hatred, and ignorance, and a combination of the three. In this way there would be eighty-four thousand afflictions. This is my idea. Buddha’s teachings simply say
that there are eighty-four thousand afflictions but there must be a reason for this. Later on we will look at these subjects in more detail.

‘And through the perfect possession of which the subduers set forth these varieties having all aspects’

The word translated as ‘which’ in the commentary here refers specifically to omniscient mind. ‘Which’ refers to omniscient mind because we are making the expression of worship to the three exalted knowers. Each ‘which’ is related to one of these three knowers.

2B1B-1A2 Praising how they act as mothers of the four superiors

To the mothers of the buddhas as well as the host of hearers and bodhisattvas...

Gyeltsab Je says “I prostrate to those mothers who act as a mothers of the hearers and likewise the solitary realizers, the aryavātās, and the aryavas. Since the three knowers act in this way I prostrate to them.” Here we need to discuss the mothers. Here mothers refers to the three exalted knowers. What is the definition in the specific case of the mothers who are the object of the expression of worship? Mothers are exalted knowers which are able to accomplish the aims of their sons: the aryavātās, solitary realizers, bodhisattvas, and buddhas.

2B1B-1B Homage

Respect is shown through expressing worship.

...I pay homage.

2B1B-2 Settling disputes
A Ascertaining the order
B Ascertaining the number
C Meaning of mother and son
D Identifying the three knowers which are the objects of praise

These four outlines are not connected to actual words in the Ornament therefore they are not found in the English translation.

2B1B-2A Ascertaining the order

The order refers to the order of the three exalted knowers, first there is the knower of bases, second the knower of paths, and third the knower of all aspects. This is the order of the exalted knowers who are the mothers and the objects of the expression of worship. The order has to be as above. Praise is paid to them in this specific order because this section presents the actual practice of the graduated path. This order corresponds to the practices of the small, middling, and great scope beings. The reason is that the knower of bases belongs to the practices of small and middling beings since it is a common practice. The knower of paths belongs to the practices of a great being. The knower of all aspects, omniscient mind, is mentioned here because it is the result that comes at the completion of the practice of a bodhisattva.

2B1B-2B Ascertaining the number

The number refers to the number of the three mothers who are the objects of the expression of worship. The number is definitely three. There are two contexts in which number is discussed, one is in terms of pervasion and the second is in terms of purpose. The number here is in terms of purpose. In the first context it is said that if it is an object of the expression of worship it is necessarily the three exalted knowers. In the second context, if there were more than three it would not be correct and if there were less than three it would not be correct. There have to be the three, the exalted knower of bases, paths, and all aspects.
What would be the fault if there were more than three? Three is enough, there is no need for more. If there were less than three it would be a problem because the hearers and solitary realizers could not be helped through the knower of bases, or the bodhisattvas would not be able to help the beings of the three class through the knower of paths, or the buddhas would lack the knower of all aspects. The method of one of these three beings would be missing.

2B1B-2C Meaning of mother and son

First there has to be the knower of bases, then comes the sons, the aryā hearers and solitary realizers. As a consequence of the knower of paths there are aryā bodhisattvas. As a consequence of knower of all aspects there are aryā buddhas.

2B1B-2D Identifying the three knowers which are the objects of praise

This has been discussed but will come again in more detail later on.

2B1B-2A Ascertaining the order (continued)

In the commentary Essential Explanation by Gyeltsab there is some discussion about the order of the three mothers. In this context someone says that the knower of bases is mentioned first because the introduction to the Sutra and the expression of worship are combined. This is not right. Neither Simhabhadra nor Arya Vimuktsena combined these two. This is because Simhabhadra explained the introduction to the Sutra separately. The introduction of the Sutra is explained by Simhabhadra in other texts, but not in relation to the Ornament.

Someone else says that the knower of bases comes first because in this way those following the hearer vehicle can be trained in the three vehicles serially. Our own system says this is not right because trainees or disciples who follow the text of the Ornament are solely people of the Mahayana lineage. If they were a mixture of Hinayana and Mahayana it would follow that there is a sutra or treatise common to both vehicles. A common treatise does not exist. In short, the Ornament is specific to the Mahayana.

Someone else says that the three knowers are in this particular order so as to lead disciples into the three lineages serially. This is not right according to our system because although it is sometimes the case that disciples are led progressively through all lineages this is not always the case. Here we are talking specifically about a disciple who belongs to the Mahayana lineage. Our own system’s response to all these arguments is that the three exalted knowers are in this order to lead trainees of the Ornament according to the order of the path. They are led in this way because first the trainee trains in the practices that are common to both the middling beings and great beings. First one should train in practices common to both middling and great scope beings because without doing the practices of the middling being there is no possibility of generating renunciation as only on this basis can one generate great compassion. If great compassion is developed one can then generate the mind of enlightenment. If one does not generate great compassion one cannot generate the mind of enlightenment. If one does not generate the mind of enlightenment it is not possible to generate the exalted knower of paths. This means that the knower of bases is set out first in order to make it known that before entering in the practices of beings of great scope one should train in the practices of beings of middling scope.

Thursday afternoon class, January 22, 1998

2B1B-2B Ascertaining the number (continued)

In order to lead the beings of the Mahayana from the beginning to the end of the path it is enough to have just three, there is no need for there to be more or to be less. The order of the graduated path is complete within the practices of the three mothers. In order to lead those with the lineage of the hearers vehicle one explains the practices common to the middling and great scope.
short, with the three exalted knowers it is sure that all four sons, the four aryas, can accomplish their goals.

2B1B-2C Meaning of mother and son (continued)

This was already explained this morning but in *Essential Explanation* it says that the mother, the exalted knower, comes first followed by the son, the aryas. For this reason one has to understand that the mother and son are that which generates/give birth and that which is generated/born. The exalted knowers gives birth to the four aryas.

2B1B-2D Identifying the three knowers which are the objects of praise (continued)

According to the *Essential Explanation* the entities of the three knowers will be discussed later on within a dialogue from the *Sutra*. At this time one will come to understand the knower of bases, etc. The knower of bases knows all the sixteen attributes, impermanence and so forth, of the four noble truths. Said in another way, the three knowers have their own entity. The entity of the knower of bases is the knowledge of the selflessness of persons. The entities of the knower of paths and the knower of all aspects is the knowledge of the selflessness of all phenomena. There is a quotation in this regard from sutra which says that wisdom is like a mother and method is like a father. Just as it says in sutra, the *Essential Explanation* says that common causes which belong to the wisdom side are known as mother, while phenomena which are a common cause of the method side are known as father. It is said here that the difference between the Great and Lesser Vehicles is in terms of only the father. The wisdom realizing the selflessness of persons belongs to both vehicles, the difference therefore comes in terms of method, the mind of enlightenment. the method in the case of the Lesser Vehicle is a mind that aspires to achieve total peace for one’s own welfare.

2B1C Commentary
This is divided into four:
1 Summarized meaning
2 Meaning of the purpose
3 Dispelling arguments
4 Meaning of the words

2B1C-1 Summarized meaning

This stanza expresses the outstanding nature of the greatness of [the three exalted knower-mothers].

This phrase means that the former stanza ‘That which through the exalted knower...’ expresses the exalted qualities of the mothers. The *Essential Explanation* in this regard makes a syllogism: the stanza of the root text (subject) expresses the outstanding nature of the mothers (predicate) because it praises the three knowers by means of their qualities (sign). This stanza show the support, method, and result in regard to the three knowers.

2B1C-2 Meaning of the purpose
This is divided into two:
A Extensive explanation
B Summarized meaning

2B1C-2A Extensive explanation
This is divided into three:
1 The manner of generating faith
2 Through that, generating the aspiration of striving
3 Through that, the manner of attaining the result through engagement

2B1C-2A1 The manner of generating faith
This is divided into two:
A The manner of generating faith for those of dull faculty
B The manner of generating faith for those of sharp faculty

2B1C-2A1A The manner of generating faith for those of dull faculty

A short while after having heard about [their greatness], followers of faith quickly generate very lucid [faith] free from doubt in them.

There are two types of beings, those of dull faculty and those of sharp faculty. Those of dull faculty are also called followers of faith because just by hearing about an object’s qualities they generate faith in it. Those of dull faculty generate faith in the three mothers immediately and without doubt through believing that Maitreya is a great being. This is not so correct because we generally say with regard to the Dharma that one should not rely upon the person who is teaching but on what he or she is teaching. In Essential Explanation there is a syllogism: a trainee of the Ornament who is a follower of faith (subject) generates faith in the mother (predicate) because he or she quickly generates an intense faith without any doubt concerning their qualities (sign). In short, those of dull faculty generate faith in the mother just by hearing the excellent qualities of the mother.

Usually a person who is a trainee intent upon the Ornament is one who is of sharp faculty. This is said because with respect to the three vehicles and the beings following them, those who follow the hearer vehicle are of dull faculties, those who follow the solitary realizer vehicle are of middling faculties, and those who follow the Great Vehicle are of sharp faculties. In general, those who follow the Great Vehicle are of sharp faculties. Yet we talk of dull and sharp faculties because there are differences in level among the trainees who are intent upon the Ornament.

2B1C-2A1B The manner of generating faith for those of sharp faculty

Commentary Clarifying the Meaning (page 4):

Also followers of Dharma generate extremely clear faith by means of the valid cognition of [reasonings] such as “because of being free of an entityness of one or many;” not seeing defects in the mother characterized in the meaning of the stanzas, thoroughly understanding the non-generation of bases, paths, and aspects; the entity of the exalted knower of all, the perfection of wisdom which possesses the three modes; definitely apprehending that “the three exalted knower-mothers without doubt give birth to the buddhas” and so forth.”

In terms of the manner of generating faith there are two objects in which faith is generated: one is in the entity of the mothers and one is in the ability of the mothers. Two kinds of faith are generated; faith in the nature of the three mothers and faith in the fact that the mothers have the ability to produce the sons. ‘Not seeing defects in the mother characterized in the meaning of the stanzas’ shows how those of sharp faculty generate faith in the entity of the mothers. ‘The three exalted knower-mothers without doubt give birth to the buddhas and so forth’ shows how those of sharp faculty generate faith in the ability of the three mothers. The followers of Dharma, those of sharp faculty, listen to the stanza which says ‘the exalted knower of bases knows the selflessness of person, the knower of paths and the knower of all aspects know the selflessness of phenomena’ and then check to see whether or not is true. They then establish that the knower of bases realizes the selflessness of persons and that the knower of paths realizes the selflessness of phenomena. Likewise, the basis, path, and result are selfless. Having heard such statements they check to see whether they are in fact true. We can use reasonings explained in other teachings, for example, the reasoning that phenomena are free of being a truly existent one or truly existent many. There are generally five reasonings that establish selflessness. The first is called the reasoning of being free from being a truly existent one or many, which is for analyzing the entity of phenomena. Then there is the ‘diamond slivers reasoning,’ which is used for analyzing causes.
The third is the reasoning for refuting production in terms of ultimate existence and non-existence, which is used for analyzing results. The fourth is the reasoning which refutes the generation or production from four alternatives, which is for analyzing both causes and results. The fifth is the reasoning of dependent arising, which is called the king of reasonings.

First we need to know what we are refuting by way of these reasonings. One needs to recognize the predicate of the negandum which is posited by Simhabhadra.

The manner of generating faith for those of sharp faculty is divided into:

2B1C-2A1B-1 Recognizing the predicate of the negandum
2B1C-2A1B-2 The reasoning which refutes that on other bases

2B1C-2A1B-1 Recognizing the predicate of the negandum

That which exists by its own subsisting mode without being posited by a non-defective mind through appearance: this is what is to be negated. To clarify what is meant by this, we can consider a magician who needs a substance, for example a piece of wood, as a basis for his magic. On this piece of wood he blows mantras and he also affects the eyes of the spectators so that they are tricked. Due to this the spectators see an elephant, horse, etc. where the wood is. A magician can create whatever he likes on the basis of the wood due to the mantras and having tricked the eyes of the spectators. While the spectacle is taking place, whether it is an elephant, horse, or a beautiful women, it appears to be real to the spectators. But the elephant or horse are only seen by those particular spectators, instead if the wood existed from its own side as elephant, etc. it would mean that other people later on would also see an elephant, horse, etc. but they do not. Just as these appearances of horse, elephant, etc. on the wood are not true, in the same way we see all objects as if they were exist truly and then we believe in this appearance, even though it is not correct. Why do we have this appearance of true existence? Only due to the imprints of ignorance. These appearances are not truly existent, if they did exist truly they would remain permanently, concretely, and without changing.

We do not realize that our aggregates are not permanent but change momentarily. If our aggregates were to exist truly they would remain as they are without ever changing. Our body and mind would remain the same without changing. The fact that our aggregates change shows they do not exist truly; if they did exist truly they would not change.

2B1C-2A1B-2 The reasoning which refutes that on other bases
This is divided into two:
A  Positing the sign
B  Establishing the [three] modes

2B1C-2A1B-2A  Positing the sign

In the Essential Explanation there is an argument which says that if something does not exist as a truly existent one or a truly existent many it is necessarily non-truly existent, for example the reflection of a form in a mirror. Likewise, the basis, path and aspect are also free from being a truly existent one or a truly existent many. This kind of argument is called a reasoning where the pervasion is not observed. To make this argument clearer: if phenomena are neither a truly existent one nor a truly existent many, they are necessarily non-truly existent, for example, the reflection of a form in a mirror.

2B1C-2A1B-2B  Establishing the [three] modes
This is divided into two:
1  Establishing the property of the subject
2  Establishing the pervasion

2B1C-2A1B-2B1  Establishing the property of the subject
This is further divided into two:
A  Establishing as free of being a truly existent one
B  Establishing as free of being a truly existent many
Establishing as free of being a truly existent one

Syllogism: the basis, path, and aspect do not exist as a truly existent one because they have parts. The basis, path, and aspect have parts because they are existents. Partless and having parts are directly contradictory while the partless does not exist at all. In this way, the property of the subject is established and the freedom from being a truly existent one is established.

Establishing as free of being a truly existent many

Then we go on to establish that basis, path and aspect are free from being a truly existent many. To establish this there is a syllogism: basis, path, and result do not exist as a truly existent many because they do not exist as a truly existent one because the truly existent many is posited on the basis of a truly existent one. Even without saying ‘truly,’ in general when we talk of many it is based on the existence of one. If one does not exist there cannot be many.

Establishing the pervasion

If something does not exist as a truly existent one or many it necessarily does not exist truly. This is a pervasion. Since there is neither a truly existent one or many there is no true existence at all. Three valid cognitions should proceed the ascertainment of the subsequent pervasion in proving the three as not truly existent one by the sign ‘having parts.’ The three valid cognitions are:
- a valid cognition ascertaining an illustration of a sign
- a valid cognition ascertaining that the predicate of the probandum and that of the negandum are directly contradictory
- a valid cognition refuting a common basis for the sign and the predicate of the negandum

A valid cognition ascertaining an illustration of a sign is a valid cognition realizing that something neither exists as a truly existent one or many as in the previous syllogisms.

The predicate of the probandum is ‘do not exist truly.’ Then to make our understanding more clear we can talk of the predicate of the negandum. Until now we talked about basis, path, and aspect in a positive sense but if we say ‘exist truly’ this would be the predicate of the negandum. This is the second valid cognition which realizes that the predicate of the probandum and that of the negandum are directly contradictory. It realizes that they do not have a common basis or locus; there is no other possibility. They are just two things that are completely opposite.

The third valid cognition is a valid cognition refuting a common basis for the sign and the predicate of the negandum. The sign is the third part of the phrase ‘because they do not exist as a truly existent one or many.’ This cannot have a common basis with the predicate of the negandum which is that they ‘exist truly.’ If one goes through these three valid cognitions it becomes easy to understand the establishment of the pervasion. This means that if a phenomena does not exist as a truly existent one or many it is not truly existent.

Friday morning class, January 23, 1998

QUESTION AND ANSWERS
Sherab has one small thing to clarify concerning the outline ‘Establishing as free of truly existent one’. To establish phenomena as being free of being a truly existent one there is a syllogism: the basis, path, and aspect do not exist as a truly existent one because they have parts. The basis, path, and aspect have parts because, while a partless phenomenon does not exist within objects of knowledge, they do exist. That which has parts and that which is does not have parts are contradictory.

Question: Why are the three mothers called a natural ornament?
Reply: For example, when someone has a beautiful or handsome body, this beauty itself is said to be a natural ornament. On top of this natural ornament, a beautiful body, we usually add something more, for example women put on bracelets, necklaces, earrings etc. in order to become even more beautiful. When Buddha taught the Sutra the words he used were very noble and pleasing. Because the words, the composition etc. are good, the Sutra is considered to be a natural ornament. For this simple reason of the nobleness and quality of the way in which the Sutra was expressed it is said to be a natural ornament.

Last time we talked about three ornaments but in fact there are four. There are the natural, beautifying, and clarifying, plus the joyful ornament. First there is the beautiful body born from the father and mother, then there are the beautifying ornaments, then a mirror; as a result of all these ornaments one becomes joyful. The metaphor of the joy being a ornament can also be applied to the case of the Sutra etc. The natural ornament is the three mothers, the beautifying ornaments are the eight categories and the seventy topics, and the clarifying ornament is the Ornament. The joyful ornament is that when a disciple reads and understands the Ornament and sees that everything is complete he or she becomes very joyful. This is explained in the Ornament.

Question: Why are the other Perfection of Wisdom sutras not called an ornament?

Reply: In relation to the Ornament we consider its principal subject matter which comes from the three Sutras, the extensive, middling, and brief. The eight categories and seventy topics come from them, therefore they are said to be the natural ornament. As a base to the Ornament there are only these three sutras, no others are involved. But when one talks about the commentaries made on a combination of the Sutra and the Ornament there are more sutras, there are four or five, not just the three. If we talk about four sutras, four mothers, the fourth is the Eighty Thousand Stanza Perfection of Wisdom. In this case the Compendium of Sutras (sutra-sangraha) is included in the Eighty Thousand Stanza Perfection of Wisdom. The Compendium of Sutras is the eighty-fourth chapter of the Eighty Thousand Stanza Perfection of Wisdom. Instead of positing four sutras, five can be posited. In this case the Compendium of Sutras is set out separately. Therefore there can be three, four, or five sutras or mothers. When they are discussed in terms of commentaries based on both the Sutras and the Ornament four or five can be posited.

In terms of the Perfection of Wisdom Sutras there are said to be a total of seventeen by counting the mothers and the sons. There are six main sutras, or mothers, and eleven secondary sutras, or sons. If a sutra presents all eight clear realizations it is considered to be a mother. If it presents only some of the eight clear realizations it is considered to be a son. The six mothers and eleven sons are listed in Ocean Playground of the Lord of the Nagas (rol-tso).

Question: Is it true that before generating the mind of enlightenment one must generate definite emergence, or renunciation?

Reply: Yes, that is right.

Question: Does that mean that the person who has generated renunciation but not the mind of enlightenment enters the Lesser Vehicle path?

Reply: No. There are two types of renunciation, an artificial and a genuine or non-artificial. Renunciation means that one wants to emerge from suffering, this is genuine renunciation. In the case of a Great Vehicle practitioner one not only wants to free oneself from suffering but one also wants to free others from suffering. When one wants to free others from suffering renunciation is already included here together with the generation of compassion. In defining renunciation or definite emergence we need to understand that liberation itself is definite emergence. One has to understand from what one has to emerge. What does one need to renounce? One has to renounce or emerge from cyclic existence. How does one do this? One emerges by thinking about the shortcomings of cyclic existence: there are so much sufferings, one is unable to obtain desired objects, one encounters undesired objects, and so forth. By thinking in this way one generates a desire to become free. Who wishes to emerge? It can be oneself or others, whoever meditates and generates the wish to become free from cyclic existence.
Question: From whom did Venerable Maitreya receive the transmission of the Perfection of Wisdom sutras?
Reply: Maitreya was in the retinue of the Buddha, therefore when Buddha taught the Perfection of Wisdom Maitreya received the transmission directly. There were eight close bodhisattvas in Buddha’s retinue. When Buddha came to this world in the aspect of a supreme emanation body, he was surrounded by eight bodhisattvas, one of whom was Maitreya. At that time Maitreya took the aspect of being a bodhisattva but in fact he was already a buddha.

In the Great Stages of Tantra it says that although one is an enlightened being there is no pervasion that one has to act like a buddha. Why is this? The answer is because, for example, Maitreya is an enlightened being but he did not show the aspect of being a buddha, he only showed the aspect of being a bodhisattva. There is no contradiction when an enlightened being does not show himself as an enlightened being and does not show his actions as being those of a buddha. Maitreya simply manifested as one of the eight bodhisattvas in Buddha’s retinue.

Question: In the text it mentions the four factors of subject, purpose, essential purpose (purpose of purpose), and relation. The relation between the first and second is said to be a natural relation but what is the generality and what is the particularity in this case?
Reply: The purpose is the particularity. In terms of the causal relation between the purpose and the purpose of purpose, the purpose is the cause and the purpose of the purpose is the result. Even if we talk about one individual it is a causal process because that person reads and understands the Ornament, then realizes the eight categories, and later on eventually attains the omniscient state. The point here is that the purpose and the purpose of the purpose are explained in terms of a single person putting them into practice.

Question: We heard that one has to have three condition in order to compose a text, if this is true did Vasubandhu have all three conditions? If he did, how could it be that he did not completely realize the meaning of the eight categories and seventy topics?
Reply: In general one needs these three conditions but anyone can make a text without having even one of the three. It looks like Vasubandhu slightly lacked the second condition. However, Simhabhadra had all three conditions while Vasubandhu slightly lacked one of the conditions. Therefore, you could argue saying that Vasubandhu was not suitable to write such a text. Our system would say that he was a suitable person to compose a text but not a commentary presenting the Ornament as an ornament of the three mothers. To present the Ornament as an ornament of all three mothers then one needs all three conditions.

Question: Could Geshe-la please clarify the three wisdoms, those arisen from hearing, reflecting, and meditating in relation to the five paths?
Reply: The wisdoms arisen from hearing and from reflecting belong to the path of accumulation. While one is abiding on the path of accumulation one hears teachings and thinks about them and in consequence one generates the two wisdoms of hearing and reflecting. Although one meditates on the sixteen attributes of the four noble truths one does not generate a wisdom arisen from meditation while on the path of accumulation. When one progresses to the path of preparation one generates the wisdom arisen from meditation. There are several levels of the path of preparation, the first being heat. When one achieves this, one achieves a wisdom realizing selflessness and the sixteen attributes of the four noble truths. Therefore, the wisdom arisen from meditation belongs to the path of preparation. However, this wisdom or understanding of selflessness is still conceptual; it is not a direct realization. By continuing to meditate one goes on to achieve the path of seeing when one directly perceives the meaning of the truth without any veil between the subject and the object. At this moment one achieves a yogic direct perceiver.
Here I will talk about meditation practice in combination with the Ornament. Although the graduated path (lam rim) is not mentioned directly in the Ornament, the Ornament is in fact the root of the lam rim. The root of lam rim is the Perfection of Wisdom. When we talk about the graduated path, there are two types, one is the profound graduated path and the other is the extensive/vast graduated path. When one meditates on the graduated path one is trying to unify both these aspects. When the Perfection of Wisdom sutras were taught only the profound graduated path was taught explicitly, the extensive graduated path was taught only in a hidden way. That hidden subject that was implied in the Perfection of Wisdom sutras is revealed in the Ornament.

As you know, the Commentary Clarifying the Meaning is a commentary on the Ornament. I will explain how lam rim can be meditated on based on these two texts. For example, in the teachings on the graduated path, first there is a section concerning guru devotion. So here we will also spend some time considering this subject. In the graduated path teachings it says that it is important to have guru devotion and it explains how to train one’s mind when one has devoted oneself to a guru. This also comes in Commentary Clarifying the Meaning. It is said that Simhabhadra had received the oral instructions from his guru, this shows how imp it is to have respect for one’s guru. Just as Simhabhadra received the oral transmission through the lineage of gurus, in the same way the transmission came down to Tsongkhapa. Knowing that Tsongkhapa had received the lineage of these instructions we can consider him to be the embodiment of all the objects of refuge. With this understanding we can actually do our practice visualizing Lama Tsongkhapa above our crown. In order to have a clear visualization we can rely on an image or drawing of Lama Tsongkhapa in the aspect of a monk, with one face, two arms, etc. When we visualize Lama Tsongkhapa it is important to feel his presence as if he were actually here, not just as an image, statue, or tangka. When one has a clear visualization then one should begin to develop faith in him. This development of faith is a way of training the mind. By training one’s mind one makes one’s practice more effective. Then one should feel that one receives nectar from Lama Tsongkhapa. From Lama Tsongkhapa comes forth five-colored light and nectar which enters us and fills our body. By the force of these rays of light and nectar all our negativities and obscurations are purified and our body becomes clean and clear. We achieve all positive things, such as a long life, wealth, merit, etc. The negativities and obscurations can be understood as our ignorance that does not understand the meaning of the Perfection of Wisdom and the Ornament. As a result of ignorance we are unable to understand something, or we understand it wrong, or we have doubt. All this is purified by the meditation. It is good to begin your meditation in this way and then proceed to the subject of the meditation.

When we practice we take something in our hand – we take the Dharma in our hand and try to unify it with our minds so that it becomes useful for our minds. Generally when one meditates on this visualization, one visualizes all the lineage gurus above oneself but here we can just visualize Lama Tsongkhapa thinking that he embodies all the lineage gurus. In this way we practice guru devotion.

Guru devotion has two divisions, that of devoting oneself by way of thought and that of devoting oneself by way of actions. That of devoting oneself by way of thought includes the development of faith and reflection on the kindness of the guru. With respect to the meditation on the kindness of the guru we can reflect on how important the guru is, for example without the transmission of the lineage from Lama Tsongkhapa we would not have this opportunity to listen to the teachings. In this way we develop more faith. Then we should also try to stop our impure appearances; we have karmic obscurations which although the guru is without faults we see faults. So we should train in seeing the guru as a buddha, as Lama Tsongkhapa or as another buddha. In this way we will avoid seeing faults, mistakes, and so forth in him. Many of you have probably heard lam rim teachings so you already know how to do this meditation. This is just additional information.

While we think about the importance and kindness of the guru we can consider the following metaphor: sunlight itself is powerful and wood can be burned but in order for sunlight to cause the wood to burn one needs a magnifying glass. Without the magnifying glass the sun
could not burn the wood. Likewise, in order to receive the blessings and knowledge of the buddhas we need a virtuous spiritual friend, a guru, who can help us subdue our minds.

We can also visualize our relatives, friends, and other sentient beings around ourselves. All of us receive blessings in the form of five-colored nectar which fills our bodies and washes away our negativities. Then think that as a result of receiving these blessings we ourselves and the other sentient beings come to understand the Perfection of Wisdom and the Ornament. This leaves a strong imprint. In this way we fulfill the two sub-divisions of the meditation on guru devotion by way of thought, that of training one’s own mind by developing faith and that of remembering his kindness.

After this meditation usually one goes on to think about the precious human rebirth, how lucky we are, and the value of this life. We, of course, know that the meditation on the precious human body and its value is not explained in the Ornament directly. However, it is implicit because when it talks about disciples intent on the Ornament it shows that all of them have a precious human rebirth as only with this basis can they be trainees in the Ornament. It is almost impossible that a being would be able to hear and think about the meaning of the Perfection of Wisdom without having a human body. The word ‘almost’ is said because there are some exceptions, such as some gods who may have heard the Perfection of Wisdom. However, they are exceptional. We are not one of those exceptional beings but we do have this opportunity to study and meditate on the Perfection of Wisdom.

It is important to know why such a precious human body is necessary. In the Ornament we talk about the mind of enlightenment and say that trainees in the Ornament belong to the Great Vehicle. It is rare to have a rebirth in which one can generate the mind of enlightenment. It is usually said that only male and female human beings of three continents and the six gods of the desire realm can do so. We find ourselves within these three continents and these six god realms, therefore we have the perfect support for meditating and realizing [the meaning of the Perfection of Wisdom]. We should rejoice in having obtained this precious human body with the eight freedoms and ten endowments. This is difficult to obtain therefore we should feel very happy. We are free from the eight leisureless states which would prevent [Dharma practice]. These eight leisureless states are divided into two groups of four: four related to non-human states and four to human states. The four non-leisures with respect to non-humans are those of being been born as an animal, hungry ghost, hell being, or a long-life god. The four non-leisures with respect to humans are being born in an period in which no buddha has descended, being born in an uncultured land, being deaf and mute, and holding wrong views. We should feel very happy that we have all eight freedoms from the leisureless states and possess all ten endowments.

To meditate on the ten endowments we rejoice in possessing them. They are divided into two groups of five, one personal and one impersonal. The personal endowments are to be born as a human being, to be born in a central land, to possess complete sense organs, to not have committed the five criminal actions, and to have faith in the law of cause and effect. We can also meditate on the five impersonal endowments: a buddha having come, a buddha having taught, the teachings still existing, there being people who preserve the teachings, and there being people who are interested in helping the Dharma. In this way, we can meditate on how lucky we are and how important it is to have these eighteen attributes. We can think that at this present moment we have all eighteen attributes but there is no guarantee that we will obtain them again. We need to realize that we have this opportunity just this once.

Then we can meditate thoroughly on the difficulty of finding such a precious human body. There are three factors that show that is difficult to obtain: these are in terms of its nature, its cause, and an illustration.

MEDITATION
Visualize light coming from Lama Tsongkhapa washing away all your obscurations to understanding the Perfection of Wisdom.
Monday afternoon class, January 26, 1998

To continue our subject, last time we were on outline 2 and the reasoning which refutes that on other bases is nearly completed. We have discussed the outlines ‘Establishing as free of being a truly existent one’ and ‘Establishing as free of being a truly existent many’ by looking at the five reasonings. In the *Essential Explanation* by Gyeltsab it says that among the five reasonings, the one that is presented here is that of being free of being a truly existent one or a truly existent many. In the *Commentary Clarifying the Meaning* it mentions this particular reasoning saying (page 4) “such as being free...” This commentary only mentions this reasoning.

Whether we use this reasoning or one of the remaining reasonings the point here is to recognize the object to be negated, the predicate of the negandum. The view presented here is according to the Yogachara Svatantrika-Madhyamika school. The object to be negated is ‘that which exists by its own subsisting mode without being posited by a non-defective mind on its appearance.’

Here we mention the term the object of negation, this can be of two types, that to be negated by reasoning and that which is to be negated through the path. This second means that with the realization of the path one is able to negate certain objects. In the text *Great Graduated Path* (*lam rim chen mo*) it says with regard to this point: “The object to be negated has to be something that exists among the objects of knowledge, for if it did not exist at all there would be no reason to negate it. Therefore, that which is to be negated by a path is necessarily an existent. The object to be negated through a path has to exist either negatively or affirmatively. If it did not exist there would not be any point to abandoning it.” This text also says, “The object to be negated by reasoning (subject) does not exist among the objects of knowledge because if it did exist it would be impossible to negate it.” There are two types of objects to be negated, one is related to the object-possessor, or subject, while the other is related to the object.

Since here we are talking about an object to be negated by reasoning, it is something that does not exist. Also in the ninth chapter of the *Bodhisattvacharyavatara* it says that if one does not even have a rough idea concerning what the object of negation is it will be difficult to negate it. Therefore, one needs some idea of what the object to be negated through reasoning is. Having recognized it, one can negate it and then come to realize selflessness. When we discuss emptiness we are talking about a state of being empty of something. Here the object of negation should be understood to be something that does not exist. If we do not recognize the object of negation we will not be able to negate it and come to realize emptiness.

Now I will briefly present the other types of reasonings. First there is the ‘diamond sliver reasoning’ which is used for analyzing causes. To elaborate on this we should first understand the point of this reasoning. The lower Buddhist schools posit wrong conceptions saying that a sprout, which is a result, exists ultimately. The sprout can be generated from self, others, or without a cause. To negate that a self is generated from self, others, or without a cause one applies the diamond sliver reasoning. To make this clear we need to understand what the lower schools posit. They say a sprout, a result, is generated ultimately because they generated from self, others, both, or without a cause. Our system refutes this because none of these can produce or generate a sprout, the result, ultimately because the assertion that something exists ultimately is wrong. We can say that a sprout does not exist ultimately because it is not generated from self, nor from others, nor from both, nor without a cause.

In his *Fundamental Wisdom* Nagarjuna applies the same reasoning to establish selflessness. One stanza says, “Causes such as self, others, or both and without a cause can never bring about a result. This does not occur anywhere. Therefore, production from them does not exist.” The diamond sliver reasoning for analyzing causes is mentioned in *Fundamental Wisdom* and is used to establish selflessness.

Yeshe Nyingpo, in his text the *Two Truths of the Middle Way* (*Uma Den Nyi*), explains the reasoning of ‘production from the four alternatives’ which is used for analyzing both causes and results. This reasoning refutes production from the four alternatives. The four alternatives are discussed because some people assert ultimate production. To refute this Yeshe Nyingpo says a
sprout does not exist ultimately because many causes do not generate one result, many causes do
not generate many results, one cause does not generate one result, and one cause does not
generate many results.

The reasoning which refutes ‘production as existents and non-existents’ is presented by
Kamalashila in his Lamp for the Middle Way. He says: a sprout (subject) is not generated ultimately
(predicate) because it is not generated as an existent at the time of its cause and it is not ultimately
generated as a non-existent at the time of its cause (sign). When we say it is not generated at the
time of its cause this means that it does not exist at the time of its cause. With respect to the
second, we can say that it is not ultimately generated as a non-existent at the time of its cause.

The fifth reasoning, the king of reasonings, says that a sprout does not exist truly because it is
a dependent arising. This reasoning asserts that a sprout does not exist truly existent it arises in
dependence on other phenomena. Because it depends on other phenomena it cannot exist truly.

In his Ornament for the Middle Way Shantarakshita says, “Phenomena asserted by the other
schools and some Buddhist schools (subject) do not exist truly (predicate) because they are free of
being an ultimate one or an ultimate many, for example, like a form reflected in a mirror.” This
text explains the reasoning that proves that phenomena are free from being a truly existent one or
a truly existent many. Shantarakshita wrote a root text and a commentary, then later on
Kamalashila wrote an extensive commentary on them in which he proves that phenomena are free
from being a truly existent one or many.

2B1C-2A2 Through that, generating the aspiration of striving

Also through very lucid faith in those [exalted knower-mothers], both persons who actually
desire its excellent qualities develop great respect for the purpose, such as apprehending in
all ways [the Perfection of Wisdom] and the scriptures which depend upon it.

One who has lucid faith in the mothers aspires to the excellent qualities of the three exalted
knowers and develops respect for the scriptures. The Perfection of Wisdom is contained in three
piles of texts. When one develops respect for them, one will be interested in them and
consequently put effort into learning these texts. Theses texts present many subjects: the eight
categories and seventy topics. One develops interest in learning them in their entirety, in
memorizing the root text, etc.

‘Both persons’ refers to the trainee of dull faculties and the trainee of sharp faculties. One
first hears teachings on all the subjects of the texts, then reflects on them, and then meditates on
them. In this way the three wisdoms arise. After generating these wisdoms one will eventually
attain the supreme object of goodness, meaning that one will attain the state of omniscience.

The wisdom arisen from hearing is the wisdom that arises through listening to many
teachings. The wisdom arisen from thinking is the wisdom that arises from thinking about the
meaning of the teachings one has heard. The wisdom arisen from meditation is the wisdom that is
gained on developing the first concentration on upward.

These wisdoms are generated sequentially, first that of hearing, then that of thinking, and
then that of meditation. With these three wisdoms one can realize the four noble truths, including
the selflessness of persons. When these four noble truths are realized one attains the path of
seeing. Having realized these truths directly without a meaning generality, one goes on to
meditate on them, a subsequent realization, and enters the path of meditation. From this one then
proceeds to achieve supreme goodness.

Why does one need to hear teachings? By hearing teachings one generates faith. This faith
serves to generate respect in the subject one is studying. Then one develops aspiration and interest
to learn the subject.

2B1C-2A3 Through that, the manner of attaining the result through engagement

Thereafter, through the stages of generating the wisdoms which arise from hearing
and so forth, supreme goodness will be attained.
This has already been explained. Here there comes a question: does one attain supreme goodness immediately after generating interest? The answer is no, it is attained only after generating the wisdoms arisen from hearing, thinking, and meditation. The Essential Explanation says that the wisdoms are presented in this order because this is the order in which Maitreya realized them.

2B1C-2B Summarized meaning

Therefore, very lucid [faith] in the Bhagavati is the principal cause of attaining all goodness.

Here bhagavati does not refer to a person but to the three exalted knowers. This word Sanskrit ‘bhagavati’ is translated into Tibetan is chom-den-de, which is explained in a particular way. Chom, destroyer, indicates that the exalted knowers have destroyed all enemies. Den, meaning endowed, indicates that the three exalted knowers are endowed with the six fortunes.

When we define ‘destroyer’ further it is said to show that the four devils (maras) have been destroyed. The four devils are the aggregates, the afflictions, the lord of death, and the sons-of-the-gods (lustful cupid). The devil of the aggregates refers to the fact that we continually circle [in cyclic existence] due to karma and afflictions. The aggregates are said to be a devil because they always cause us problems. When our aggregates are hot we suffer, when they are cold we suffer. As long as we have these aggregates we are bound to suffering. This shows that the aggregates are a devil.

The second devil is that of the afflictions. The afflictions are a devil because we are continuously afflicted by them. This devil is even worse than that of the aggregates.

The devil of the lord of death harms us in that it separates body and mind thus ending our life. This is the worse thing that happens to us since other problems can be solved but not the arrival of the devil of the lord of death.

The fourth devil is that of the lustful gods/sons of the gods. They are included among the desire realm gods. They are a devil because from their abode they shoot down five arrows, the five afflictions, and thereby harm us. Whenever we are struck by these arrows we experience the suffering of the affliction which corresponds with that arrow. These arrows strike our minds causing us to become ignorant and to lose control, thereby causing us suffering.

Den, meaning endowed, means to be endowed with six types of fortune. These are: a perfect or noble body, glory, control/power, perfect wisdom, perfect effort, and merit.

In short, supreme goodness is achieved through hearing many teachings, reflecting on them, and then meditating on them, whereby, we generate the three wisdoms, as well as faith in the Perfection of Wisdom, respect for the Perfection of Wisdom, and aspiration to achieve the result. In this way we will eventually achieve omniscient mind.

2B1C-3 Dispelling arguments

With regard to [the mother], the three exalted knowers of all include the eight categories. Those [eight] are also the Perfection of Wisdom. Through the way they are explained, they perfectly fulfill all aims. Keeping the aforesaid in mind, [Maitreya] praised the Perfection of Wisdom in terms of [the qualities of] the three exalted knowers of all.

Someone raises the question: “When you, Maitreya, praised the three exalted knowers did you praise all three mothers or only one of them? If you reply that you praised all the mothers it would be incorrect because you would have left out the four trainings and the truth body, so there would be the fault of praising too few. If you reply that you praised only one mother it would have been enough to praise the omniscient mind. There would have been no need to mention all three mothers.
When Maitreya praised the *Perfection of Wisdom* did he praise all three mothers or only one of them? The first argument has already been refuted. There is a reason and purpose for the second, that of taking only one of them as an object of praise. In brief, taking the three exalted knowers as the object of praise is correct since there is no fault of three being too few or too many. Three is correct because just by mentioning these three exalted knowers all eight categories are also included. Therefore, by praising the three the remaining factors are also praised.

Although the remaining factors are praised indirectly why did Maitreya mention the three exalted knowers directly as objects of praise? Because he wanted trainees to know that with these three exalted knowers the aims of the four sons are accomplished. It is simply because by meditating on the three exalted knowers one also accomplishes the eight categories.

What is the meaning of practicing the three exalted knowers? It means to meditate on the three exalted knowers on the basis of a union of calm abiding and special insight. Any meditation on the three exalted knowers on the basis of a union of calm abiding and special insight is the practice of the three exalted knowers.

The three exalted knowers are praised directly because Maitreya wanted us to understand that these three include the eight categories. Also by directly taking the three exalted knowers as an object of praise it shows that the three exalted knowers are able to accomplish the aims of the four sons. The way in which the three exalted knowers enable the four sons to accomplish their aims will be discussed in detail later on. We should understand that the eight categories are also an object of praise since by praising the three exalted knowers the eight categories are also praised.

The meaning of saying that the three exalted knowers ‘include’ the eight categories needs further explanation. According to one explanation the fact that the three include the eight is because the three exalted knowers are very vast and include the four trainings and the truth body which are more limited. This is one interpretation. This is said because the three exalted knowers are related to the continua of all aryas of the three times while the four trainings and truth body are only related to trainees intent on the *Ornament*. Our system does not accept this assertion.

Another interpretation of the three including the eight is that it is so because the three exalted knowers are one nature while the eight categories are occasional/temporary branches. To illustrate this the hand can be likened to the nature, the four fingers to the four trainings, and the thumb to the truth body; when we make a fist all five are included as in the case of the nature of the three exalted knowers. Also some say that the three exalted knowers are the subjects that include and the objects that are included. However, this is not acceptable.

Our own system says that the three including eight is an inclusion in terms of practice. One practices all eight categories by practicing the three exalted knowers. Here ‘including’ means this: by practicing the three exalted knowers one practices the eight categories, or by practicing the eight categories one practices the three exalted knowers. Another interpretation says that ‘include’ means that the three exalted knowers are the principal while the five remaining are the retinue, so the principal is said to include its retinue. However, this too is not acceptable. Another interpretation says that ‘include’ means that the eight categories are like a section of the three, therefore the three includes the eight.

The *Essential Explanation* goes through these points. If one practices the three exalted knowers thoroughly all the eight categories are automatically practiced. Is one sees the three exalted knowers as an object of aspiration it is not possible that the eight categories are not seen. In other words one simultaneously sees and practices the eight categories. Therefore, by praising the three exalted knowers the eight categories are also praised. The reason that the three exalted knowers are mentioned directly is to show that they accomplish the aims of three classes of beings and the aims of the four sons. If one meditates on any one of the eight categories one necessarily meditates on one of the aspects of the three exalted knowers.
This is divided into two:
A Praising them by means of their individual qualities
B Having summarized, to pay homage

2B1C-4A Praising them by means of their individual qualities
This is further divided into three:
1 Exalted knower of bases
2 Exalted knower of paths
3 Exalted knower of [all] aspects

2B1C-4A1 Exalted knower of bases
This shows how hearers and solitary realizers are led to their aims.

Hearers and those of like category, the solitary realizers whose life activities are slightly superior as shown by one line [in the Ornament], wishing nirvana, by thoroughly understanding all bases are without birth [of self of persons], attain the two types of nirvana that are characterized by being with aggregates and without aggregates.

Only hearers are mentioned as beings to be led to pacification while solitary realizers are only alluded to. When we talk of the knower of bases we need to know which people (the support) are led to total pacification, the method, and the result. The people to be led are those who wish to attain their own welfare. In the Commentary Clarifying the Meaning it says ‘those of like category, the solitary realizers whose life activities are slightly superior’; this shows that although solitary realizers and hearers are the same in looking for pacification, solitary realizers are slightly superior to hearers. Solitary realizers are superior because in their last life before they attain their aim, the result, they teach Dharma to others without speech. In other words, they use non-verbal means to teach. In this life they also do not need to depend on instructions of spiritual teachers in order to attain their aim. Another reason that solitary realizers are superior to hearers is that they abandon the conception that apprehends forms as external objects. In other texts it is said that hearers accumulate merit over three lifetimes while solitary realizers accumulate merit over a hundred eons. In terms of the object of attainment, nirvana, there is no difference between solitary realizers and hearers, they differ only in their activities.

By what means do solitary realizers and hearers attain nirvana? By way of the knower of bases. The knower of bases is a wisdom that realizes all bases are without a self of persons. By way of this wisdom they attain the state of gone beyond sorrow.

Here there is some discussion concerning the meaning of nirvana. In general nirvana is said to be an analytical cessation that has abandoned the obscurations to liberation/afflictive obscurations Nirvana has four etymological or nominal divisions:
- natural
- with remainder/residue
- without remainder/residue
- non-abiding

Natural nirvana refers to emptiness. Emptiness is called a nirvana because it is a state that has transcended the sorrow of true existence. In this context true existence is said to be sorrow; since emptiness has gone beyond this sorrow it is said to be nirvana. Nirvana with remainder refers to a nirvana in which the aggregates are still possessed. Nirvana without remainder is a nirvana in which the aggregates are no longer possessed. Non-abiding nirvana is buddhahood. It is so called because buddhahood is free from the two extremes of cyclic existence and solitary peace. This explanation accords with the Svetantrika-Madhyamika school. The view differs in the Madhyamika Prasangika school which says that a nirvana with remainder is a nirvana which still has the remainder of true existence, while a nirvana without remainder is one without the remainder of true existence. According to the Vaibhashikas, Sautrantikas, and true-aspectarian Chittamatrins, who accept three final vehicles, when someone attains nirvana without remainder the consciousness ceases. However, the Svetantrika-Madhyamika school says that when a nirvana
without remainder is attained only the aggregates that are true sufferings and true origins cease, while the uncontaminated aggregates continue to exist.

2B1C-4A2 Exalted knower of paths
This shows how the exalted knower of paths achieves the aims of the world.

The bodhisattvas, those who benefit migrating beings as long as cyclic existence lasts, act to bring about the welfare of all migrating beings by the very entity of realizing the birthlessness of all paths.

(This is still explaining the root verse on page three of the translation of the Commentary Clarifying the Meaning.)

In the context of the exalted knower of paths the support is the bodhisattvas. The bodhisattvas work for the welfare of sentient beings as long as cyclic existence is not emptied. The bodhisattvas are the support for doing this work, their method is to realize all paths as non-truly generated/born, and with this they achieve the aims of the world. ‘All paths’ refers to the fifteen paths which are divided into three groups of five: the five of hearers, five of solitary realizers, and five of bodhisattvas. These five paths are the path of accumulation, the path of preparation, the path of seeing, the path of meditation, and the path of no-more-learning [of the three vehicles].

With regard to the preceding commentary on the knower of bases ‘all bases’ refers the four noble truths and their sixteen attributes.

2B1C-4A3 Exalted knower of all aspects

When one possesses the realization of the birthlessness of all aspects, one possesses the perfectly restrained body of a buddha. Those principal lords of yoga turn the wheel of Dharma in all aspects as an antidote to [afflicted] behavior.

‘The realization of the birthlessness of all aspects’ refers to omniscient mind. ‘One possesses the perfectly restrained body of a buddha, those principal lords of yoga’ shows the arya buddha as a person. ‘Turn the wheel of Dharma in all aspects as an antidote to [afflicted] behavior’ indicates the result. In the Essential Explanation it shows the support, method, and result. The support is a principal lord, a buddha, who possesses a restrained body and many excellent qualities. The method is omniscient mind. This is of two kinds: one that realizes all aspects of all objects of knowledge without exception and one that realizes cause and effect including the seventy topics, here it refers to the latter. The result is to turn the wheel of Dharma that is the antidote to the eighty-four thousand afflictions. That ‘omniscient mind realizes all aspects of cause, result, and entity’ means that omniscient mind realizes them in a specific way; it realizes the entity of phenomena as not truly existent, it realizes the cause as without any sign of true existence, and it realizes that there is no aspiration for a result that truly exists.

The wheel of Dharma is of two types: scriptural and realization. The wheel of Dharma of realization is any clear realization in the continuum of one who has entered the path. The Dharma wheel of scripture is any excellent quality included in the words of Buddha.

The scriptural wheel of Dharma is divided into three: the first, second, and third wheels of Dharma. The first is called ‘the Dharma wheel of the four noble truths,’ the second ‘the Dharma wheel without characteristics,’ and the third ‘the wheel of Dharma of the thoroughly discriminating/distinguishing,’ which means that it clarifies the former two. We use the term ‘wheel of Dharma’ for a reason. Universal kings have a wheel that is used to transport them here and there and to gain victory over antagonists, likewise the wheel of Dharma goes from one person to another and defeats the discordant side, such as attachment.

With respect to [the definition of] the wheel of Dharma there are different assertions. Vaibhashikas say that the wheel of Dharma is the path of seeing because only the path of seeing has qualities that correspond to the qualities of the wheel of a universal king. Others say that the
wheel of Dharma is only the eight-fold noble path. A wheel is composed of certain characteristics: a hub, spokes, and a rim. When the eight-fold noble path is condensed it comes down to the higher trainings in morality, concentration, and wisdom. The higher training in morality is likened to the axle of the universal king’s wheel; the higher training in wisdom to the spokes of the wheel; and the higher training in concentration to the rim. The wheel of the universal king is very special in that is also able to jump over objects and continue on; the jumping of the wheel is likened to the path of seeing which observes objects existing in the upper realms. The wheel of the universal king can also roll downward, this is likened to the path of seeing which observes the lower realms. The wheel of the universal king also moves from place to place and likewise the wheel of Dharma, the teachings, pass from one person to another.

A universal king functions to defeat antagonists, likewise the uninterrupted paths of the path of seeing defeat their respective objects of abandonment. When the objects of abandonment have been abandoned one achieves a liberated path which is likened to the universal king who, having defeated his antagonists, is then able to relax.

Tuesday afternoon class, January 27, 1998

We will spend some time discussing ‘wheel of Dharma.’ In Essential Explanation it says that there are two explanations concerning this, one from the Sutra Unraveling the Thought (Sandhinirmochanasutra) and the other from the Questions of King Dharanishvara Sutra (Dharanishvararajapariprchchasutra).

In terms of the eight-fold noble path, three of the eight, correct speech, correct action, and correct livelihood, are included in the higher training in morality. These three are represented by the axle of a wheel. Three of the remaining five, correct view, correct thought/conception, and correct effort, are included in the higher training in wisdom. They are represented by the spokes of the wheel which have the function of cutting. The remaining two, correct memory/mindfulness and correct concentration/meditative stabilization, are included in the higher training in concentration and represented by the rim of the wheel. Therefore, we can understand the wheel of Dharma in terms of how the eight-fold noble path and its function are symbolized by a wheel.

In the Unraveling the Thought Sutra it explains the three wheels of Dharma. The first, that turned in Deer Park in Varanasi, and the second, that turned at Vulture Peak, are interpretative teachings. The third wheel of Dharma is a definitive teaching. When Buddha turned the wheel of Dharma in Varanasi he addressed his teaching on the four noble truths mainly to those who follow the hearer vehicle. If we talk about the first wheel of Dharma philosophically we can say it was turned for trainees intent upon the Vaibhashika and Sautrantika schools. The subject upon which Buddha elaborated was the four noble truths. Buddha turned the wheel of Dharma on the four noble truths in Varanasi. Who turned the wheel? The great lord Shakyamuni. When did he turn it? He turned it for the first time. Where was it turned? In Varanasi, but in terms of the exact location it was between the two rivers Vara and Nasi, therefore the teachings are said to have been given in Varanasi. The condition in which Buddha gave teachings is that the beings who listened to his teachings were sages, literally the upright (drang-song), who can be thought of as having been like the present day saddhus. The teachings were taught in a park. Although the disciples included many beings, the principal among the humans were the five great ascetics and among the gods the principal were Brahma and Indra. From the point of view of the schools the first wheel of Dharma in Varanasi he addressed his teaching on the four noble truths mainly to those who follow the hearer vehicle. If we talk about the first wheel of Dharma philosophically we can say it was turned for trainees intent upon the Vaibhashika and Sautrantika schools (see teachings on Tenets - Drupta). The principal subject was the four noble truths. The teachings on the four noble truths were taught in twelve rounds, three rounds for each of the four noble truths. The first round was the teaching expressing the entity of the four noble truths, the second was the teaching expressing the action (?what is to be done), and the third was the teaching expressing what had been done. For example, first Buddha said: “O bhikshus, such are true sufferings; second, ’O bhikshus, true sufferings are to be understood; third, ’O bhikshus, true sufferings have been understood and there are no more true sufferings to be understood.” When the first round of
these teaching expressing the entity of each of the four noble truths was completed, the disciples attained the path of seeing; when the second round expressing the action was completed, they had attained the path of meditation; and when the third round expressing what had been done was completed, they attained the path of no-more-learning.

[The teachings on the four noble truths] are further divided in terms of the generation of the eye, the generation of the consciousness, and so forth resulting in forty-eight divisions. First there is the generation of the eye; when Buddha said this he meant that an uncontaminated wisdom had been generated. The second is the generation of consciousness; when consciousness is generated as a consequence of uncontaminated wisdom one has no more doubt, the consciousness is very clear about the subject. The third is the generation of knowledge (rikpa). Knowledge is generated because when oneself has uncontaminated wisdom all one’s actions become correct and positive, all one’s activities have correct meaning. The fourth is the generation of mind which is a pure or immaculate mind. When we say the mind is generated it means there is no more mistaken mind. A mistaken mind will never rise again and at this point all minds are correct.

The next characteristic of the first wheel of Dharma is that it is ‘surpassable’. If it were unsurpassable there would be nothing higher than it however there is a sutra that is superior to it. The first wheel of Dharma is also said to have the characteristic of ‘occasion.’ If one accepts all the words exactly as Buddha said it is possible that [on some occasions] the words could be refuted by others since all the words are not suitable to be accepted literally. The next characteristic is that the first wheel of Dharma is an interpretive teaching, meaning that it is a teaching which is to be interpreted. The fourth characteristic is that the first wheel of Dharma is a subject/object for argument. It is subject to argument because the words of the first Dharma wheel do not clearly say this is so and that is so. For example, although Buddha mentioned three characteristics he did not explain what they are.

The second wheel of Dharma was turned at another time and it is called ‘without characteristics.’ The principal subject was the three characteristics/natures [of phenomena]: other powered, thoroughly established, and imaginary. Buddha said that all phenomena that are included in the other powered and thoroughly established are truly existent, while all phenomena included in imaginary are not truly existent. The second wheel of Dharma was turned for disciples of sharp faculties intent upon the Mahayana. There are specific characteristics taught indirectly in the second wheel of Dharma. Indirectly Buddha said that other powered phenomena have the entity of not being generated truly, all imaginary phenomena have the entity of being without characteristics, and thoroughly established phenomena are ultimately without entity. When emptiness was taught Buddha explained it in terms of four characteristics: the first is that of being non-generated, this means not truly generated; the second is that of not ceasing, this means not ceasing truly; the third is that of being peace right from the beginning (peace refers to lacking true existence); and the fourth is that of being a naturally passed beyond sorrow, i.e., a natural nirvana. Emptiness has these characteristics. Although this is the subject [of the second wheel of Dharma], the whole second wheel of Dharma has the same characteristics as the first: it is surpassable, occasion (there are occasions in which it can be defeated philosophically), interpretive, and a subject for argument.

The third wheel of Dharma was turned for the followers of all three vehicles. In this wheel Buddha said that all phenomena included in imaginary phenomena do not exist by their own character/by their own nature, and that phenomena included in other powered phenomena exist by their own character. In terms of the disciples here there are both Hinayana and Mahayana followers. This wheel of Dharma is called ‘fine discrimination’ meaning that all discriminations were made very clearly. In terms of the four attributes or characteristics of the third wheel of Dharma it is: unsurpassable because it is the definitive meaning and there is nothing higher than it; no occasion, meaning that if one asserts the third wheel of Dharma it cannot be defeated by others; the definitive meaning because one can accept all the words; and it is not an object/subject of argument because as the three characteristics are explained clearly there is no reason for it to be refuted.
These explanations of the first, second, and third wheels of Dharma are from the point of view of the Chittamatra school. In the commentary by Gyeltab Je it says that this way of interpreting the three wheels of Dharma is according to the charioteer Asanga and in accordance with the views of the Chittamatra school. The true-aspectarian division of the Chittamatra school asserts three final vehicles, that is, it says there are the three final vehicles of the hearer, solitary realizer, and bodhisattva. All three vehicles lead to their specific goal which would mean that some sentient beings never become buddhas. According to the Chittamatra view the extensive, middling, and brief Perfection of Wisdoms are examples of the second wheel. In the Perfection of Wisdom it says ‘all phenomena from form to omniscient mind do not exist by their own character/by their own nature,’ Chittamtrins say this is correct because it means that all phenomena included in imaginary phenomena do not exist by their own character while phenomena included in other powered and thoroughly established do exist by their own character. In the first wheel of Dharma, Buddha said all phenomena exist by their own character and then that they do not exist by their own character. The Chittamatrins say when buddha said all phenomena exist by their own character he was referring to phenomena included in other powered phenomena and when he said phenomena do not exist by their own character he was referring to imaginary phenomena. In this way the Chittamatra interpret the first and second wheels of Dharma using the third wheel.

Vaibhashikas, Sautrantikas, and Chittamatrins say that if it is a sutra whose meaning is not to be accepted literally it is interpretative, but if it is acceptable just as was said then it can be considered to be a definitive meaning sutra. From the point of view of Svatantrika-Madhyamika the interpretive and definitive are defined differently: if a sutra presents ultimate truth or is acceptable literally it is definitive, while if it presents conventional truth or is not acceptable literally it is interpretive. There are two aspects or divisions of interpretive: a sutra that represents conventional truth and a sutra that is not acceptable literally. A sutra that is not accepted literally by the Svatantrika-Madhyamika school is, for example, the Heart Sutra in which says that the eye, etc. do not exist by their own character.

The distinction between interpretive and definitive according to the Madhyamika Prasangika school is different. This school says that if a sutra presents emptiness as its principal subject it is definitive, but if it presents conventional truth as its principal subject then it is interpretive. This means that a sutra that presents conventional truth as its principal subject is acceptable yet its meaning is to be interpreted as long as it does not explicitly take emptiness as its main subject. Emptiness is the definitive meaning because it is the reality of all phenomena; it itself is the definitive meaning and no interpretation is needed.

From the Svatantrika-Madhyamika point of view the first and third wheels of Dharma are interpretive while the second is definitive. The reason is because the second wheel of Dharma presents emptiness as its principal subject. This means that the huge pile of the Perfection of Wisdom sutras are definitive. From the point of view of the Madhyamika Prasangika school the first wheel of Dharma is said to have one part that is definitive and one part that is interpretive. This is because when Buddha was teaching the first two truths, true sufferings and true origins, his words were interpretive but when teaching the coarse and subtle selflessnesses his words were definitive. The Prasangika school says that the second wheel of Dharma is definitive while the third is interpretive. Even that asserted by Chittamatra, such as that other powered and thoroughly established phenomena exist from their own side while imaginary phenomena do not exist from their own side, is proven wrong.

The disciples present at the first turning of the wheel included five human disciples and eighty thousand gods. It is said that all of them realized subtle selflessness. In the texts the Sixty Reasonings on the Middle Way and the Precious Garland of the Middle Way it says that in Hinayana
texts a subtle selflessness is in fact presented. So even the Hinayana presents a subtle selflessness of phenomena by which they realize their own goal of becoming an arhat of their vehicle. The purpose of talking about a subtle selflessness of phenomena is to show followers of the lower vehicle that they too must realize a subtle selflessness of phenomena in order to attain the state of an arhat of their respective vehicle.

Wednesday morning class, January 28, 1998

When the Chittamatrins say that the third wheel of Dharma is a definitive teaching they do not mean that the entire teaching is definitive but only the Unraveling the Thought Sutra (Samdhinirmochanasutra). However, even not all of it is considered to be definitive, only the Chapter of the Request of Bodhisattva Parmartasamyakarya. Later on this will be clarified further.

We are still on outline 2B1C-4A3 Exalted knower of all aspects. This has two sources, the Unraveling the Thought Sutra and the Questions of King Dharanishvara Sutra (Dharanishvararajapariprchchhasutra). Although in the Questions of King Dharanishvara Sutra the wheel of Dharma is not mentioned explicitly this sutra interprets Buddha’s teachings saying that just as a person who is an expert in finding jewels has his own way of doing so, likewise Buddha taught three means or three levels for guiding disciples. The first level was to teach impermanence, suffering/misery, selflessness, and impurity. Impermanence was taught in the first means/level to make the disciples depressed about the nature of cyclic existence. Impermanence and so forth were taught by the Buddha on the basis of pervasive suffering which is our aggregates. They are impermanent, suffering, selfless, and impure. As a result of understanding this, disciples become depressed with/repulsed by cyclic existence.

Also as part of the first level teachings Buddha caused disciples to enter the practice of the vinaya, in other words he caused sentient beings to practice the three higher trainings of morality, concentration, and wisdom. Buddha gave teachings to different levels of disciples, to those of lower scope and middle scope he taught impermanence, suffering, selfless, and impurity, and that cyclic existence is to be emerged from. These were mentioned in the first level.

On the second level Buddha presented emptiness, signlessness, and wishlessness to lead disciples. These three are called the three doors of liberation. Signlessness is so-called because there are no signs of truly existent causes, while wishlessness is so-called because there should be no wish for truly existent results. As long as sentient beings do not realize that causes do not have a sign of true existence and that there is no truly existent result, they will wander in cyclic existence.

In the third level Buddha taught ‘the irreversible wheel of Dharma.’ What is contained in this teaching? It is a discussion concerning the three spheres which lack inherent existence. The three spheres are part of each activity: the action, the agent, and the object. All of these lack inherent existence, this is to be realized by the disciples. Disciples should combine the method side with this realization of emptiness and thereby advance on the path. The emptiness of these three spheres is just one example of emptiness, there are countless emptinesses to be realized.

These three levels can also be interpreted in different ways. For example, with respect to a disciple who is initially a Hinayana practitioner the first level was taught to ripen his continuum. The second level was taught to help him emerge from cyclic existence, and the third level was taught to lead him to the Mahayana. However, if we talk about these three levels in relation to a Mahayana practitioner the first level ripens his continuum, the second level makes him practice and generate the wisdom realizing emptiness, and the third level makes him combine wisdom and method and thereby complete his practice.

The selflessness that was discussed at the first level is gross selflessness, while that taught at the second level is extremely subtle.
This interpretation [of the three levels] is based on the second source, the Questions of King Dharanishvara Sutra, and is based on a single individual: it explains how his continuum is ripened, how he is to practice, and how he combines method and wisdom.

The text Ornament of the Middle Way says that a disciple of sharp faculty first realizes emptiness and then generates the mind of enlightenment. Such a disciple does this because before making a promise he first checks whether he is able to achieve that which he wants to achieve. In other words, he first uses a logical process to understand everything thoroughly. In order to attain liberation or buddhahood he knows that first he must eliminate the wrong conceptions grasping at true existence. When he realizes that the conceived object of self grasping does not exist, he comes to gradually realize emptiness. Then he realizes that liberation and buddhahood are possible and so works to abandon the obscurations to liberation and the obscurations to omniscience.

According to the Questions of King Dharanishvara Sutra, an example of a sutra belonging to the third level is the Tathagatagarbha Sutra. An explanation of this is given based on this sutra in Uttaratrantra.

2B1C-4B Having summarized, to pay homage

I pay homage to the mother who acts to bring about [the desired aims] of the buddhas and their retinue of hearers and so forth.

In the Essential Explanation it does not say much more than it does in the Commentary Clarifying the Meaning. It says, ‘I prostrate to the mother who accomplishes the aims of the buddhas and those who surround them, the hearers and bodhisattvas.’ Solitary realizers are not included here because they do not attend teachings. For this circumstantial reason the retinue only includes hearers and bodhisattvas.

2B2 Having revealed to those persons with faith in the extensive, to explain This is divided into three:
A The meaning of the purpose of the treatise
B The condensed meaning
C The meaning of the words

2B2A The meaning of the purpose of the treatise

This has two divisions:
1 Having individually resolved doubts concerning a lack of purpose in composing the treatise, to explain the general presentation
2 Having rejected the fault of repetition of the sutras, establishing the existence of a purpose

2B2A-1 Having individually resolved doubts concerning a lack of purpose in composing the treatise, to explain the general presentation

This has two divisions:
A Arguments
B Responses

2B2A-1A Arguments

Regarding that, the treatise, the Ornament for Clear Realization, with the preliminary of homage and praise, if [someone] were to ask, “If [the Ornament] were to include either the bases, antidote, or aspect: if it were the first case (base), it would be a meaningless endeavor [to compose it] because there does not appear in the treatise on the Perfection of Wisdom any base which is not mentioned in other philosophical treatises. If it were the second case (antidote), because it includes only [the class of] purified phenomena and does not include [the class of] thoroughly afflicted phenomena, one would not know what [the treatise] is an antidote to. If it were the third case (aspect), because it includes only the aspect [of all objects of knowledge] without the base there would be
no realization of the meaning since it does not explain [the base] even slightly. Wouldn’t others think this meaningless?”

The commentary begins with a discussion as to whether there really is someone who makes this argument or just an invented doubt. If we say that there is actually someone arguing then we need to ask whether he is arguing about the mother, which is the sutra, or the treatise.

When Maitreya composed the *Ornament for Clear Realizations* he made an expression of worship. The doubt here concerns whether Maitreya’s text takes the bases, antidote, or aspect as its principal subject. Someone says that if it were the case that Maitreya takes the bases as the principal subject of his *Ornament* this would not be correct because composing this text would have been meaningless because the bases are already explained in other texts such as *Treasury of Higher Knowledge* (*Abhidharmakosha*). In this text there is a presentation of the five bases, so, since they are explained elaborately here, there would not be any meaning to repeating them in the *Ornament*. On the other hand, if Maitreya were to take the antidote as the principal subject of the *Ornament* this too would be incorrect because the *Ornament* does not explain the objects to be abandoned and consequently there would be no reason to talk about their antidotes. To do so would only cause confusion as one would not understand to what they are antidotes.

If it were the case that Maitreya’s *Ornament* takes only the aspect as its principal subject then this too would be incorrect because discussing aspects without discussing their bases would be meaningless. If an aspect were to be taught without being based upon a base one would not understand to what that aspect refers. If one argues that although aspects are the principal subject of the *Ornament* they are explained together with the bases this would also be incorrect because there would be the same error of the bases having already been explained in other texts.

These are doubts that are invented; they are brought up so that when this subject is presented in the future and doubts arise the answers are already given.

The main basis of argument has thus been presented, although there are other arguments in the commentaries.

2B2A-1B Responses
This is the response to the argument above that there is no mistake. It has four subdivisions:
1 Actual response
2 Stating quotations that prove this
3 Explaining the meanings of the quotations
4 Summarizing the meanings

2B2A-1B1 Actual response
No, it is not. Why? Since all clear realizations are included in the three exalted knowers of all, in the order of hearer, solitary realizer, bodhisattva, and peerless buddhas, they also include all three cases.

The response is that if the *Ornament* takes one of the three, the base, antidote, and aspect, as its subject to be explained there is no mistake. This is because all three are established in the *Ornament*. These three, the base, antidote, and aspect, include the three exalted knowers (that which is to be included). The way in which the three exalted knowers are included in the base, antidote, and aspect, is by way of representation. The base represents the knower of bases, the antidote represents the knower of paths, and the aspect represents omniscient mind which realizes all objects of knowledge, or realizes entity, cause, and result.

We can summarize this by saying that there is a reason for presenting the three exalted knowers because, by presenting them, all the clear realizations of the aryas are also presented. The clear realizations of however many aryas there are can be classified among the three exalted knowers. Therefore, all clear realizations are included in the three exalted knowers. Since the presentation of the three exalted knowers has this purpose there is no fault of repeating what was said in the introduction to the *Sutra* and it also has the benefit of clarifying what is said. The bases, ?path/antidote, and aspect represent the respective knowers. The bases include the four noble
truths and their sixteen attributes; the knower of paths includes the five paths of hearers, the five of solitary realizers, and the five of bodhisattvas; and aspects includes all the objects of knowledge which are realized by omniscient mind, the knower of all aspects. The aspect can be elaborated to include the 173 aspects of the three exalted knowers which are explained in the fourth chapter of the Ornament.

2B1B-1B2 Stating quotations that prove this
A Stating the proof of the intermediate/middling mother
B Stating the proof of the brief mother
C Stating the proof of the extensive mother

2B2A-1B2A Stating the proof of the intermediate/middling mother
This has two divisions:
1 Shown in brief
2 Extensive explanation

2B2A-1B2A-1 Shown in brief

Thus, in the intermediate Mother of the Victor: “Subhuti, the very knower of all [bases] are the [clear realizations] of hearers and solitary realizers. The very knower of paths are the [clear realizations] of bodhisattvas. The very knower of all aspects are the [clear realizations] of those thus gone, foe destroyers, perfectly complete buddhas.

The knower of bases is the clear realizations of hearers and solitary realizers, the knower of paths is the clear realizations of bodhisattvas, and the knower of all aspects is the clear realizations of buddhas. How is the knower of bases the clear realizations of hearers and solitary realizers? Here we need to consider the person, the support or basis, which is of two types: one is the basis upon which they are generated and the other is the basis upon which they are posited. The basis upon which the knower of bases is posited is the hearer and solitary realizer learners. The basis upon which it is generated is all the aryas: arya hearers, arya solitary realizers, arya bodhisattvas, and arya buddhas. With respect to the knower of paths the basis upon which it is posited is only arya bodhisattvas while basis upon which it is generated is the buddhas and bodhisattvas. The basis upon which the knower of paths is posited is the arya learner bodhisattvas and the basis upon which it is generated is all Mahayana aryas. With respect to omniscient mind both bases, that of upon which it is posited and that upon which it is generated, are the arya buddhas.

Wednesday afternoon class, January 28, 1998

2B2A-1B2A-2 Extensive explanation
A The manner in which the clear realizations of the hearers and solitary realizers are included in the knower of bases
B The manner in which the clear realizations of the bodhisattvas are included in the knower of paths

2B2A-1B2A-2A The manner in which the clear realizations of the hearers and solitary realizers are included in the knower of bases
1 Question
2 Reply

At this point there is a question posited in a sutra:

[Subhuti asks:] “Bhagavan, why is the realization of all [bases] the [clear realizations] of hearers and solitary realizers?”


[Buddha replies:] “Subhuti, all [bases] are merely the various inner and outer phenomena. Besides those, hearers and solitary realizers know [their sixteen aspects].
However, all [three] paths do not have definite arising achievement. Because of that, hearers and solitary realizers are said to be the very knower of all [bases]."

All bases are the inner and outer phenomena. All bases are known, that is all inner and outer phenomena are understood, by the hearers and solitary realizers. There are six inner phenomena, or inner sources (ayatana), and six outer phenomena, or outer sources. The six outer sources are forms, odors, sounds, tastes, tangible objects, and phenomena. The six inner sources are the eye, ear, nose, tongue, body, and mental sources. By means of the six inner sources the six outer sources are perceived. Both the inner and outer sources are known to hearers and solitary realizers. Hearers realize the selflessness of persons of these twelve bases. The fact that only hearers are said to realize the twelve sources as lacking a self of persons does not mean that solitary realizers do not realize this but that, in addition to realizing the selflessness of persons, they also realize the gross selflessness of phenomena: that the form and the valid cognition realizing it are empty of being different substances. Hearers and solitary realizers do not realize the selflessness of persons and the gross selflessness of phenomena through the knower of paths and the knower of aspects because they do not possess these two knowers.

Slowly we will define all these terms better, for example, we can take the knower of bases. Roughly speaking, the knower of bases is a wisdom realizing the bases as lacking a self of persons. More specifically a knower of bases is (1) an exalted knower belonging to the continuum of an aryā which is conjoined with the wisdom realizing the selflessness of persons and (2) abiding in the class of Lesser Vehicle realization. ‘Abiding in the class of Lesser Vehicle realization’ is said because the Lesser Vehicle learners meditate on an object with the knower of bases similar to that of higher beings. The selflessness of persons is to be taken as the principal object of meditation because one needs to take the grasping at a self of persons as the principal object of abandonment. This is done in order to abandon the obstructions to liberation. What is liberation? What is nirvana? Liberation or nirvana is a state where the obscurations to liberation have been completely eliminated.

The obscurations to liberation are of two types: the intellectually acquired afflictions and the innate afflictions. The intellectually acquired afflictions are abandoned by the path of seeing. The innate afflictions continue to exist on the path of seeing but are eliminated by the path of meditation. The path of meditation is divided into nine levels; each level abandons a particular innate affliction.

In general there are six root afflictions and twenty secondary afflictions. The six root afflictions are attachment, hatred/anger, ignorance, pride, doubt, and view. There are five views: the view of the transitory collection/transitory view, extreme view, view holding a wrong view as supreme, view holding wrong morality and wrong conduct as supreme, and wrong view. Of all these five views the worst is the view of the transitory collection. View of the transitory collection is the cause of many negative actions and the reason we circle in cyclic existence. This view is (1) a deluded wisdom, (2) observes the I and mine of one’s own continuum, and (3) conceives of I and mine as being self-sufficient substantially established. To know the function of the view of the transitory collection is important because it is due to it that we commit negativities. When we think “I” there is the beginning of negative actions. Then we think ‘mine’ which leads to the arisal of many afflictions such as thinking “I like him” or “I hate him,” etc. Due to these afflictions we take care of and protect some people and harm others. Since many afflictions arise from the view of the transitory collection, these afflictions as well as the view of the transitory collection are to be abandoned. The only method to do so is to realize the selflessness of persons. For this reason, hearers and solitary realizers meditate on the selflessness of persons, then realize it, and become free.
[Subhuti asks:] “Bhagavan, why are the realizations of the aspects of the [three] paths [the clear realizations of] bodhisattvas?”

Buddha replies: "Subhuti, bodhisattvas should generate whatever are the paths of the hearers, whatever are the paths of the solitary realizers, and all the paths which are paths of the buddhas. They should [directly] know all paths. They should also fully complete those [three paths]. They should also perform the activities of the [three] paths. [However], having not fully completed prayers, having not fully ripened sentient beings, or not completely purified [their own] buddha realm; they should not actualize the perfect end. Because of that, [the clear realizations of the bodhisattvas] are called the very knowers of the aspects of paths of the bodhisattvas."

A bodhisattva learns all the paths including the knower of bases which is common to hearers and solitary realizers. A bodhisattva not only realizes the selflessness of persons but also generates the wisdom realizing non-duality. By this means the bodhisattva can help the hearers and solitary realizers. A bodhisattva should also realize the paths of buddhas, in other words he should realize all phenomena are not truly generated. According to this school the wisdom realizing the selflessness of persons is a path of the hearer vehicle; the wisdom realizing non-duality is a path of the solitary realizer vehicle; and the wisdom realizing non-true generation is a path of the bodhisattva vehicle. Is it enough for a bodhisattva to generate all three paths? No, they should generate and realize them. Is this enough? No, a bodhisattva should complete all three paths, the hearer, solitary realizer, and bodhisattva paths. In addition, a bodhisattva should also perform the activities associated with the three paths. Performing the activities of the three paths is in general what they should do but more particularly a bodhisattva should also ‘actualize the perfect end.’ To do this certain conditions are needed: to fully complete prayers, to fully ripen sentient beings, to completely purify one’s own buddha realm. If these three are not complete a bodhisattva should not actualize the perfect end.

‘Perfect end’ in general and ‘perfect end’ in this specific case need to be differentiated. Perfect end in general is emptiness, this means that one absorbs into a concentration/trance on emptiness in such a way that one no longer arises. However, the perfect end in this specific case is the total extinction of pervasive compounding suffering. There are different ways of absorbing into concentration/trance; one is without intention and one is intentionally. For the bodhisattvas it would not be correct to absorb into the contemplation on emptiness without fulfilling the three conditions since only by doing so can they actualize the perfect end.

What is meant by fully completing prayers? This is of two kinds, one being in relation to the emanation body through birth and the other being in relation to the complete enjoyment body. Buddha Amitabha is an example of someone who fully completed prayers in relation to the emanation body through birth. This is because he made a prayer, a promise, or a strong determination, in the past saying, “I will not actualize the perfect end as long as all the retinues of my future emanations are not ensured to attain the five clairvoyances.” Having made this prayer he then had to accumulate a great store of roots of virtue to achieve it. Fully completing prayers in relation to the complete enjoyment body is the prayer or strong determination thinking, “I will not attain enlightenment until all the roots of virtue necessary to ensure the disciples in my future retinues are Great Vehicle aryas have been created.” In other words, the wish is that when he emanates in the future that the disciples in his retinue will be only aryas. This commentary is also found in Essential Explanation where it says that the Buddha of Infinite Light made prayers and collected merit so that his future disciples would possess the five clairvoyances, and only when these causes where complete did he attain enlightenment. Also buddhas in the
complete enjoyment body pray thinking, “As long as all the causes are not complete for my future retinue to be aryat parinirvanlas I will remain as an ordinary being. Only when these causes are complete will I attain enlightenment.”

Fully ripening sentient beings is not easy. Only when one is able to emanate a billion emanations in a billion worlds and is able to lead all sentient beings to the aryat parinirvan state by giving them a few words of teachings is the second circumstance, that of fully ripening sentient beings, achieved.

The third is to completely purify one’s own buddha realm. This is to have completed all the roots of virtues that are needed to actualize a buddha realm of the enjoyment body and a buddha realm of the supreme emanation body.

Only if one sees that one is able to complete all these three conditions should one think to actualize the perfect end. In Lama Tsongkhapa’s Golden Rosary it says something like “purifying one’s own buddha realm in the future does not involve cleaning an external place, it means to purify one’s own mind.” One looks at oneself to see whether one has accumulated enough roots of virtue to fully complete prayers, to fully ripen sentient beings, and to completely purify one’s own buddha realm, and only then does one actualize the perfect end for others’ purpose. Only at this point should one enter the absorption of emptiness on the perfect end.

These three conditions need to be fulfilled in order to fulfill others welfare. If one enters the absorption on the perfect end without these three conditions there is the danger of remaining absorbed for a long period of time without working for others, as happens to the hearers and solitary realizers. Completing these three conditions ensures one’s ability to return to work for sentient beings. In other words, these three conditions ensure that one continues the bodhisattva activities for others even after becoming a buddha.

To summarize, a bodhisattva should perform the activities of all three paths. To actualize the perfect end which is the principal activity of the three paths one must prepare the three conditions, when these are complete one is ready to actualize the perfect end.

There are however arguments in regard to these teachings; for example, one can ask, “Do all the disciples in the retinue of Buddha Amitayus possess the five clairvoyances?” “Do all beings abiding in the pure realm of Buddha Amitayus possess the five clairvoyances?”

It looks like we are going through the subject matter very fast but if we look at the Ornament you will see that we have not yet even reached the body of the text. We are still covering the introductory part. I am going fast now so that when we reach the main part of the text we can go through it more slowly and thoroughly.

Thursday morning class, January 29, 1998

Sherab (the translator) has something to clarify: there are two kinds of perfect end, the general and that specific to this case. In this context perfect end refers to the pacification of all pervasive compounded sufferings.

To review the sections we covered yesterday:

2B2A-1B2A-2A The manner in which the clear realization of the hearers and solitary realizers are included in the knower of bases

The clear realizations of hearers and solitary realizers are included in the knower of bases. Bases refers to the twelve sources, the six outer and six inner sources. These bases are realized in terms of the sixteen attributes of the four noble truths. That which realizes this is a knower of bases. This knower of bases exists in the continua of hearers and solitary realizers, but hearers and solitary realizers do not possess the knower of paths and the knower of all aspects.

These twelve sources are called bases because they include all phenomena without exception. The twelve are the six outer sources of form, odor, sound, taste, tangible object, and phenomena, and the six inner sources of the eye, ear, nose tongue, body, and mind.
If we look at how we pass our daily life in terms of the twelve sources we can understand them better. When we see forms, the object of the eye, attachment rises for those that are beautiful, anger rises for those that are ugly, and ignorance for those that are neutral. When we hear sounds, attachment rises for those that are pleasant and anger for those that are unpleasant. We also spend our time praising good smells and complaining about bad smells. If we were just to see forms, hear sounds, smell odors, and so forth, but did not create actions as a result this would be fine but in general afflictions arise and we commit negative actions. These twelve sources are the cause of all our daily experiences. Instead of arising afflictions and creating negative actions in relation to the twelve sources we need to realize them in terms of the sixteen attributes of the four noble truths, such as impermanent, misery, selfless, empty, etc. In other words, we should realize the reality of how these twelve actually exist.

2B2A-1B2A-2B The manner in which the clear realizations of the bodhisattvas are included in the knower of paths
Here again there is a question posed by Subhuti and Buddha’s reply. The reply is divided into two divisions:

The second outline ‘Examining the borders’ is not related to any explanation given in the Commentary Clarifying the Meaning but only to that given in Essential Explanation which is the source of the outlines.

In brief, the path of the hearers is a wisdom that realizes that a person is empty of being self-sufficient substantially established. The path of solitary realizers is a wisdom realizing that form and the valid cognizer realizing it are empty of being different substances. The path of buddhas is a wisdom that realizes all phenomena are empty of true existence.

In order to fulfill the aims of the world a bodhisattva needs to generate and realize these wisdoms and abandon all the afflictions and complete all the realizations.

There is a syllogism in Essential Explanation: aryabodhisattvas (subject) possess perfect wisdom because they are skilled in completing all the abandonments and realizations in their continua.

Another syllogism is: aryabodhisattvas (subject) also possess perfect method because they are skillful in knowing the right and wrong times for actualizing the perfect end. The wrong time for actualizing the perfect end refers to actualizing it before the three conditions are complete. The right time is when the three conditions are complete. These three are completing prayers, ripening sentient beings, and purifying one’s buddha realm.


This is not explained by Simhabhadra but is discussed in Gyeltsab Je’ s text. It has three divisions:
1 Identifying the manner of acting in general and of exceptions
2 Explaining the reasons for teaching that bodhisattvas complete the abandonments and realizations of hearers and solitary realizers
3 Having identified the perfect end, explaining the manner of actualizing it


The manner of acting in general means that bodhisattvas are advised by Buddha to do all the activities of the three vehicles. They should generate and realize these realizations and complete them. Although this is recommended in general there is one exception as to what they are permitted to do. They are not permitted to actualize the perfect end without completing the three conditions. When these three conditions are explained the word ‘completed’ or ‘fully’ is used as in ‘completed prayers,’ ‘fully ripened sentient beings,’ and ‘completed purification.’ Without having completed these three conditions a bodhisattva is not permitted to actualize the perfect end.
The words ‘general’ and ‘exception’ in terms of a bodhisattvas actions does not imply that he should do this and that and is not permitted to do something else. The meaning is that bodhisattvas are given a recommendation as to the fact that they should generate and realize all paths and to not actualize the perfect end without having completed the perfect end. This explanation is also present in the Commentary Clarifying the Meaning.

Someone says: The realizations of the hearers and solitary realizers are said to be completed upon attaining the first ground and all the abandonments are completed upon attaining the eighth ground. Completing the abandonments at the time of the eighth ground means that at this time deluded mind no longer exists but has been completely transformed. In addition, all the obscurations to liberation have been completely abandoned at this time.

The response to this by our system is that it is incorrect. In his text Great Commentary Simhabhadra says that a bodhisattva possesses the obscurations to liberation until the tenth ground, therefore saying that they have been abandoned already at the eighth ground is incorrect. The afflictions of the three realms that are to be abandoned by the path of meditation are of sixteen types. These sixteen afflictions are posited as follows: six in the desire realm and ten in the upper realms (five in the form realm and five in the formless realm).

The six afflictions of the desire realm that are to be abandoned by the path of meditation are:
- attachment
- hatred
- pride
- ignorance
- view of the transitory collection
- extreme view

The five afflictions of the form and formless realms that are to be abandoned by the path of meditation are the same except that hatred is not included as it does not exist in the upper realms.

Then we need to understand how the ten grounds and the sixteen afflictions are related. To take attachment as an example: it is to be abandoned by all ten grounds [therefore it must be of ten types]. Attachment is divided into big, middle, and small attachment. These three are further divided into three: the big big, big middle, big small, middle big, middle middle, middle small, small big, small middle, and small small. In this way there are nine attachments to be abandoned by the path of meditation. For there to be a total of ten attachments, the big big attachment is further divided into gross and subtle. These ten attachments are abandoned by the ten grounds.

It is important to understand these divisions of attachment and how they are related to the ten grounds because the same divisions can be made for the remaining five afflictions. Just as we posit the afflictions in terms of these divisions, so do we posit the ignorance grasping at true existence as big big, big middle, etc. and then further divide the big big into gross and subtle to get a total of ten divisions.

Having gone through the ten grounds one reaches the tenth whereupon one eliminates both types of obscurations together with their imprints and thereby becomes an enlightened being. At this point there are ten uninterrupted paths, the last of which is called ‘the uninterrupted path that is the end of the continuum of a sentient being.’

Until now we have only considered the afflictions to be abandoned by the path of meditation but the path of seeing also abandons specific afflictions. In fact, it abandons a total of 112 afflictions. These afflictions abandoned by the path of seeing are posited in relation to the four noble truths, true sufferings, true origins, true paths, and true cessations, [and the three realms, the desire, form, and formless realms]. The path of seeing in relation to the four truths of the desire realm abandons ten afflictions which are divided into two groups of five: one group is the five non-views and one is the five views. The five non-views are attachment, hatred, ignorance,
pride, and doubt, while the five views are view of the transitory collection, extreme view, view holding a wrong view as supreme, view holding bad morality and bad conduct as supreme, and wrong view. As there are ten afflictions to be abandoned by the path of seeing in relation to each of the four noble truths of the desire realm there are a total of 40 afflictions to be abandoned. Then there are 36 afflictions to be abandoned in relation to the form and formless realms; this is calculated by omitting hatred. In short, $40 + 36 + 36 = 112$ afflictions that are to be abandoned by the path of seeing.

The path of seeing in relation, for example, to the true sufferings is divided into the four: dharma forbearance, subsequent forbearance, dharma knowledge, and subsequent knowledge. There are these four in relation to each of the four noble truths. Therefore there are sixteen divisions of the path of seeing.

Someone says: That other person is incorrect but I say that all the abandonments and all the realizations are completed at the time of attaining the first ground. At this point one has eliminated the obscurations to liberation that bind one to cyclic existence but has not abandoned the dormant obscurations to liberation. Our system replies that this is absurd.

This person then says: hearer and solitary realizer arhats possess the imprints of ignorance. Because of possessing these imprints of ignorance they take a mental body. Both the abandonments and realizations are completed at the time of the first ground.

Our system replies that this is incorrect because the way in which you present the afflictions and the means of abandoning them is incorrect. It was never mentioned by the two great charioteers, Asanga and Nagarjuna, that the hearer and solitary realized arhats do not abandon the seeds of the obscurations to liberation. This is also not acceptable in terms of reasoning. Therefore, what you say is readily refuted by both scriptural authority and by reasoning. If what you say were the case it would mean that a hearer on the path of seeing does not abandon the seed of the intellectually acquired afflictions. Therefore, it would follow that superior learners would not be suitable as the Sangha Jewel. Immediately upon achieving the path of seeing they would still possess a seed of doubt concerning the perfect source of refuge and therefore they themselves would not be a sangha object of refuge. A person on the path of seeing who still has doubt about the perfect object of refuge cannot be a perfect object of refuge for others. On the other hand, if you say that someone on the path of seeing has abandoned the seed of doubt this would contradict your statement that hearer and solitary realizer arhats have not completely abandoned the obscurations to liberation. While the hearer and solitary realizer arhats possess the obscurations to liberation it is meaningless to say that they have the imprint of ignorance due to which they take a mental body. To clear up this doubt our system says that hearer and solitary realizers do possess a mental body and the imprints of ignorance, but that these are not obscurations to liberation, rather they are obscurations to omniscience. The two charioteers say that the imprint of ignorance is only an obscuration to omniscience and not an obscuration to liberation.

That ‘someone’ now changes opinion and says that the obscurations to liberation that are dormant are obscurations to omniscience. Our system replies saying that this is absurd because your statement about completing the abandonments at the eighth ground only referred to the obscurations to liberation and not to the obscurations to omniscience.

These are different ideas regarding the elimination of obscurations. To be clear we need to understand that there are afflictions that are obscurations to liberation which are to be abandoned by the path of seeing and there are those which are to be abandoned by the path of meditation. We need to know that the afflictions that are intellectually formed are abandoned by the path of seeing while those that are innate are abandoned by the path of meditation. We should understand that these afflictions are found within ourselves. We therefore need to work on gradually eliminating them so that we can achieve enlightenment.

Thursday afternoon class, January 29, 1998
A quotation from our own system found in Lamp to the Twenty Thousand Stanza Perfection of Wisdom by Arya Vimuktisena says: “The realization of a bodhisattva abiding on the path of seeing on the dharma forbearance related to true sufferings encompasses all the functions of the wisdom realizing selflessness in the continua of hearers and solitary realizers.” In other words, the dharma forbearance of this bodhisattva includes all the abandonments and realizations of the hearers and solitary realizers. Our system says that this is the way in which Arya Vimuktisena interprets it, but this does not mean that a person on the path of seeing completes all capacities without exception on realizing the selflessness of persons. A hearer’s wisdom eliminates grasping at a self of persons, while the solitary realizer’s wisdom eliminates the wrong conception that apprehends form and the valid cognition perceiving it as different substances. A bodhisattva differs from them because he possesses the Mahayana lineage, because he possesses sharp faculties, and because of his great accumulation of merit. When we say that bodhisattvas are different it means that they differ from the hearers and solitary realizers in terms of these three characteristics. Here sharp faculties refers to the five faculties of faith, effort, mindfulness/memory, concentration, and wisdom which are superior in bodhisattvas. Therefore, bodhisattvas are quite different from the hearers and solitary realizers.

A doubt is presented by a great lama translator who, had seen that it says in Uttaratantra that the non-conceptual exalted wisdom includes the knower of paths which arises spontaneously on the eight ground. This translator said that if a bodhisattva on the eighth ground begins to have the hearers and solitary realizers realizations in a way that resembles a reflection in a mirror that there would then be the risk of their falling from the bodhisattva vehicle to the hearer or solitary realizer vehicles. His doubt concerns the fact that before the eighth ground the realizations of the two other vehicles do not arise spontaneously but because they do arise spontaneously on the eighth ground there might be the risk that the bodhisattva would fall to a lower vehicle. Our system responds that there is no such risk. This would not happen because when a bodhisattva reaches the middle path of accumulation it is guaranteed that he will never fall to a lower vehicle but will always continue on to enlightenment. The middle path of accumulation corresponds to the gold-like mind generation, when this is developed in one’s mind there is no more risk of degenerating. Our system confirms that it is right that the hearers’ and solitary realizers’ abandonments and realizations are completed at the eighth ground. Although the theory that the great translator posits is acceptable if looked at from the point of view of the Madhyamaka Prasangika school it is not acceptable to the Madhyamaka Svatantrika school. Our own system, the Madhyamaka Svatantrika, says that when a bodhisattva becomes an arhat who has abandoned the obscurations to liberation he simultaneously attains buddhahood which has abandoned the obscurations to omniscience.

If a bodhisattva abiding on the patience level of the path of preparation were to put effort into abandoning the obscurations to liberation it is definite that he would be able to eliminate the obscurations to liberation upon attaining the first ground on the path of seeing. The point is that if a bodhisattva wants to eliminate the obscurations to liberation by the time he reaches the first ground he can do so by putting effort into it when on the patience level of the path of preparation, however they do not necessarily do this. In general getting rid of the obscurations to liberation by the time they reach the first ground is not a priority for bodhisattvas, but if they want to do it they can. Although bodhisattvas still have afflictions they are not harmed by them. For example, if we ingest poison whose energy has been eliminated by mantra it will not harm us, likewise even though there is affliction present in the continuum of a bodhisattva it is harmed by his meditation. There are cases of an arya bodhisattva using attachment as a means to help other sentient beings. A specific example is an arya bodhisattva who transforms himself into a universal king and then through attachment performs actions to help many beings in particular ways. When a bodhisattva becomes an arya it becomes suitable even to engage in the seven unwholesome/non-virtuous actions of body and speech to help others. Although these do not become positive actions, if they are of benefit a bodhisattva will engage in them.
What is the perfect end? How is it actualized? The perfect end is mere thusness. The means of actualizing it is to enter into irreversible contemplation on it. The perfect end is also defined as a cessation whose nature is free from stains, while the attainment of such a cessation is the actualizing of the perfect end. Our system says that neither of these is correct because one cannot actualize the perfect end until one becomes a buddha. There is another opinion that the perfect end is just the mere cessation of suffering but our system also says that this is not correct because a bodhisattva would not actualize the mere cessation of suffering as a perfect end, he only actualizes the perfect end when he completes the three conditions. Someone else says that the perfect end is thusness and to enter into the absorption on thusness in an irreversible way is to actualize the perfect end. He also says that the perfect end is thusness yet there is a discussion as to whether one can or cannot absorb into the contemplation on thusness that is irreversible and stainless. Our system says that either way just the entering into absorption is absurd.

Gyeltsab Je says that this instruction was given only to those who are a Mahayanist right from the beginning. This instruction refers to the recommendation that Buddha gave concerning not actualizing the perfect end until the three conditions are complete. This instruction was given to those who are bodhisattvas right from the beginning. Bodhisattvas should continue from the moment of mind generation up until they actualize the perfect end. To summarize, bodhisattvas should not actualize a perfect end until they complete the three conditions. They should complete prayers, fully ripen sentient beings, and completely purify their own future buddha realm before doing so. It is said that even in the case of hearer and solitary realizer arhats who have completed their vehicle that when one day they arise from their absorption and generate the mind of enlightenment they will still have to complete the three conditions as only after doing so can they actualize the perfect end. If someone is not able to actualize the perfect end at the right time then there is no meaning to giving teachings on the perfect end, in other words some actualize the perfect end at the wrong time. Our own system says that it is true that thusness is a perfect end and therefore it would be right for an aryabodhisattva to actualize such a perfect end and absorb into the concentration on thusness. Although this is generally true the exact meaning of actualizing a perfect end is to attain a total pacification of all pervasive compounded suffering.

There are hearer and solitary realizers arhats who enter the absorption contemplating thusness but when they do so they absorb in such a way that their minds are captivated by solitary peace whereby they think to not rise from this absorption. Absorbing in this way, a Hinayanist actualizes the perfect end.

With regard to ‘the total pacification of pervasive compounded suffering’, this pervasive compounded suffering is not generally perceived to be suffering since it is not manifest. For example, at a glance we do not realize that our physical aggregates, which are made of flesh and bone, are in the nature of suffering. This suffering is called ‘compounded’ because our aggregates are compounded, and it is called ‘pervasive’ because suffering pervades all the realms from the Peak of Existence down to the hell of Unceasing Torment. We can also apply the term pervasive to our aggregates which are pervaded by suffering from the crown of our head to the soles of our feet. We can check this out by pricking ourselves with a needle in various points, wherever we do so we will feel pain. The word ‘compounded’ refers to the fact that our body is compounded by afflictions and action/karma. Although our body is a result of karma and affliction it is also a result of our parent’s sperm and ovule which is the beginning of our physical structure. Although karma and affliction are the first cause even at a physical level our body is compounded by our parent’s sperm and ovule. As a result of our parents having had sexual intercourse there was the union of a sperm and an ovule which gradually gave rise to a human body. Although this body is extremely valuable, precious, and irreplaceable, it is still a compounded phenomena in the nature of suffering. We need to use this human body, which is impure and in the nature of suffering, as a means for attaining a mental body or the perfect end, buddhahood. The fact that we have this opportunity to achieve buddhahood with this human body shows that we have buddha nature or a special potential. For this reason we have a rebirth that is superior to other sentient beings.
Mentally we are more clever than animals and physically our body is also superior to that of other sentient beings. On this basis we should strive to attain the perfect end, however there are differences in regard to doing this. If we follow the hearers and solitary realizers we attain the perfect end intentionally by thinking, “I will absorb and not arise again,” while in the case of a buddha it spontaneously happens when the three conditions are complete. There is a big difference between a buddha and [the arhats of] the lower vehicles since for a buddha there is no difference between meditative equipoise and post-meditation. The fact that these two are of the same entity is unique to buddhas; for hearers and solitary realizers meditative equipoise and post-meditation are very different.

This concludes the teaching on the perfect end, what it is and how it is to be actualized.

Friday morning class, January 30, 1998

QUESTIONS AND ANSWERS

Question: With respect to the object of the expression of worship it is usually said that there are two ways in which a number is definite: through pervasion or purpose. Here why is are there definitely only three?

Reply: This number is definite because of ‘purpose’ in that three exalted knowers are right number needed to accomplish the aims of the four aryas. The knower of bases is enough to fulfill the aims of the hearers and solitary realizers, there is no need for anything else. The knower of paths is enough to fulfill the aims of the bodhisattvas which is to work for the world. ‘World’ in this context specifically refers to those following the hearer, solitary realizer, and bodhisattva vehicles. Omniscient mind, or the knower of all aspects, is enough to enable the arya buddhas to turn the wheel of Dharma. Therefore, three exalted knowers is enough.

However, we can argue that the object of an expression of worship is not necessarily always the three knowers. For example, the Mahayana path of accumulation is an object of expression of worship but it is not one of three knowers.

Question: Is it necessary to realize the selflessness of persons before realizing the selflessness of phenomena?

Reply: No, it is not. However, in the Middle Lam Rim by Lama Tsongkhapa, in the section concerning the Madhyamika Prasangika point of view, it says that with regard to the bases of realization, persons and phenomena, it is easier for the yogi to realize the selflessness of persons than to realize the selflessness of phenomena. When a yogi realizes selflessness on the bases of persons he realizes that the self does not exist from its own side but exists in dependence on the aggregates. Without depending on the aggregates there would be no self. When this is realized selflessness is understood. He understands that the self is not independent, but is dependent and under the control of something else.

However, in certain cases it may be possible that someone realizes the selflessness of phenomena first followed by the selflessness of persons. According to Madhyamika these two selflessness are differentiated only in terms of their respective bases and not in terms of the object to be negated. Svatantrika-Madhyamika talks of two levels of selflessness of persons, the gross and the subtle. Gross selflessness refers to the person being empty of being permanent, independent, and partless. By negating these three one realizes the gross selflessness of persons. Subtle selflessness of persons is the lack of a self-sufficient substantially existent person. Here the object of negation is the self-sufficient substantially existent person, when it is negated one realizes the subtle selflessness of persons. According to Svatantrika the selflessness [of phenomena] it that which exists by its own mode of subsistence without being posited by a non-defective mind on the appearance. When this is negated one realizes the selflessness of phenomena.
In short, usually people realize the selflessness of persons first and then the selflessness of phenomena but this does not have to be so.

Question: What is ‘the mother’ that is mentioned on p.3 in Commentary Clarifying the Meaning when it says ‘to the mothers I pay homage’?
Reply: The three mothers are the three exalted knowers. They are called the three mothers because they give birth to the four sons: arya hearers, arya solitary realizers, arya bodhisattvas, and arya buddhas. However the word mother here is a subject of some debate. The debate starts: if something is an object of an expression of worship is it necessarily one of the three mothers? If something is an object of an expression of worship does it have to be an exalted knower? If someone answers yes, the reply would be that it would follow that great compassion is it an exalted knower because it is an object of an expression of worship. To this one would say that the reason is not established. Is great compassion not a mother? If someone replies that it is a mother, one would then argue that in *Madhavyamakavatara* is not great compassion taken as the object of the expression of worship? The reply comes that it is a mother that is the object of expression of worship in the case of Madhavyamakavatara but it is not necessarily an object of an expression of worship. Then one asks does this mean that a mother to which the object of expression of worship is made is necessarily that of the *Ornament*? If the reply is yes the question arises as to whether the mother, the object of expression of worship in Madhavyakavatara, is it not object of an expression of worship? It would follow that the mother that is an object of that expression of worship is not necessarily an object of expression of worship.

Someone could also reply saying that great compassion is not a mother. If this is the response then we say this it not right because through great compassion the bodhisattva accomplishes the welfare of others. Then we can recite a quotation from *Uttaratantra* in which it says something like “through the state of happiness a mother-like compassion is born.”

Reply: In general if one actualizes the perfect end it is the same as actualizing buddhahood. This is because perfect end refers in general to emptiness, while actualizing the perfect end refers to entering an irreversible meditative equipoise on emptiness, i.e. one enters this meditative equipoise but never again arises from it. This is particular to an arya buddha. However, if one actualizes the specific perfect end mentioned here it is not necessarily the attainment of buddhahood. The perfect end in this case is an analytical cessation in which all pervasive compounded suffering has been extinguished. Even hearers and solitary realizers actualize this state by thinking ‘I will not arise from this state for eons’ and then entering into it. However, there is a difference between the perfect end actualized by a buddha and that actualized by hearers and solitary realizers. If one actualizes the perfect end of hearers and realizers one cannot attain buddhahood. In other words, if one goes to the perfect end of hearers and solitary realizers one remains absorbed for eons until one receives help from a buddha. This happens when light radiating from the palms of a buddha’s hands touches the hearers and solitary realizers and arouses them from their absorption. When they rise from this absorption they wonder how long they have been in that state and the buddha replies that they have been there for eons. So waking from their total absorption on cessation they realize that an enormous amount of time has passed. At this time they still have their old physical body. However, when they move from this place of meditation they leave behind their old body and achieve a mental body with which they can act. It is for this reason that there is the expression ‘a sage has fallen in the forest’, which refers to the fact that when hearers and solitary realizers leave their old bodies they appear to fall down, while actually what is happening is that they are moving on with a mental body.

Question: How is it possible to establish non-true existence by the sign ‘having parts’?
Reply: Something that has parts is not a truly existent one. A truly existent one would be totally independent and would not reply upon parts or anything else. However, everything relies upon something. Whether the subject is the three exalted knowers or a vase they possess parts and
therefore cannot be a truly existent one. Having understood this, one can go on to understand that they are not truly existent at all.

Syllogism: the three, the bases, path, and aspect, do not exist truly because they are not a truly existent one or a truly existent many. To prove this we first say that the three are not a truly existent one because they have parts (with parts and without parts are contradictory and partless does not exist among objects of knowledge). Therefore, the bases, path, and aspect are necessarily with parts and are therefore not a truly existent one. The three are said to have parts because they can be divided into parts, for this reason they cannot be a truly existent one.

Question: What is a non-defective mind
Reply: It is a mind which is not mistaken with respect to the appearing object and the conceived object in terms of their existing from their own side or as specifically characterized phenomena. When we posit conventional existence it has to be posited by a non-defective mind. A non-defective subject, mind, can be of two kinds, a direct perceiver or an inferential cognizer. When we talk about an inferential cognizer it is mistaken with respect to its appearing object (nang yul) but it is not mistaken with respect to its conceived object (shen yul). This means that conceptual thoughts, including inferential cognizers, are all mistaken with respect to their appearing objects.

The object of negation is not posited by a non-defective mind and exists by its own mode of subsistence. The object of negation is to be refuted with respect to all phenomena. In terms of a non-defective direct perceiver we can take the example of an eye consciousness that correctly sees a form. In terms of a non-defective inferential cognizer we can take the example of seeing smoke on a distant mountain and inferring the existence of fire on that mountain. The understanding of fire is achieved through an inferential cognizer based on a reason. The fire is the conceived object which is posited by the inferential cognizer.

TEACHINGS ON MEDITATION PRACTICE

To combine the teachings on the Ornament with practice we can take the expression of worship that appears in the Ornament that says ‘that which through the exalted knower of all leads hearers seeking pacification to peace.’ This indicates the practices of beings of small and middling scopes which are also common to beings of great scope. Although this is not directly said it can be understood. Here ‘knower of all’ refers to a knower of bases who realizes all twelve sources, the six inner and six outer. The twelve sources include even the four noble truths and their sixteen attributes.

If we try to find for our precious human rebirth we end up pointing to our body, which is a pervasive compounded suffering. We then take this body as a base and establish the attributes of true sufferings. Why is this body impermanent? Because it changes momentarily or because it is produced by causes and conditions. For these reasons it is impermanent. Thinking about impermanence is very important because without thinking about it we will not think about Dharma. As long as we do not think about impermanence we will continue to be totally occupied by worldly activities, such as finding clothes, food, drink, etc. If we were to pass our life in these activities there would be almost no difference between our human life and that of an animal. This is because even animals fulfill the needs of this life, such as finding food and shelter. We should make our life different from that of animals by making it meaningful through contemplating death and working for our future life.

We should further contemplate impermanence thinking that we can die at any moment and in this way we will begin to prepare for our future lives. This meditation on death involves thinking that death is definite, that the time of death is uncertain, and so forth. We begin by thinking that death is certain because the Lord of Death will inevitably come to us and there will be no way to escape. Secondly, death is certain because our life span, which is determined by karma, is diminishing constantly. If we could add to our life span things would be different, but we cannot. With the passing of each moment our life gets shorter and shorter.
Then, although we have come to understand that death is certain and the time of death is uncertain, we may still tend to postpone our practice of Dharma. However, we must avoid doing this and begin to practice Dharma right now before death comes. Otherwise, we will die with regret wishing that we would have practiced Dharma. Therefore, we should resolve to practice Dharma right now.

To meditate on the fact that the time of death is uncertain we can look at the life span of people in this world. Humans of each of the other continents, [there are a total of four according to Buddhist cosmology], have a fixed life span, but we do not know when we will die. The time of death is uncertain for human beings of this continent (Tibetan, Dzambuling; Sanskrit, Jambudvipa) and it is particularly uncertain in this period of degeneration in which the five degenerations are increasing. Therefore, the time of the arrival of the Lord of Death is very uncertain.

The time of death is made even more uncertain because even conditions that are normally conducive to life can become the cause of death. In fact, the conditions for death are more numerous than the conditions for life. In addition, our bodies are very fragile, even though we may tend to think that we are strong. In fact, our bodies are very delicate and can be easily harmed just like a water bubble can easily be destroyed by a slight breeze. When we meditate on the fact that death is definite we determine to practice Dharma, when we think that the time of death is uncertain we determine to practice Dharma right now.

Then we contemplate the fact that only Dharma is of benefit at the time of death. We can consider the fact that although we were born together with this body and have cherish it so much, it cannot help us at the time of death. We have to leave it behind and go on alone. We may have accumulated many material objects, houses, etc., in our lifetime but no matter how many we have we will leave them all behind when we die. Even our parents and close friends cannot help us at the time of death. By meditating in this way we will come to the determination to practice Dharma purely.

In short, this meditation has three main points: (1) death is certain, (2) the time of death is uncertain, and (3) only Dharma can help at the time of death. These three are each further divided into three. This meditation is a practice of both small and middle scope beings, therefore it is said to be a common practice.

Next we think, “Now I have this valuable human body but it is in the nature of suffering, it is completely pervaded by suffering.” However, in spite of this human body being impure in nature, we can render our life greatly meaningful. We have to put effort into giving meaning to our life through the meditation on death and through making sure that we are not reborn in the lower realms in our next life. To make sure of this we need to meditate on the suffering of the lower realms: the hell, hungry ghost, and animal realms. In terms of the hells we meditate on the sufferings of extreme heat and extreme cold. To avoid being born their we meditate on the cause and determine to avoid creating this cause. Then we think of the suffering of hunger of the hungry ghosts, its cause, and the means to avoid this rebirth. Then we think about the suffering of the animals, the big eating the small, groups of the small eating the big, and so forth. In this way we should determine to avoid creating the cause for these rebirths through practicing Dharma.

It is advised to meditate on the suffering of the lower realms in the following way. One should not meditate on these sufferings as though one is a spectator watching a film but should meditate on oneself being born as an actual hell being whose body is being burned up by the fires of hell. In this way the meditation becomes much more effective and beneficial to oneself.

Then one looks for refuge, for protection, to avoid being reborn in the lower realms and experiencing this suffering. We take refuge in the Triple Gem which is the object of the expression of worship in the Ornament. The arya buddhas are the Buddha Gem. The Dharma Gem is the knower of bases, knower of paths, and the knower of all aspects. The Sangha Gem is the arya hearers, arya solitary realizers, and the arya bodhisattvas, they are the ones who possess the knower of bases [and the knower of paths]. We should trust in the Triple Gem as having the complete capacity to protect us and give us refuge. Having developed fear of suffering and trust in the Triple Gem we totally rely on them for refuge. However, when one takes refuge it is not enough just to seek protection, one must also engage in certain practices, such as no longer
committing negative actions. Having taken refuge we need to respect the law of cause and effect. In relation to this, there are ten negative actions to be avoided and ten positive actions to be practiced.

Having understood that the body, the aggregates, are true sufferings, we then meditate on the true origins of these sufferings, karma and afflictions. Both positive and negative karma can be the cause of a body. We meditate on the fact that as long as we have pervasive compounded suffering we will experience suffering. We then come to realize that we need to abandon true sufferings and true origins and achieve true cessations by meditating on the selflessness of persons, true paths. To obtain true cessations we need to meditate on true paths, the knower of bases and so forth.

This is a small introduction to how to meditate on the subjects covered in the Ornament. In relation to the first line of the expression of worship we can meditate on the four noble truths. ‘That which through the exalted knower of all leads hearers seeking pacification to peace’: when it says ‘leads’ it refers to true paths, while ‘to peace’ refers to true cessations. Hearers are lead by true paths to peace, true cessations. True sufferings and true origins are implied here because one is necessarily lead from a state of misery to a state of peace.
Monday afternoon class, February 2, 1998

2B2A-1B2A-2C The manner in which the clear realizations of the buddhas are included by the exalted knower of all aspects

1 Question
2 Reply

2B2A-1B2A-2C1 Question

[Subhuti asks:] "Bhagavan, why is that very exalted knower of all aspects [the clear realization] of those thus gone, foe destroyers, perfectly complete buddhas?"


[Buddha replies:] "Subhuti, phenomena are perfectly expressed by some aspects (entities), some signs (results), and some marks (causes). Those aspects, signs, and marks are realized by those thus gone. Therefore, [the clear realizations] of those thus gone, foe destroyers, perfectly complete buddhas are called the very exalted knowers of all aspects."

The meaning of the question is quite clear so it does not need to be discussed any further. The reply says that phenomena are expressed by aspects, signs, and marks. This means that all phenomena, from form up to omniscient mind, are expressed by the Buddha, who realizes that all of them are not truly generated. The aspect refers to the entity, signs to results, and marks to causes. All these phenomena of whatever class are empty of true existence. Although the second class of phenomena, the results or signs, are generated they are not truly generated. Although marks, causes, do give rise to results they are not truly generated results. Phenomena are said to range from form to omniscient mind; if they are counted their are a total of 108 phenomena. These are further classified into two groups: one consisting of 53, the thoroughly afflicted class, and one of 55, the completely purified class. Each of these two groups is expanded from eight sections.

The eight divisions of the first group, the 53 phenomena of the thoroughly afflicted class, are:

(1) the five aggregates, (2) the six organs, (3) the six objects, (4) the six consciousnesses, (5) the six contacts, (6) the six feelings, (7) the six elements, and (8) the twelve links [of dependent origination].

All the sub-divisions of these eight are counted individually to make a total of 53. ‘Beginning from form’ refers to the five aggregates of which form is listed first: forms, feelings, discriminations, compositional factors, and consciousnesses. The next are the six organs/sources/senses: eye, ear, nose, tongue, body, and mental. Then there are the six objects: visible forms, sounds, odors, tastes, tangible objects, and phenomena. Then there are the six consciousnesses: the visual, auditory, olfactory, gustatory, body, and mental (or eye, ear, nose, tongue, body, and mental consciousnesses). These are followed by the six contacts (whenever, for example, the three conditions, visual consciousness, visual organ, and visual object, come together, there is contact): visual contact, auditory contact, olfactory contact, gustatory contact, bodily contact, and mental contact. Then there are the six feelings that arise from the six contacts: eye feeling, ear feeling, nose feeling, tongue feeling, body feeling, and mental feeling. Then there are the six elements: earth, water, fire, wind, space, and consciousness. Then there are the twelve links: ignorance, karmic formations, consciousness, name and form, six sources, contact, feeling, craving, grasping,
existence, birth, aging and death. These are the 53 phenomena included in the thoroughly afflicted class.

The eight sections of the second group of 55 completely purified phenomena are:

1. the six paths of conduct which are the six perfections: generosity, morality, patience, effort, concentration, and wisdom,
2. the eighteen paths of view which are the 18 emptinesses (each of the realizations of these eighteen emptinesses is considered a path),
3. the seven sections of a yogi’s paths which are the thirty-seven harmonies with enlightenment:
   i. the four close placements of mindfulness, ii. the four thorough abandonings, iii. the four legs of magical emanation/manifestation, iv. the five powers, v. the five forces, vi. the seven branches of enlightenment, and vii. the eight-fold noble path,
4. the six paths of calm abiding: the four noble truths, the four concentrations, the four immeasurables, the eight liberations, and the nine serial absorptions,
5. the paths of superior insight which is meditative stabilization on the three doors of liberation,
6. the three paths of special qualities: the five clairvoyances, the four meditative stabilizations, and the four doors of retention/dharani,
7. the six paths of result: the ten powers, the four fearlessnesses, the four sciences/correct individual perceptions, great love, great compassion, the eighteen unshared qualities of a buddha, and
8. the eight paths of persons: stream enterers, once returners, non-returners, foe destroyers, solitary realizers, the knower of bases, the knower of paths, and the knower of all aspects.

We often hear the expression in the scriptures ‘from form to omniscient mind’, these phenomena include all 108 phenomena.

Likewise, also in the condensed Eight Thousand Stanza Perfection of Wisdom Sutra it is said: "Also those wishing to train in the grounds of the hearers..."

The sutra says, “Also those who want to train in the grounds of the hearers should train in the three exalted knowers.”

Also it is elaborately stated in the extensive Perfection of Wisdom Sutra.

There are no actual quotations from the Perfection of Wisdom Sutra included here but in fact the Sutra says, “Those wishing to train in the grounds of stream enterers...,” which refers to the knower of bases. Since the grounds of the hearers begins with that of a stream enterer we should understand that this refers to the knower of bases.

Regarding that: the very knower of all [bases], with respect to [its observed] phenomena, such as form, having the support of impermanence and so forth, is the result possessing the abandonment of the obscurations with regard to the self.

The very knower of paths is [the wisdom of] definite emergence by all [three] vehicles, [the method which] possesses the support of not manifesting [the realization of] suchness [at the wrong time] and endowed with the result of gathering together those sentient beings who are not gathered. The very exalted knower of all aspects...
possessing the support of [the observed object] of the birthlessness of all phenomena; the result of continuously [working for] the welfare of sentient beings who reach to the limits of the realm of space; realizing the perfect end; and possessing the abandonment of the link of the latencies [of non-afflicted ignorance].

The three exalted knowers are explained as having three attributes each, bases, support, and result. With respect to “The very knower of all bases,” the bases are forms and so forth. These bases have the support of impermanence, while the result is the abandonment of ignorance with respect to a self [of persons] of forms and so forth. This passage, therefore, explains the function of the knower of bases which is to know all phenomena, form and so forth, as impermanent, etc., and to abandon the grasping at a self of persons.

Here we should understand that each of the three exalted knowers has three attributes. The knower of bases has (1) an observed or referent object, form and so forth, (2) an aspect, the impermanence, misery, etc., of form, and (3) a result, the abandonment of grasping at a self of persons.

The knower of paths also has these three attributes. The observed object of a knower of paths is the three paths of the three vehicles (this is said although in theory the observed object should be similar to that of the knower of bases). The aspect of the object, the three paths and so forth, is their non-true generation. The result is to gather sentient beings who have not yet been gathered, to ripen those who are not yet ripe, and to liberate those who are not yet liberated. These three, bases, aspect, and result, are similar to the support/person, method, and result. For the knower of paths, the support is the bodhisattvas, the method is the clear realization of the three paths as non-truly generated, and the result is to accomplish the aims of the three classes of beings.

In Lama Tsongkhapa’s Golden Rosary it says that in terms of the knower of bases the referent object is the five aggregates or the four noble truths, the aspect is that it stands as a subject possessing the support of the sixteen attributes of the four noble truths, impermanence and so forth, and realizes them, the result is the abandonment of grasping at a self of persons. The referent object of the knower of paths is the three paths of hearers, solitary realizers, and bodhisattvas. The aspect is the non-true generation of the three paths. The result is to generate all three paths in one’s continuum, to not actualize the perfect end without culminating the welfare of others, and to gather sentient beings, ripen their continua, and cause them to be liberated and achieve that state higher than liberation.

Then there are the three attributes of omniscient mind. As it says in Commentary Clarifying the Meaning: “The very exalted knower of all aspects possessing the support of... latencies [of non-afflicted ignorance].” The referent object of omniscient mind is conventional and ultimate truths. The aspect is that these two classes of phenomena are not truly generated. The result of omniscient mind, according to Svatantrika-Madhyamika, is to work for the welfare of sentient beings who extend to the limits of space, to enter into the absorption of the perfect end, and to have abandoned all the imprints of non-deluded ignorance, which are the imprints left by the conception of true existence. This means that the omniscient state is free from the obscurations to omniscient mind.

Therefore, the statement: "The Ornament thoroughly presents the clear realizations because it includes all bases, antidotes, and aspects" is acceptable.

This means that there is not the fault that the Ornament presents only bases, or only antidotes, or only aspects. Instead, it presents all three. In short, it means that the three exalted knowers include all the clear realizations. Therefore, when praise is made to the three exalted knowers praise is also being made to the clear realizations because all eight clear realizations are included in the three exalted knowers. How are the eight included in the three? They are included because if one practices all the exalted knowers in a complete way, one will also completely practice the eight
clear realizations. The eight are included in the three in the sense of practice. When it says bases, antidotes, and aspects, the bases refer to the sixteen attributes of the four noble truths, impermanence and so forth, or the five aggregates, form and so forth. One realizes the five aggregates in the aspect of impermanent and so forth. In Abhidharmakosha the bases are presented as being five types of objects of knowledges, the form base as appearance, the mind base as principal, the mental factor base as retinue, the non-associated compositional factors base, and the uncompounded base. These five bases are said in Abhidharmakosha to include all phenomena.

Question: Do the three exalted knowers include all clear realizations or only the eight clear realizations?
Reply: They can be said to include all clear realizations but as this is a subject of debate it is better to say that they include the eight.

Up to now we have been commenting on the root verse on page 3 in italics in the English translation: “That which through the exalted knower of all leads hearers....”

To summarize the above commentary a syllogism is presented in Essential Explanation: [the statement that] the Ornament for Clear Realization presents all the clear realizations of the four sons (subject) is correct (predicate) because it includes all the bases, antidotes, and aspects. This means that all the clear realizations of the four sons are included in the three exalted knowers. Inclusion can be of three kinds: in terms of interrelation or intersection, in terms of it being itself, and in terms of practice. When we say the clear realizations of the four sons are included in the three exalted knowers this is in terms of practice.

The expression of worship presents the whole path from guru devotion up to enlightenment. This does not mean that all the words of the stages of the path are mentioned explicitly, however all of them are presented here indirectly. The wish to emerge from the aggregates and sources of the lower realms and to achieve those of the higher realms is the wish generated by a being of small scope. This wish is generated upon sing the misery of the aggregates, sources, constituents of the lower realms. Having generated the thought to emerge from the lower realms, one then needs to observe the higher training in morality since only by doing so can one complete the causes of higher rebirth. Then one goes on to realize that even a precious human body is conditioned by karma and delusion, thereby one generates the wish to emerge from even states of higher rebirth and achieve liberation. To achieve this one trains in the three higher trainings, [morality, concentration, and wisdom]. Then one comes to understand that even nirvana or liberation, an analytical cessation that has abandoned all pervasive conditioned suffering, is not enough since with this alone one cannot accomplish the welfare of other sentient beings. Thereby one comes to realize that oneself has to achieve buddhahood. For this purpose one trains in the mind of enlightenment and engages in the practice of the six perfections.

In short, we need to relate the commentary here to our [Dharma] practice.

Tuesday morning class, February 3, 1998

2B2A-2 Having rejected the fault of repetition of the sutras, establishing the existence of a purpose
This section shows that there is no fault in composing the Ornament, in fact there is a purpose to it.
This is divided into three:
A Having presented a doubt, making a connection
B Root text
C Commentary

2B2A-2A Having presented a doubt, making a connection

People of lesser intelligence [question]: "Did the Bhagavan, out of compassion desiring to benefit the sentient beings who have faith in the extensive, middling, and brief [mothers], not clarify all the subjects of the Perfection of Wisdom, the order of the eight clear realizations, the mother of the victors? What is the purpose for the Bhagavan, the
People of lesser intelligence think that there is the fault of repetition in composing the *Ornament* because the meaning, such as the eight clear realizations, has already been presented by Buddha in the *Perfection of Wisdom Sutras* and therefore there is no need to present it again. To clarify this doubt there is the second part to the paragraph called ‘making a connection.’ What is being connected here? The expression of worship and the statement of the purpose are being connected. When the expression of worship is made one understands that the exalted knowers have certain excellent qualities and so forth. When the statement of purpose is made one comes to understand the subject, purpose, etc. Then, in order to clarify doubts concerning this, our own system explains the four factors of the statement of purpose. The doubt can be of several kinds: one may think that there is no purpose, that there is no subject, that there is no purpose of purpose, and that there is no interrelationship. To eliminate these doubts the text shows that there is a purpose to composing the text.

The lesser intelligent person says that there is no purpose to composing the *Ornament* because it is similar to the case of the treatise composed by a non-Buddhist that proves that crows have teeth. This treatise proving that crows have teeth is a treatise without a subject and here someone says that the *Ornament* is the same in that it too does not have a subject. The second doubt is that composing the *Ornament* is similar to the case of the treatise by a non-Buddhist about taking one’s own mother as a bride. This treatise is based on the theory that the highest pleasure in the world that one can give one’s mother is that of sexual intercourse. The third doubt is that the *Ornament* is similar to the case of the treatise that proves there is an essential purpose (purpose of purpose) to taking the jewel crown from the head of the naga Jogpo. If one could possibly take this crown from him there would be a purpose to talking about how to do it but it is not possible to do so therefore there is no purpose of purpose. Our system responds that the *Ornament* is not like these treatises since it does have a subject, a purpose, and a purpose of purpose. When our own system states this then people of lesser intelligence begin to think that maybe they do exist; this is called a concordant or meaningful doubt since it tends toward concurring with reality. As a result of generating this doubt a person of lesser intelligence begins to engage in the study of the *Ornament*. On page 9 of *Commentary Clarifying the Meaning* the phrase “with regard to the meaning as a branch [method] for entering into the treatise” shows how such a person enters into the treatise. This accords with what is said in a treatise on grammar: when one has aspiration and generates a doubt there is the possibility that one will engage in studying a particular text.

According to Gyeltsab’s commentary the person of lesser intelligence has a doubt concerning the composition of the *Ornament*. This person does not know the uncommon purpose of the *Sutras* and the treatise so he thinks that there is no purpose to Maitreya composing the *Ornament*. He also thinks that there is no purpose because the Bhagavan has already presented the order of the eight realizations in the *Sutras*. Since this is so there would not be any point to Maitreya, the Victor over the Non-victorious Superiors, composing the *Ornament* and explaining the eight clear realizations. In the three mothers, the extensive, middling, and brief *Perfection of Wisdom Sutras*, the eight clear realizations have already been explained in accordance with the needs of both the sharp and dull facultied.

What is the statement related to the purpose? It is that there is a purpose, a subject, etc. in the *Ornament*. In this way the doubts of those of lesser intelligence are eliminated.
The path of the exalted knower of all aspects itself, explained by the Teacher in these [mothers], is not experienced by others. In order for the intelligent to behold the meaning of the sutra which is the entity of the ten Dharma practices, through establishing mindfulness [on them], the so-called 'easy realization," is the purpose of [my] composing [the Ornament].

"The path of the exalted knower of all aspects itself, explained by the Teacher in these [mothers]” shows the subject. “Is not experienced by others” shows that the subject is special in that the eight clear realizations and the seventy topics are not thoroughly known by the hearers and solitary realizers. “Others” also includes non-Buddhist philosophers. Bodhisattvas do know the eight clear realizations and the seventy topics.

“The so-called ‘easy realization’” indicates the purpose. The rest of the verse indicates the essential purpose (the purpose of the purpose). The purpose to composing the Ornament is to make us realize the meaning of the Sutras, the eight clear realizations and the seventy topics. Since these are clearly taught in the Ornament they are easy to understand.

“Through establishing mindfulness on them” indicates that we should keep the ten Dharma practices in mind. In this context, the ten Dharma practices are the ten topics representing omniscient mind. These are what are to be kept in mind since they will enable us to understand all the meaning of the Sutras. In the phrase “in order for the intelligent to behold” the word intelligent refers to the trainee or disciple intent upon the Ornament. Such a disciple has to be an ordinary bodhisattva. However, a disciple in general is not necessarily a bodhisattva, but can be people such as ourselves who are trainees intent upon the Ornament.

In Gyeltsab Je’s commentary it says the first two lines of the Tibetan translation of the root verse by Maitreya talk about the subject, the third about the subject being special, the next three about the essential purpose, and the last two about the purpose. “The entity of the ten Dharma practices” “in order for the intelligent to behold the meaning” indicates the essential purpose while “the so-called easy realization” indicates the purpose.

2B2A-2C Commentary
This refers to the commentary by Simhabhadra (Haribhadra). This is divided into three:
1  Subject to be explained
2  The essential purpose
3  Purpose

The order in which Gyeltsab Je explains the purpose, etc. is different from how it is set out in Haribhadra.

2B2A-2C3 Purpose

The purpose of composing the treatise is the easy realization of the perfection of wisdom, the nature of the mind of enlightenment, achievement, and so forth, by the trainee.

The purpose is to easily realize the meaning of the Sutras in dependence on the Ornament. Gyeltsab Je’s commentary says that what is easily realized is the meaning of the Perfection of Wisdom Sutras which include the eight clear realizations. The first of the eight clear realizations is omniscient mind which is represented by ten topics. Gyeltsab Je says that the purpose is to realize these ten, mind generation, precepts, and so forth. He says that an object of aspiration on the basis of the purpose is the essential purpose. In other words, we can ask where does the essential purpose come from? It comes from the purpose. One attains a realization called ‘realization of dharmadhatu pervading all phenomena’ on the first ground. The realizations from here up to omniscient mind is the essential purpose. Although from here up to omniscient mind is realized, with what method can one realize the essential purpose? The method is to keep all this in one’s mind and then develop the various types of wisdom: those arisen from hearing, thinking, and meditation. Another question then arises: What do we have to keep in mind? We have to keep all
the meanings of the *Sutras* without exception in our mind beginning with the topics that represent omniscient mind, ranging from mind generation, precepts, upward. Once one has them in one’s mind then one should practice the six perfections, etc. The result to be obtained will then be achieved.

The *Ornament* explains the meaning of the *Sutras* in eight chapters. Why are there eight chapters? There are eight chapters because there are eight clear realizations.

What is the memory/mindfulness that we are talking about here? It is a memory which arises from an imprint. This imprint is left by an extremely clear experience of meditation upon the order of the clear realizations. In terms of a causal process, first one listens or studies, then reflects, and then practices the subject. In this way, one is able to induce a clear ascertainment or clear knowledge in one’s mind as one wishes.

2B2A-2C2 The essential purpose

That [which is not experienced by outsiders and others is experienced by] the bodhisattva, who has set forth alone, and without depending upon any others accomplishes the complete welfare of himself and others. [The bodhisattva] is established well in the practices of all the meanings of the *Perfection of Wisdom Sutras*, the entity of the eight clear realizations, mind of enlightenment, and so forth, through the mindful consciousness which arose from the latency deposited by the extremely vivid experience. Then, through their sequentially realizing the grounds of the Very Joyful, characterized by the realization of the expanse of phenomena progressing everywhere, and so forth, it is said that they will realize all aspects. The strong desire intent upon that is the purpose of the purpose.

2B2A-2C1 Subject to be explained

The exalted knower of all aspects itself, the path of the very buddhas, is taken to illustrate well all the clear realizations. The Bhagavan acts to show [the paths of the three vehicles] to all sentient beings by means of three types of miracles. Whatever was to be explained in all three types of mothers of the victors was taught by that very means, [the three types of miracles]. That which explains and that which is to be explained are related by way of the method and that which is to be achieved by the method. Outsiders and insiders, [such as hearers and solitary realizers], who are free of attachment, etc., not having familiarized themselves with the selflessness of phenomena, do not experience in stages [the subject to be explained in the eight clear realizations, etc.] by means of the knowers that arise from hearing and so forth.

The subject is omniscient mind, etc., in other words, all the topics set out in the *Sutras*. Gyeltsab Je, in regard to “the subject to be explained,” says that the subject is the meaning of the three mothers, the extensive, middling, and brief. How did the Bhagavan, Shakyamuni, present them? He presented the meanings by way of three miracles. These are the miracle of body, the miracle of mind, and the miracle of speech. Miracle of his body refers to Buddha having emanated hundreds of thousands of forms or bodies. The miracle of mind is his great mental capacity to realize and express all. The miracle of speech is that Buddha presents all the meanings verbally with skillful miracles. Through the three miracles of his body, speech, and mind Buddha leads the three classes of beings.

What makes the subject special? It is special because the subjects include omniscient mind with its ten representations, mind generation up to achievement. On the basis of these ten topics, etc. the *Ornament* is divided into eight chapters. The subject is special because the eight clear realizations explained in eight chapters are not thoroughly realized by non-Buddhist philosophers, hearers, and solitary realizers.

Gyeltsab Je says that there is a difference between that which is to be explained and that which explains. That which explains are the *Sutras* and the *Ornament*, while that which is to be
explained is the eight clear realizations. These two, that which explains and that which is to be explained, are to be understood as a method and that which is to be achieved through the method.

Hearers, solitary realizers, and outsiders do not realize the meaning thoroughly because they do not study the *Sutra Unraveling the Thought* and other texts related to the *Sutras*. Gyeltsab says that the Great Vehicle is superior because it has a great referent.

In the *Ornament* the subject, purpose, and purpose of the purpose (essential purpose) are laid out clearly. However, the interrelationship is not set out explicitly but is shown by Simhabhadra in his commentary. In brief, the statement related to the purpose has the four factors, subject, purpose, purpose of purpose, and interrelationship:

- the subject is the eight categories and seventy topics which are the meaning of the *Perfection of Wisdom Sutras*
- the purpose is to realize the eight categories and seventy topics through the *Ornament*
- the purpose of the purpose is to achieve omniscient mind
- the relationship is the fact that the above three are related, the third to the second, and the second to the first. The relationship can also be said to be the fact that the subject depends upon the treatise and the treatise upon the *Sutras*. This means that realizing the subject depends upon the treatise. This is another kind of relationship. Here in this context there is debate about what is the treatise, the *Sutras*, etc. This is the reason for giving the definition of the treatise, etc. earlier on in the text.

Tuesday afternoon class, February 3, 1998

This morning we were talking about the statement related to the purpose, in this context there is a discussion as to the difference between the words of Buddha and the treatises. This discussion does not arise in Gyeltsab Je’s text but does appear in other texts. Buddha’s words and the treatises both originate with Buddha. What are the words and what are the treatises? Any words or any treatise that comes from Buddha necessarily has the four attributes of subject, etc. According to the higher tenets there are 84,000 bundles/collections of teachings taught by Buddha while the Vaibhashikas say that are 80,000 bundles of teachings. When these teachings are summarized there are said to be the 12 branches of Buddha’s scriptures. However, some say that there are 9 branches, not twelve.

Buddha’s words are defined as a scripture that has four attributes: (1) it must have two subjects, high status and definite goodness, in other words a high rebirth and liberation, (2) it must possess excellent qualities, (3) it must express free from all faults in the words, and (4) it must abandon the delusions of the three realms. The purpose of any scripture of Buddha is to abandon delusions. To authenticate the scriptures as such we refer to *Uttaratantra* in which there is a passage that says: “The scriptures or words of Buddha must have four qualities: subject, faultless, function, and benefit. These teachings were given by a sage/upright person. All Buddha’s scriptures have two qualities: they cure the sickness of delusion and protect from fear. Non-Buddhist scriptures do not have these two qualities.”

There are 12 branches of scriptures: (1) the collection of discourses/sets of discourses/sutra (*mdo de, sutra*), (2) songs/intermediate verses (*dbyangs kyis bsgnyad pa, geya*), (3) prophecies/prophetic scriptures (*lung du bstan pa, vyakarana*), (4) verses/versified scriptures (*tshigs su bcad pa, gatha*), (5) purposeful statements/specific scriptures (*ched du brjod pa, udana*), (6) hagiography/parables (*rtog pa’i brjod pa, avadana*), (7) legends (*de lta bu byung ba, itivntaka*), (8) summaries/introductory scriptures (*gleng gzhi, nidana*), (9) vast texts (*shin tu rgyas pa, vaipulya*), (10) birth stories (*skyes pa rabs, jataka*), (11) delineations (*gtan la phab par bstan pa, upadesha*), and (12) miraculous teachings (*rmad du byung ba’i chos, abdhutadharma*). These twelve branches of Buddha’s scriptures are clearly mentioned in the verses of Simhabhadra’s text *Lamp of the Ornament*, also called the Great Commentary.

These twelve can be summarized in three baskets/canons/pitaka: the sutra (discourses), vinaya (discipline), and abhidharma (phenomenology). When these 12 are summarized in three, the first five, the collection of discourses, songs, prophecies, verses, and purposeful statements,
are included in the Hinayana sutra basket. Four, hagiography, legends, summaries, and birth stories, are included in the vinaya basket. The vast texts and the miraculous teachings are included in the Mahayana sutra basket. The delineations are included in both the Hinayana and Mahayana abhidharma basket.

We can also talk of nine branches of scriptures by combining four of the twelve into one: in this case the summaries include three texts in their retinue, hagiography, legends, and birth stories. This one group plus the remaining eight make a total of nine; these are the nine branches of scripture.

The words of Buddha have a certain function, etc. and are divided into 12 branches which can be further condensed into nine. Buddha’s words can also be understood in terms of the three wheels of Dharma. In addition, they can also be understood in terms of the three: words that have come from Buddha’s mouth, i.e. words that Buddha said directly; words authorized by Buddha as in when Buddha told one of his disciples to teach; and words through blessings. An illustration of words from Buddha’s mouth is the Sutrasangraha and also the part of the Heart Sutra in which Buddha actually speaks saying, “Excellent. Excellent.” and so forth. A part of the Heart Sutra also illustrates words through blessing. This is when Buddha is in meditative equipoise but inspired by Buddha Avalokiteshvara and Shariputra engage in a dialogue. There is also an illustration of authorized words in the Heart Sutra when it says, “Thus I have I heard at one time...” up to “at that time.” This part of the Heart Sutra is the introduction; these words are authorized/permitted.

Words through blessings are of three kinds: blessing by means of Buddha’s body, speech, and mind. Words that came about through the blessings of body is illustrated by the sutra called Sutra on the Ten Grounds (Dashabhumikasutra). An example of words that came about through the blessings of speech is a sutra in which Buddha reassures King Ajatashatru. This king was very sad about having killed his father and Buddha spoke to him in order to get him over his regret. Buddha said to him, “Father and mother, brahmins and their retinues, are to be killed.” Ajatashatru thought about the meaning of Buddha’s words, which had been said specifically for his benefit. Slowly he came to realize what Buddha had meant in saying that the father and mother who give birth to me are to be killed; father and mother represent karma and delusions which give birth to contaminated aggregates. Then he understood with respect to “the Brahmin who lives in pure conduct is to be killed” as meaning that oneself is to abandon grasping at oneself as pure. He also understood that if one gets rid of grasping at oneself as pure, etc. and also abandons its retinues, the delusions, one can be free. As a result, King Ajatashatru was able to attain the state of a foe destroyer.

Words that are a result of blessings by mind are of three kinds: blessing by the power of concentration, blessings by the power of the truth, and blessings by the power of exalted wisdom. Words that are a result of blessings by the power of concentration are the part of the Heart Sutra that says, “Form is empty, emptiness is form,” etc. An example of words that are a result of blessings by the power of truth is the sound produced by the great drum of the gods. When this drum is beaten it produces the sound of the teachings on the four seals, or totals of Dharma: all compounded phenomena are impermanent, all contaminated phenomena are misery, all phenomena are empty and selfless, and nirvana is peace. An example of words that are a result of the blessings by the power of exalted wisdom are the teachings of a yaksha [inspired by Buddha].

Here Sherab asked Geshe-la to clarify the three miracles of Buddha’s body, speech, and mind that were discussed this morning. Buddha’s mind knows all phenomena and his motivation is so great that he has the capacity to give teachings at all times. The miracle of Buddha’s speech is shown by a disciple who spoke a particular language to whom Buddha said “The eye is impermanent” but at the same time other sentient beings heard the teachings in their own language and in different ways, for example, one heard, “The eye is misery, while another heard “The eye is empty.” In Gyeltsab’s commentary it says that the miracle of the mind is expressing all, this includes the blessings by the power of concentration, the power of truth, etc. Referring to the miracle of speech we can say that it refers to Buddha’s marvelous speech with its sixty-four melodious qualities that can fulfill all desires. For example, one of the qualities is that Buddha’s speech is always pleasant.
He can also simultaneously teach for different sentient beings. In the Keeps of Prayers it says that Buddha gives teachings in the language of the gods, demigods, nagas, yakshas, rakshas, etc.

A treatise is defined as: pure speech possessing the qualities of healing sentient beings and protecting them. In Namshe Rikpa by Acharya Vasubandhu it says that a treatise is a pure speech having two attributes, one is curing sentient beings from the disease of delusion and the second is protecting them from the fear of the two extremes. Any speech possessing these two qualities is a treatise.

Now we need to discuss Buddha’s words in regard to distinguishing between “the pair of Buddha’s word and treatise” and the treatises. All the words of Buddha are treatises because all the words of Buddha are pure speech that has the qualities of healing sentient beings from the disease of the two delusions and protecting them from the fear of the two extremes. A treatise that discusses Buddha’s words must have been composed by an undistracted sentient being. Such a treatise should discuss a subject that leads sentient beings from their ordinary state to liberation. Simhabhadra’s Commentary Clarifying the Meaning is both a treatise and a treatise distinguished from “the pair of Buddha’s word and treatise.” This commentary is both because Simhabhadra is a sentient being, a bodhisattva, who composed it without distraction, and because his text discusses the eight categories and seventy topics which lead sentient beings from their ordinary state to liberation. This description of treatise is mentioned in the text Uttaratantra by Maitreya. Treatises that are composed by sentient beings are still valid and are holy objects that we should keep on the top of our heads.

The Eight Thousand Stanza Perfection of Wisdom Sutra is Buddha’s word distinguished from “the pair of Buddha’s word and treatise.” There are two types of treatise, one that unravels general words of Buddha and the second is one that unravels specific words of Buddha. Treatises unraveling Buddha’s general words are of two types. Clear expression of words are, for example, words related to rhetoric, words of texts consisting of epithets for any single thing, for example, the moon, and words of poetic texts. With the help of clear expression of words one expresses better. Examples of treatises in which the subject to be expressed is clear are the seven treatises on valid cognition by Dharmakirti. These texts are said to have a clear subject because with the help of these texts one is able to investigate other subjects. In the texts on valid cognition it talks about the various kinds of valid cognizers which helps us to check up things very accurately. For example, manifest phenomena are realized through a valid direct perceiver. Slightly hidden phenomena are realized through a valid inferential cognizer through the power of fact; in this case the inferential cognizer does not see any defect in respect to that phenomenon. Extremely hidden phenomena are realized by a valid inferential cognizer through the power of belief. These three steps are mentioned because they are as important as analyzing gold by burning, cutting, and rubbing it, since only by these three steps can it be determined to be real. Likewise, the three, a valid direct cognizer, a valid inferential cognizer through the power of fact, and a valid inferential cognizer through the power of belief determines whether a statement is correct or not.
in Chinese and has been translated from Chinese to Tibetan some 70-80 years ago). An example of a treatise that unravel the conduct in relation to the four noble truths is a text called Fundamental/Root Sutra of Monastic Discipline by Gunaprabha which is a commentary on vinaya.

There are also two divisions of treatises in relation to the second wheel of Dharma, one in terms of view and the other in terms of conduct. Treatises that unravel the view related to the second wheel are the six treatises on the Middle Way and the Ornament, which unravel the hidden meaning. A treatise that unravels the conduct side of the second wheel is Bodhisattvacharyavatara by Shantideva, which explains how a bodhisattva should behave. The six treatises on the Middle Way are: Fundamental Wisdom which mainly negates true existence of phenomena, the object of negation; Finely Woven which negates the sixteen reasonings of the lower schools, such as the Vaibhashikas; Seventy Stanzas on Emptiness which derives from the seventh chapter of Fundamental Wisdom that is about investigating birth, existence, and perishing; Refutation of Argument which discusses negative and affirmative phenomena as an elaboration of the first chapter of Fundamental Wisdom on investigating conditions; Sixty Stanzas of Reasonings, which comments on the necessity for realizing emptiness in order to achieve liberation; and Precious Garland, which comments on the necessity of realizing emptiness in order to achieve omniscience and thoroughly presents both method and wisdom. There are also other commentaries by Nagarjuna which reveal the view side of the second wheel; these are the Six Collections of Praise in which one is a praise to the sphere of phenomena (dharmadhatu).

With respect to the third wheel of Dharma, ‘fine discrimination,’ there are also treatises that unravel the view side and those that unravel the conduct side. Examples of treatises commenting on the view are the Discrimination of the Middle Way and the Extremes (Madhyantavibhanga) and the Discrimination of Phenomena and the Nature of Phenomena (Dharmadhatuvibhanga) by Maitreya. Treatises revealing the conduct side are Ornament for Sutra (Sutra-alamkara) by Maitreya and the Five Treatises on the Levels by Asanga. These five treatises by Asanga discuss the five grounds. In addition, there are the two treatises by Asanga called the Two Compendiums. The Five Treatises on the Levels are the Actuality of the Levels/Grounds of Yogic Practice, Compendium of Bases, Compendium of Ascertainments, Compendium of Enumerations, and Compendium of Explanations. The Two Compendiums include the Compendium of Knowledge (Abhidharmasamuccaya), which is common to both Hinayana and Mahayana, and the Compendium on the Mahayana (Mahayanamasgraha) which is specific to the Mahayana. Besides these there are other treatises composed by Acharya Vasubandhu, the eight Prakarana: Commentary on Ornament for Sutra, Commentary on Discrimination of the Middle Way and the Extremes, Commentary on the Sutra of Dependent Relation, Thirty Stanzas on Chittamatra, Twenty Stanzas on ?Bimshika, Chapter on the Five Aggregates, Thorough Expositions, and Chapter Establishing Karmic law.

This is a rough idea of the different treatises commenting on individual words of the Buddha.

Thus there are a total of twenty treatises: the Five Treatises by Maitreya, the Five Levels and Two Compendiums by Asanga, and the eight commentaries (Prakarana) by Vasubandhu.

Up to now we have been talking about treatises that unravel Buddha’s words in general and those that unravel individual words. In addition, treatises can also be categorized into three: (1) a treatise that is a collection taken from here and there, for example, the Compendium of Valid Cognition by Dignaga, this is so-called because it was composed by taking pieces of information from here and there; (2) a treatise that puts the disordered into order, in other words it puts certain subjects, that were previously mixed up, in order; and (3) a treatise clarifying the hidden. An example of a treatise that puts things into order is Root Sutra. When Buddha gave teachings on vinaya he did so on different occasions, these were then put together in a specific order. An example of the third type, clarifying the hidden, is the Ornament which clarifies the hidden meaning of the Sutras.

Scriptures can also be classified in nine divisions: one group of six inferior treatises and one group of three superior treatises. The first treatise is one without meaning, for example, that on crows’ teeth. The second is a treatise with wrong meaning, such as one that says there are no past or future lives. The third is a meaningful treatise such as the Ornament for Clear Realizations.
The fourth is a misleading treatise, for example, a treatise composed by non-Buddhists on how to make a tank, catapults, knives, etc. The fifth is a merciless treatise which says that the sacrifice of animals and human beings leads one to liberation. The sixth is a correct treatise which talks about abandoning sufferings, for example, the Bodhisattvacharyavatara and the Ornament. The seventh is a treatise that posits liberation upon hearing, such as the four Hindu Vedas which say that one attains liberation just by hearing them. The eighth is a treatise of arguments from non-Buddhists, such as Treatise of Dispute (Tok gye ten cho). The ninth is a treatise which includes practice, such as the Ornament. These are the nine kinds of treatises that are explained in Thorough Exposition by Vasubandhu. In this text it says that there are six treatises with a negative meaning and three with a positive meaning. [The third, sixth, and the ninth are treatises with a positive meaning.]

Treatises can also be explained in relation to the five sciences. These include treatises that mainly present arts and crafts, such as Measurement Text by Shariputra which explains how to make things on the basis of measurements; treatises on medicine, for example, Branches of Treatment in Eight Parts by Acharya Vira which discusses how to cure illness; treatises on grammar such as those by Kumarakirti called Kalapa and Chandrapa; treatises on reasoning, such as the seven texts on valid cognition by Dharmakirti which are divided into two groups, three that are like a body and four that are like limbs (the three like a body are Commentary on Valid Cognition (Pramanavartika), Discernment of Valid Cognition, Drop of Reasoning on Valid Cognition, while the four like limbs are Drop of Logical Reasoning, Analysis of Relationship, Establishing Alternative Continuum, and Science of Debate); and treatises on inner science, such as Abhisamayalamkara, Madhayamakavatara, Abhidharmakosha, and others, which are so-called because they all deal with an inner object, the mind and the 51 mental factors, their entities, functions, etc. These are generally known treatises but there are many others. It is important to learn these five sciences because two, the science of crafts and the science of medicine, are the best means for helping other sentient beings. In addition, the science of grammar and the science of reasoning are also to be learned in order to destroy debates and arguments raised by non-Buddhist philosophers. The inner science is also important because with it one can develop one’s own mind. In Sutra-alamkara it mentions that it is important to know the five sciences when in one stanza it says that even an aryat being cannot attain omniscience if he is not expert in the five sciences. Therefore, one should definitely study these five sciences.

There is a clarification in relation to what was said yesterday with respect to a treatise having two attributes. A Buddhist treatise has two attributes: one is to cure the disease of the delusions and one is to protect from the two fears; these attributes are particular to Buddhist treatises and are not found in other treatises.

This discussion on Buddha’s words and treatises came from the statement related to the purpose.
purpose. This briefly explains the corpus/body of the Perfection of Wisdom. Why is the body of the text explained briefly? This is for two reasons, one is from the side of the teacher and one is from the side of the listeners. If it is explained briefly it avoids confusion on the part of the listener and for the teacher it is like having a map that makes things clear. The fact that the body of the text is explained briefly also has the purpose of causing a listener to engage in the extensive explanation on this basis. This also sets the mind of the person who is explaining at ease. This system of a brief presentation followed by an extensive explanation is similar to a leading a horse to the place of a race the day before as a preliminary to the actual race. If this is not done the horse will not know the track well and will hesitate, whereas if they are shown the place they will be able to run fast. This brief presentation and the extensive explanation are done in fifteen stanzas.

The outlines:

2B2B-2 Arranging the words appropriately
   A Showing the body in short
   B Extensive explanation

2B2B-2A Showing the body in short
   1 Briefly showing the objects of explanation and that which explains
   2 Enumerating the contents of that which explains

2B2B-2A1 Briefly showing the objects of explanation and that which explains
   A Meaning of the words
   B Examining the borders

2B2B-2A1A Meaning of the words

The Perfection of Wisdom is perfectly explained by the eight categories.

The Perfection of Wisdom is explained in the Ornament in eight chapters which explain the eight clear realizations. When Maitreya composed the Ornament he did so in eight chapters because there are eight clear realizations.

2B2B-2A1B Examining the borders
   This is further divided into two:
   1 Positing the assertion of the Acharya
   2 Refuting the wrong explanations of others

2B2B-2A1B-1 Positing the assertion of the Acharya

The definition of the Perfection of Wisdom is: a final exalted wisdom characterized by three attributes. Nominally there are four kinds of perfection of wisdom: the natural, scriptural/textural, path, and resultant. The natural perfection of wisdom is emptiness; it is called a natural perfection of wisdom because by meditating on it one will be able to exhaust all the stains of the conception of true existence and attain the resultant perfection of wisdom. This is a case of giving the name of the subject, the resultant perfection of wisdom, to its object, emptiness. The textural perfection of wisdom is so-called because it contains the subject of the perfection of wisdom. In this case the name of the object to be explained is given to the text that explains it. The path perfection of wisdom is so-called because its result is called perfection of wisdom, therefore its cause is also called this. In other words, the name of the result is given to the cause.

Wednesday afternoon class, February 4, 1998

There is a reason for saying ‘the body’, it is called body or corpus because it is a collection of many branches/limbs. The Sanskrit word for body is ‘kaya.’ There are texts in which the body is taken as a synonym for ‘collection’ (tsok) and ‘gathering’ (du pa). Here the body is of two types, the body of words that explains and the body that is explained. Expressing the corpus of words refers
to the 15 stanzas in the *Ornament* while the subject to be explained in them is the eight categories and the seventy topics.

The etymology of ‘corpus/body’ is that it is so-called because it is an accumulation, because it pervades all the limbs, and because it is that which is established as one entity. Thus, the word body not only refers to the physical body but can be the subject matter of a text.

Simhabhadra says that the Perfection of Wisdom means that first one has to listen to certain scriptures and then generate a wisdom arisen from hearing, then reflect on the words and develop a wisdom arisen from reflecting, then meditate and develop a wisdom arisen from meditation. When these are wisdoms are fully developed one attains omniscient mind. The word ‘perfection’ indicates that one goes to the end of excellence. Simhabhadra posits this as the way in which wisdom is developed and omniscience achieved. ‘Wisdom’ is that which discriminates all phenomena, while ‘perfection’ means one has gone to the culmination of it, therefore it is ‘the perfection of wisdom.’ The Sanskrit word *paramita* is composed of *para* which means beyond and *mita* which means gone, therefore together they literally mean gone beyond.

There is a non-dual exalted wisdom in the continuum of an arya buddha. This exalted wisdom is the actual resultant perfection of wisdom. To get there, there are texts that are collections of speech/words that present the path to get to that goal, this is called a textural/scriptural perfection of wisdom. Then there are paths that are characterized by seeing; these are the path perfection of wisdom. The path characterized by seeing refers to the path of seeing and the path of meditation. The textural perfection of wisdom and the path perfection of wisdom are etymologically/nominally perfection of wisdoms. Dignaga in his text the *Compendium of Meaning of the Eight Thousand Stanza Perfection of Wisdom* says that textural and path perfection of wisdoms are so-called because they contain the subject that leads to the real perfection of wisdom. Is the textural perfection of wisdom a perfection of wisdom? The answer is no, it is not. Why is it called perfection of wisdom? Because the textural perfection of wisdom contains the subject showing how to get to the omniscient state, the resultant perfection of wisdom. Without depending on such a textural perfection of wisdom, and listening, reflecting, and meditating on it, there is no way to achieve the actual resultant perfection of wisdom. The purpose for labeling the text a perfection of wisdom is because that text is to be studied and thoroughly learned in order to achieve the omniscient state. The textural perfection of wisdom explains the subject which is the real perfection of wisdom. The purpose is to make one understand that one has to study, think upon, and meditate on the textural perfection of wisdom in order to achieve the resultant state. There is a fault in labeling the scripture a perfection of wisdom because the text is not characterized by the three attributes.

Also in respect to the path perfection of wisdom there is a reason for, a purpose to, and a fault in labeling the path a perfection of wisdom. The reason is because the path perfection of wisdom is the method for realizing the resultant perfection of wisdom. The purpose is to make disciples understand that one must practice the path perfection of wisdom in order to achieve the omniscient state, the resultant perfection of wisdom. The fault of labeling path is because the path is not characterized by the three attributes.

The three related to a Mahayanist, for example, the extensive, middling, and brief *Perfection of Wisdom* is the scriptural perfection of wisdom. The three mothers, the extensive, middling, and brief, are the real scriptures while other texts are like reflection of them. Any path that is practiced by a Mahayanist is a real path. ‘Reflection’ refers to the different levels of the learning paths of Hinayanists. The path of no-more-learning that is achieved by a Mahayanist is the actual perfection of wisdom. The path of no-more-learning of the lower vehicles is a mere reflection, something similar, but not the actual.

We have Mahayana scripture, Mahayana path, and Mahayana result, enlightenment, the real teaching, real path, and real exalted wisdom. The Hinayana path of seeing, path of meditation, and path of no-more-learning are like a reflection of a form in a mirror.

Gyeltsab Je’s commentary says the reason for taking the Mahayana as the actual and the Hinayana as a reflection is in terms of the chief and the ordinary. The first three, the scripture,
Masters Program
Commentary to the Ornament by Geshe Jampa Gyatso January 1998 - May 1999

path, and result, are real and the second reflections, because of priority. Although the Mahayana
sutra, path, and path of no-more learning are the principal is does not mean that we leave aside
those of the Hinayana. A bodhisattva before attaining enlightenment has to go through the
Hinayana sutra, path, and path of no-more-learning. In order to achieve the three enlightenments
of hearers, solitary realizers, and bodhisattvas one must depend on the three of Hinayana that are
like a reflection. Gyeltsab’s commentary continues on saying that one who wants to train in the
hearers ground must listen to the perfection of wisdom. Then there is a passage explaining the
meaning of this: a buddha’s exalted wisdom which is characterized by or possesses three or four
attributes is the real perfection of wisdom. This is said because at the beginning of Seventy Topics it
says culminated exalted wisdom possessing three attributes. Later on the text says a culminated
exalted wisdom possessing four attributes is the resultant perfection of wisdom. Then it says that
perfection of wisdom and resultant perfection of wisdom are the same.

The three attributes are: (1) the support which refers to the person. The attribute of the
support is that such a perfection of wisdom exists only in the mind of an arya buddha. (2) The
second attribute is in terms of entity. The entity of the perfection of wisdom is that it is non-dual.
(3) The third attribute is that it is free from the object of negation. In other words, it is empty of
true existence and is like an illusion. If we consider four attributes rather than three they are
almost the same except that the second is divided into two. They are (1) in the continuum of an
arya buddha, (2) exalted wisdom, (3) non-dual, and (4) empty of true existence.

Gyeltsab says the textural and path perfection of wisdoms are not the actual perfection of
wisdom. Dignaga’s Compendium of Meaning of the Eight Thousand Stanza Perfection of Wisdom is
quoted above only as proof of the difference between the real and the designated perfection of
wisdoms. It is not valid in all aspects; i.e., it says a consciousness is truly existent whereas in our
own system it is the opposite, in that it is empty of true existence. We are referring to the third or
the fourth attribute of the perfection of wisdom. The perfection of wisdom is like an illusion for
being empty of true existence in the Svatantrika-Madyamika school. It is important to know that
Dignaga presents the Chittamatrin view in his Compendium of Meaning of the Eight Thousand Stanza
Perfection of Wisdom since he was a Chittamatrin.

Then Gyeltsab says, “In this case are only three topics, the scriptural, path, and result
perfection of wisdom, explained here? It is so but only in terms of the subject that is being
discussed. Here we are talking about the Mahayana scriptures, etc. because they are being
emphasized here while those of the Hinayana are not discussed. We have gone through the
interpretation of the perfection of wisdom according to Simhabhadra.

2B2B-2A1B-2 Refuting the wrong explanations of others

Someone says: Well, when the perfection of wisdom is presented is the resultant perfection of
wisdom presented as the principal?

Reply: This is wrong because according to the Great Commentary not only is the resultant
perfection of wisdom taken as a priority but also the textural and path perfection of wisdoms are
discussed. Our own system says that Dignaga says so because the reflection-like path perfection of
wisdom is an exalted wisdom realizing impermanence that is bound by the conception of true
existence. Already knowing that there is a reflection of a path perfection of wisdom, the scriptural
and resultant perfection of wisdom are free from being reflections. Therefore, these three
Mahayana articles are the principal subject to be discussed here. The others, the Hinayana
scripture, path, and result, are also explained. Within the scriptural perfection of wisdom not only
the three of the Mahayana but also the three of the hearers and solitary realizers are explained.

One comes to this conclusion because in the scriptural Perfection of Wisdom there is a description
of what leads to all three enlightenments. This topic will be discussed later on. When will they be
explained? The subject, the cause for attaining all three vehicles, will come under the topic of the
path of preparation.

In Gyeltab’s commentary it also says why perfection of wisdom is labeled on the
scripture, path, and result. Neither the path or the scripture are a final wisdom with the three
characteristics. In brief, the purpose for giving the label ‘perfection of wisdom’ to the scriptures is
because it is what is to be studied and reflected upon. The label perfection of wisdom is given to the path because one has to practice the path.

Lama Tsongkhapa defines perfection of wisdom in his text *Golden Rosary*. He says a perfection of wisdom is that which arrives at or leads to non-abiding nirvana. When Lama Tsongkhapa says that which arrives at non-abiding Nirvana he includes the resultant perfection of wisdom, when he says that it leads to non-abiding nirvana he is referring to the scriptural and path perfection of wisdoms.

Someone argues that if something is a perfection of wisdom it must necessarily be a wisdom. Our system responds saying that this person does not know the difference between the etymological [perfection of wisdom] and the actual [perfection of wisdom]. For example, with respect to generosity it is a perfection of wisdom but it is not a wisdom. Generosity is not a wisdom, generosity is the intention to give, yet we label it perfection of wisdom etymologically because it is a method for achieving the perfection of wisdom. This specifically refers to the generosity that exists in the continuum of a bodhisattva.

These definitions and divisions are covered in the text *Seventy Topics* but they will also be covered here in the body of the text.

Thursday morning class, February 5, 1998

2B2B-2A2 Enumerating the contents of that which explains
A General presentation of the path
B Explaining the individual entities

2B2B-2A2A General presentation of the path
This is divided into three:
1 Positing the tradition of the former acharyas
2 Examining whether they are correct or incorrect
3 Our own tradition

2B2B-2A2A-1 Positing the tradition of the former acharyas

One acharya says: the three exalted knowers are generalities because they are to be generated in the continua of all the aryas of the three times, while the four trainings and the truth body are particularities because they are to be generated in the continua of present trainees intent upon the Ornament.

Another acharya says: the three exalted knowers are without boundary, like a sword put on the ground (when a sword is putting on the ground it can be put anywhere), while the four trainings and the truth body have boundaries, like taking a sword in the hand.

Gyeltsab Je says that these two interpretations are similar.

A third acharya says: the three exalted knowers are the principal subject to be achieved by hearing and thinking, while the four trainings and the truth body are to be achieved through the wisdom arisen from meditation.

A fourth acharya says: the first three chapters [of the Ornament] present the view, the middle four chapters present meditation and conduct, and the last chapter presents the result.

A fifth acharya says: omniscient mind is to be meditated upon on the path of accumulation and the path of preparation, the knower of paths is to be meditated on from the first to the sixth grounds, the knower of bases is to be meditated on during the seventh ground, the four trainings are to be meditated on the three pure grounds, the eighth, ninth, and tenth grounds, and the truth body is generated only on the buddha ground.

A sixth acharya, Dharmamitra/kalayana, says: A Hinayana person meditating on the path should first meditate on the hearers and solitary realizers path with are presented in the second chapter of the Ornament, this person then generates the various levels of Hinayana paths presented in the third and fourth chapters, then manifests the result of foe destroyer and absorbs in the meditative equipoise of solitary peace. When this person arises from his meditation session on solitary peace he generates the mind generation presented in the first chapter of the Ornament and then naturally...
generates the path of accumulation presented in the second and fourth chapters. In this way he enters the Mahayana path.

These are the six opinions of former aryas.

2B2B-2A2A-2 Examining whether they are correct or incorrect

It is difficult to say that these opinions are correct. It is difficult to posit a continuum of an arya of the three times in which there exists a knower of paths and omniscient mind but not the four trainings and the truth body. In other words, in order to attain the knower of paths and omniscient mind one must also generate the four trainings and the truth body. It is not possible to say that the three exalted knowers are paths of aryas because they are paths of the aryas of the three times. It is not right to say that the four trainings are only a path of present trainees who do not correctly discriminate. There is no valid cognizer that concords with these statements that they are paths of the aryas of the three times or only a path of present trainees. If someone accepts the contrary it would be difficult to point out any faults. If you were to say that the four trainings and truth body are related to the aryas of the three times and that the three exalted knowers are a subject for present disciples intent upon the Ornament to develop their mind, this would be correct. One cannot point to any faults in this assertion. In this way the opinion of the first acharya is negated.

The second opinion related to putting a sword on the ground or taking it in the hand is also not correct. Whenever someone generates any of the eight clear realizations one must be able to say that there is a boundary to them, i.e., one can say that this person is on a particular level. If there were no boundary to the clear realizations one would not be able to say first meditate on this and then meditate on that. If such were the case the one who explains the path and the one who listens to teachings on the path would both be obscured. To say that there is no boundary is not correct, there must necessarily be a boundary to the eight clear realizations.

The third opinion is also incorrect. Our system responds to it saying that if someone were to listen and reflect on one object and then later on meditate on another it would be absurd. With this we refute the idea that the three exalted knowers are to be listened to and reflected on while the four trainings and truth body are to be meditated on. Here there is an example in relation to negating this opinion that says if it were so it would be like someone who takes his horse to a race ground the day before the race but the next day takes the horse to another track. This would be absurd and lack any sense. Gyeltsab says one listens, thinks, and then meditates on the same object. Any object of meditation should first be subjected to hearing and thinking, otherwise one’s meditation will not be correct. If someone were to say the opposite of what this person proposes there would be no fault. In short, it is correct to say that five chapters, the fourth to eighth, present the objects of hearing and thinking, while the first three chapters present the objects of meditation. On the other hand, if the objects of meditation and the objects of hearing and thinking were to be different this would be absurd.

When someone takes the four trainings as a practice he also definitely takes the ten topics of omniscient mind as a practice. In other words, it is not possible to practice the four trainings without practicing the ten topics, mind generation and so forth, of omniscient mind. It is not possible to posit a subject that is only for hearing and thinking and to posit another subject for meditation. Our system says that the person who posits this does not understand things correctly and is like someone who passes all his life in philosophical study of the Dharma baskets but when it comes to practice does not even know what name to give the practice. If someone hears and reflects but does not take care of the object of meditation, it would be a sign of confusion between the one who explains and the one who listens. Eventually such a person would get discouraged and leave the practice.

The fourth opinion is that the first three chapters present view; the middle four, meditation and conduct; and the last, the result. To understand that this an assertion is incorrect is very easy since this acharya does not even understand the general presentation of the treatise.

The fifth opinion is that of an acharya who thinks the eight chapters of the Ornament are to be understood as a path for a single person. This is not correct. This assertion likens the Ornament
to a one way street in which one necessarily goes only one way. However, our tradition says that it is more like a two-way street since it sets out paths for many people. Our own tradition says the eight chapters are like a path with many curves in that a complete path is contained in each curve, for example, the topic of mind generation contains a complete path from beginning to end. The same is true for precepts, etc. Our own system says that the straight path was explained by Simhabhadra in his text *Commentary on Compendium* but here in the *Ornament* he negates this theory. Although Simhabhadra does not explicitly negate this theory right here, he does so later on, perhaps in the fourth chapter.

Gyeltseb says that when one sets out the order of the path certain doubts may come up and when one tries to eliminate these doubts some people might think that it means that the three exalted knowers are only imputed and are not the real perfection of wisdom. This doubt is related to a point mentioned in Simhabhadra’s *Commentary Clarifying the Meaning* that says those wanting to train in the bodhisattva path have to train in the paths of three vehicles and realize them. When this is said someone may think that the three paths which are to be generated are only imputed and like reflections while the three paths to be realized are the actual ones. I think that perhaps this doubt originates in relation to this statement. In *Essential Explanation* it says that this assertion is to be checked up, one cannot say whether it is correct or not.

If one says that a trainee intent upon the *Ornament* engages in the Mahayana path only after proceeding in the Hinayana path there would be the fault that a dull facultied trainee might leave the Mahayana path which definitely brings the attainment of omniscient mind and engage in the Hinayana path. However, a trainee intent upon the *Ornament* necessarily enters the Mahayana path directly without first going through the Hinayana path because such a trainee is necessarily sharp facultied. Therefore this trainee necessarily attains omniscient. Even if it were the case that someone could possibly serially engage in the hearer, then solitary realizer, then bodhisattva paths, it would not make sense in terms of a trainee who is intent upon the *Ornament* who is a Mahayanist right from the beginning. Here the *Ornament* lays out a quick path for such a trainee so this has nothing to do with the subject here.

Another opinion is that the first three chapters only present a path in which Mahayanists engage, the middle four chapters present a yoga which a Mahayanist practices, while the last chapter presents a result. This same person also says that the knower of bases exists only in the continua of hearers and solitary realizers and that a knower of paths does not exist in the continua of buddhas. Our own system says that a knower of bases is an exalted knower present in the continua of all aryas, a knower of paths exists in the continua of all Mahayana aryas, and omniscient mind exists only in the continua of arya buddhas.

Our tradition says that, just as was said in the case of the statement related to the purpose, all eight clear realizations are to be realized easily. This is said in the *Ornament*. In order to easily realize them one must hear and think about them, keep them in mind, and then meditate on them. In this way one goes from where one is up through the ten grounds. All eight chapters set out the objects of hearing and thinking for a Mahayanist and also set out the objects of meditation. It is important to understand how the eight are set out for practice. In brief, the objects of thinking and hearing are presented by all eight chapters as are the objects of meditation. In addition, the manner of practicing them is also set out in all eight chapters.

Thursday afternoon class, February 5, 1998

In the *Great Commentary* it says that the eight chapters are laid out on the basis of the ten topics representing omniscient mind. This commentary says that one first generates the mind of enlightenment. When one does so one promises to achieve enlightenment for the welfare of all sentient beings, then, having done so, one has to go on to engage in practice. Before generating the mind of enlightenment one needs to generate compassion. In the text *Sutra-alamkara* by Maitreya it
says “the root of that is compassion,” here ‘that’ refers to the mind of enlightenment. This is also underlined in *Madhyamakavatara* saying: “the mind of enlightenment is necessarily preceded by great mercy-compassion.” Compassion is so important that it is taken as the object of expression of worship in this text saying, “Mercy-compassion itself is said to be the seed of the perfect harvest of the conquerors; the water for its growth; and the ripe fruit that is a source of lasting enjoyment. Therefore, I praise compassion right at the beginning.” This means that compassion is also necessary for turning the wheel of Dharma, the result.

Before developing this compassion one needs to meditate on the sixteen attributes of the four noble truths which are presented in the third chapter of the *Ornament*. This means that one has first to train in the path common to middle and inferior beings. Having trained in this path one will then be able to enter the Mahayana path, in other words, having trained in this way, one will be able to generate the mind of enlightenment. Such a bodhisattva then meditates on the selflessness of persons to guide hearers to their goal and on non-duality to guide solitary realizers to their goal. Therefore, a bodhisattva needs to develop both of these realizations. A bodhisattva also needs to meditate on a path that leads to the middle way free from the extreme of cyclic existence and free from the extreme of solitary peace.

At this point we need to understand achievement: it is a practice done supported on method and wisdom. One needs to thoroughly meditate on all the aspects of the three exalted knowers. To do so one need the unification of calm abiding and higher seeing. With calm abiding one has concentration and with higher seeing one can analyze, on this basis one can then meditate. When these two are unified one can eradicate the delusions and conceptions/elaborations.

Here in the text there is the word ‘yoga’ which in Tibetan is *nel jor*, *nel* means a real state of mind, and it shows that when we meditate we have to make our own mind abide in its real state. *Jor* means wealth or necessity, in this context it refers to calm abiding and higher seeing. Once the mind is in its real state one should cultivate calm abiding and higher seeing. This is the interpretation of *nel jor*. When this is achieved one can achieve many positive results. To have such a yoga, or necessity of real state of mind, is the basis or ground on which one can develop the four trainings. These are divided in terms of the manner in which one proceeds/works.

There are other ways of interpreting the four trainings, for example they can be called the four achievements: achievement through armor, achievement through engaging, achievement through collection, and achievement through definite emergence. Achievement through armor refers to a bodhisattva who when he engages in the practice of the six perfections puts on the armor of the six perfections, generosity and so forth. By putting on this armor a bodhisattva prepares himself to engage in practice. This second achievement is then called achievement through engaging. The achievement of engaging requires the accumulation of a great deal of merit and wisdom. This is the third achievement of collection. This is followed by the achievement of definite emergence. These four achievements can be understood with the help of an illustration: when a soldier goes to war he begins by putting on armor to protect his body and then goes off to engage in battle. The collection is represented by the cavalry, infantry, marines, etc. This is followed by definite emergence, the end of the war.

Why is it necessary to practice the four achievements? It is because there is special purpose for which they are needed. The intent, or special purpose, of these four achievements is of three kinds: the special purpose of the great intent, great abandonment, and great realization. When the four achievements are done with this purpose what is their observed/referent object? The observed object of these achievements is of eleven types: instruction and so forth. Examples of observed objects are virtue, non-virtue, the unpredicted/neutral, and so forth.

Then we need to consider the support upon which the achievements are present. The support of the achievements is the lineage. When we talk about the four achievements we also need to consider the path of preparation. The support is the lineage or potential. Then we ask how many achievements are based on that support? There are six: the heat, patience, peak, and highest
mundane dharma levels of path of preparation, the path of seeing, and the path of meditation. This is one way of presenting the achievements that are supported on this but we can also talk of thirteen supports and thirteen supported achievements. Lineage is just being mentioned here, it will be discussed in much more detail further ahead. When we discuss the support we say that before the generation of the mind of enlightenment comes the generation of compassion. Before that there is the need to awaken the lineage or potential which was previously dormant. When the lineage is activated by some means then there are certain signs that can be seen externally. These signs can arise upon hearing the vast and profound Mahayana teachings and by seeing suffering sentient beings. These signs show that the lineage has been awakened and include tears in the eyes and the body hairs standing on end. There is a stanza in a text that says, ‘From the sign of smoke, fire is realized. By the sign of mist, water is realized. By the sign of physical appearance (tears, etc.) one can see that the lineage has been awakened.’ Gyeltsab says that in terms of guiding a disciple one should do this by first teaching compassion. In this way one can lead him to higher levels. Gyeltsab says when the second topic of the omniscient mind is explained there are only ten divisions presented but this does not mean that there are only ten things to be developed; there are many other subjects to be studied, all the three paths of the three vehicles.

The second topic of omniscient mind is precept or oral instruction. Gyeltsab says that since in his text called Setting on the Path of Perfection he explains the order in which the clear realizations are developed, he will not go into detail on this subject here.

2B2B-2A2B Explaining the individual entities

The very exalted knower of all aspects, the very knower of paths itself, then the very knower of all, clear complete realization of all aspects, gone to the peak, serially, clear complete enlightenment in one moment, and the truth body: these are the eight.

This has three subdivisions:
1 Three exalted knowers
2 Four trainings
3 Truth body

2B2B-2A2B-1 Three exalted knowers
This is divided into three:
A Exalted knower of aspects
B Knower of paths
C Knower of bases

2B2B-2A2B-1A Exalted knower of aspects

Definition of omniscient mind: a final exalted wisdom directly realizing all phenomena.

Simhabhadra does not accept that an omniscient mind only knows the two truths. This is because an omniscient mind is an exalted knower that knows the whole subject concerning practice from the beginning up to the end of the practice, and therefore it would not be sufficient just to know the two truths. The objects to be realized by omniscient mind are the ten topics. When a person goes from mind generation through the ten topics to the tenth, all the them are clearly realized. The ten topics are mind generation, oral instruction, branch of definite discrimination, support of achievement, referent of achievement, the special purpose, the achievement through armor, achievement through engaging, achievement through accumulation/collection, achievement through definite emergence.

The definition of omniscient mind is a final exalted wisdom directly realizing all ten topics. The definendum/that which is defined is omniscient mind itself. An illustration of omniscient mind is an omniscient mind realizing all objects of knowledge without exception and omniscient mind realizing mainly the causes and results within the seventy topics. In our case, we will discuss the second illustration of omniscient mind as we are studying the seventy topics. This means that within the seventy topics there are causes and effects and also in the ten topics representing omniscient mind there are causes and effects.
What is the boundary of omniscient mind? The boundary is the buddha ground.

Why is omniscient mind explained first? The omniscient mind, the knower of all aspects, is explained first so that the trainee intent on the Ornament will develop joy in it and see that by putting effort into achieving it he will be able to do so.

2B2B-2A2B-1B Knower of paths

The definition of a knower of paths: a clear realization of a Mahayanist which is sustained by a wisdom directly realizing emptiness in the continuum of the person who has it in his continuum.

Someone else gives the definition: a knower of paths is an exalted wisdom directly realizing the three paths as empty of true existence. This is not correct. The knower of paths knowing the path of hearers does not realize the sixteen attributes, impermanence and so forth, directly. If what this person says were the case, it would follow that when a bodhisattva on the path of seeing realizes emptiness directly he would also realize the sixteen attributes of the four noble truths, impermanence, etc. effortlessly. This would mean that when a bodhisattva gains a direct realization of emptiness he does not have a direct realization of the sixteen attributes. Our system says it would also follow that a bodhisattva does not meditate on the knower of paths knowing the paths of hearers, knower of paths knowing the paths of solitary realizers, and the knower of paths knowing the paths of bodhisattvas. This would mean that a bodhisattva who wants to lead hearers does not generate the knower of paths knowing the paths of hearers. Our own system says that the direct realization of impermanence, etc. also realizes the state free from the fabrication of true existence, therefore on the learning path one abandons grasping at duality. It would follow that the session of meditative equipoise and the post-meditation session would be one entity. Gyeltsab says there are faults in what this person asserts. One fault is that the knower of paths would not have the great compassion which is the method for stopping the extreme of solitary peace. Usually it is said that the knower of paths has the aspects of stopping the extreme of cyclic existence and that of stopping the extreme of solitary peace. In this case there would be the fault that the compassion observing the objectless would realize emptiness directly, but it does not do so. Our system says that compassion does not realize emptiness and there is no pervasion that a knower of path realizes emptiness directly.

The definendum is the knower of paths itself. An illustration of knower of paths is the knower of paths knowing the paths of hearers. Another illustration of the knower of paths is all the clear realizations of a Mahayana arya realizing emptiness directly, such as the knower of paths knowing the paths of hearers.

The boundary of the knower of paths is that it exists from the Mahayana path of seeing up to the buddha ground.

2B2B-2A2B-1C Knower of bases

Definition of a knower of bases: an exalted wisdom that is sustained by a wisdom directly realizing the selflessness of persons in the continuum of a person who possesses it (the knower of bases) and abides in the class of clear realization of hearers.

The definendum is the knower of all, i.e. the knower of all bases. An illustration of a knower of bases is the realization of the sixteen attributes of the four noble truths, impermanence and so forth, and the other realizations that belong to this level.

There are some who give the label ‘antidote knower of bases’ to the exalted wisdom directly realizing the state free from true existence, this is not said in any of Simhabhadra’s commentaries, the small and the great.

The boundary of the knower of bases is that it exists in the continue of all aryas.

Friday morning class, February 6, 1998

QUESTIONS AND ANSWERS
Question: Would it be possible for Geshe-la to go through the important outlines that we have covered up to now?

Reply: Up to know we have just gone through the expression of worship and the statement related to the purpose. Under these two main points many other topics have come up such as a general presentation together with some slight elaboration. The important points are:

(1) The root text of the Ornament is the three piles, the extensive, middling, and brief Perfection of Wisdom Sutras

(2) The explanation concerning the different commentaries composed by Indian masters on the Ornament. There are twelve commentaries composed by combining the Sutras and the Ornament and nine that were composed based on the Ornament alone. In regard the commentaries that were composed on a combination of the Sutras and the Ornament they are based on five sutas: the Eight Thousand Stanza Perfection of Wisdom Sutra, the Twenty Thousand Stanza Perfection of Wisdom Sutra, Compendium of Sutra (Sutrasamgraha), Hundred Thousand Stanza Perfection of Wisdom Sutra, and a combination of the Hundred Thousand Stanza Perfection of Wisdom Sutra, the Twenty Thousand Perfection of Wisdom Sutra, and the Eighty Thousand Perfection of Wisdom Sutra.

What is meant by combining the Sutras and the Ornament? ‘Combining’ does not mean first quoting a passage from the Sutra and then one from the Ornament. Rather it means that the commentary comments on a section from the Sutra and then on a section from the Ornament, followed by one from sutra and then one from the Ornament, and so forth. Among the nine commentaries based only on the Ornament, Simhabhadra’s Commentary Clarifying the Meaning is the most well known.

(3) In connection with Commentary Clarifying the Meaning we talked about the masters from whom Simhabhadra had received the transmission of the teachings on the Perfection of Wisdom Sutras. These were four: Asanga, Vasubandhu, Arya Vimuktisena, and Venerable Vimuktisena, each of whom composed his own commentary text. Asanga is discussed in the outline ‘the way Asanga thoroughly explained’ and his commentary is Thorough Explanation; Vasubandhu is discussed in the outline ‘the way Vasubandhu unraveled. Arya Vimuktisena is discussed in the outline ‘the way Arya [Vimuktisena] revealed’ and his commentary is Illuminating the Twenty Thousand. Venerable Vimuktisena is discussed in the outline ‘the way Venerable Vimuktisena thoroughly explained’ and his commentary called Commentary on the Twenty Thousand. Venerable Vimuktisena did not understand the Sutra thoroughly but based on his understanding wrote a commentary combining the Twenty Thousand Stanza Perfection of Wisdom Sutra and the Ornament.

What these four masters did is not so important but it may be good to know for a quiz! These four masters and what they did are explained in Gyeltsab Je’s commentary.

(4) The next point presents the two charioteers or two clarifiers. How many great clarifiers unraveled the meaning or the intention of the Perfection of Wisdom Sutras? An extensive response to this question is given in the Golden Rosary by Lama Tsongkhapa. Here clarifiers refers not only to persons but also to particular texts. There are four clarifiers that are treatises. The first of these is a group of six, the six treatises on the Middle way. Then there are the Ornament, Condensed Meaning of the Eight Thousand Stanzas, and Scriptural Commentary Destroying Harm. Former Tibetan scholars say that these are the four great commentaries.

The four clarifiers can also refer to four authors of these texts. Nagarjuna the author of the six treatises on the Middle Way, Maitreya the author of the Ornament, Dignaga the author of Condensed Meaning of the Eighty Thousand, and Chiode from Kashmir who is the author of Scriptural Commentary. It is not certain that the author of this fourth text is Chiode, some scholars think that it may be Vasubandhu since he also wrote a text called Destroying Harm.

Among these four texts the third, the Condensed Meaning of the Eight Thousand, is said to not be correct. This text contains thirty-two topics/subjects, one of which is the sixteen types of...
emptiness. With respect to this topic our own system says that the explanation is not exactly in accordance with the root text of the Chittamatra school while in fact Dignaga is commenting on the Chittamatra view. When Dignaga counts the emptinesses, he counts the emptiness of non-observation, instead of the emptiness of non-functioning things and the emptiness of the very entity of non-functioning things.

The thirty-two subjects are: (1) support, which refers to Shakyamuni Buddha, (2) point of view of the disciple, which presents the disciples at the time of Buddha who were hearers and solitary realizers, (3) action, how the hearers and bodhisattvas use the Perfection of Wisdom Sutras (4) sign, which is of two kinds, sign of the action of maras and sign of irreversibility (when a mara takes possession of someone certain physical or verbal signs appear while a sign of irreversibility is the physical and verbal signs that appear in a bodhisattva who is certain to reach enlightenment), (5) downfall, abandoning the Perfection of Wisdom Sutras causes one to fall down to the lower realms, and (6) benefit, by writing, reading, memorizing, explaining, thinking about, or meditating on the Perfection of Wisdom Sutras one receives an quantity of merit that is even greater than that of making offerings to all the countless buddhas by filling up a billion world systems with the seven precious objects. The 7th to the 16th subjects are called meditation because when we meditate there are ten distracting thoughts which have these ten antidotes. The 17th to the 32nd subjects are called classification, these are the sixteen emptiness, which include inner emptiness, outer emptiness, inner and outer emptiness, emptiness of functioning things, emptiness of non-functioning things, and so forth.

The Condensed Meaning of the Eight Thousand is not a correct clarifier of the Perfection of Wisdom Sutras because downfall is explained in the sign of the maras. Also when the sixteen emptinesses are listed there should be the emptiness of existing by its own character followed by the emptiness of non-functioning things and the emptiness of the very entity of non-functioning things, but instead of counting these two Dignaga simply said the emptiness of non-observation. This is in contradiction with the root text of the Chittamatra school, the Madhyantavibhanga (Uta Nam Che) by Maitreya. In short, the text Condensed Meaning by Dignaga is not correct as a treatise clarifying the Perfection of Wisdom Sutras sutra.

Scriptural Commentary Destroying Harm by Chiode is also not right as a clarifier of the Perfection of Wisdom Sutras. This commentary is of two types, one is on the Hundred Thousand Stanza Perfection of Wisdom Sutra and the second is on the Hundred Thousand Stanza Perfection of Wisdom Sutra, the Twenty Thousand Stanza Perfection of Wisdom Sutra, and the Eighty Thousand Stanza Perfection of Wisdom Sutra; however, neither is correct as a clarifier of the Perfection of Wisdom Sutras.

Of the four texts that are clarifiers, we have discussed the last two. The two remaining, that by Nagarjuna and that by Maitreya, are accepted by our system as actual clarifiers. Then in terms of persons our system says that there are three clarifiers: Nagarjuna, Asanga, and Maitreya. Maitreya gave the Ornament to Asanga who opened it to the world, meaning that Asanga explained the explicit and hidden meanings.

If we talk of clarifying the explicit subject of the Perfection of Wisdom Sutras there are only two clarifiers, Nagarjuna and Asanga. These two founded their own systems: Nagarjuna founded the Madhyamika while Asanga founded the Chittamatra. On the Madhyamika side Nagarjuna opened up the chariot track by explaining that all phenomena do not exist inherently but are merely imputed. This which was taught by Buddha and clarified by Nagarjuna. What is the treatise with which Nagarjuna clarified? He did so with in his six treatises on the Middle Way. The Chittamatra explains the three characteristics: that imaginary phenomena do not exist by their own character and that thoroughly established phenomena and other powered phenomena do exist by their own character. Asanga clarified the meaning of this to the world in his texts the Five Treatises on the Levels and the Two Compendiums.

Generally speaking when we talk of clarifier or charioteer we should understand that there are only two. There are two because Buddha prophesied that Nagarjuna and Asanga would found the two systems. These prophecies can be found in various texts, including the Lankavatarasutra, the Root Tantra of Manjusri, and the Big Drum of the Gods.
However, we can also talk of an third clarifier Maitreya, who presented the hidden meaning of the Perfection of Wisdom Sutras. What is the definition of a clarifier or charioteer? The definition is in several parts: (1) a being having a human body, (2) someone who does not need to depend on another person’s commentary, (3) someone who is able to comment on the sutra by his own capacity/force, (4) someone who was prophesied by Buddha himself, and (5) someone who is a Mahayana virtuous friend. According to this definition we can only point out Nagarjuna and Asanga as charioteers, since Maitreya is not qualified because he does not have a human body, but has the body of a god.

(5) When the Ornament is divided into sections, the first is that of Maitreya’s text. This is because Maitreya, in order to behave in accordance with other holy beings, first pays homage to the three exalted knowers. As a result of this section on Maitreya’s text there come sub-divisions about Maitreya concerning his aspiration for his own and others welfare. There is much debate about Maitreya as to whether he is a bodhisattva dedicated only to the welfare of others without thought of himself, or whether he also fulfills his own welfare. Our own system says that he also has an aspiration for his own purpose which is achieved through attaining the truth body.

Then there is a discussion as to whether Maitreya is a bodhisattva or a buddha. There are said to be two appearances, the common and uncommon. According to common appearance we say Maitreya was a bodhisattva; this refers to the appearance shared by the two levels of disciples, the sharp and dull facultied. Uncommon appearance refers to reality; that Maitreya is in fact a buddha. Common appearance is at a gross or ordinary level of appearance, the appearance of Maitreya as a bodhisattva to both levels of disciples. Also in this section there is a discussion as to whether there are two different Maitreyas and if so which one composed the Ornament. Although there are these arguments, the conclusion is that Maitreya is a bodhisattva to the common appearance of the disciples, but in reality or to uncommon appearance he is a buddha. Then, whether he is a buddha or a bodhisattva, he definitely has an aspiration for his own welfare to achieve the truth body. He has the aspiration for this personal welfare because he seeks the truth body and he has the aspiration for others welfare because he seeks the form body. By achieving these two bodies he achieves both his own and others welfare. The truth body is a body that fulfills one’s own welfare while the form body is a body that fulfills others’ welfare. In this same section there is also a discussion concerning if Maitreya is a buddha whether he is an emanation body or an enjoyment body. The conclusion is that he is an emanation body. Emanation bodies are of three types: emanation body through birth, supreme emanation body, and emanation body of an artisan. The conclusion of the discussion is that Maitreya is an emanation body through birth. If we examine Maitreya in terms of the twelve deeds he is said to be at the first one. The twelve deeds are performed by a supreme emanation body, and Maitreya is just about to manifest the twelve deeds. There are two versions about the first deed, one is that the fact that Maitreya took rebirth in the Joyous Land as a son of a god is already the first of the twelve deeds. The second version is the fact that Maitreya’s coming down from the Joyous Land to Bodhgaya is the first of the twelve deeds.

We can talk about a Maitreya in three contexts: as a bodhisattva he is called Bodhisattva Maitreya, as a god living in Joyous Land he is called Venerable Maitreya, and as the future buddha he is called Buddha Maitreya.

(6) Then there is the root text on page 3 of the translation which begins ‘that which through the exalted knower of all...’ In this section there is a discussion of the support, method and result of a knower of bases, the support, method and result of a knower of paths, and the support, method and result of omniscient mind. In relation to each of these there is a particular syllogism. With regard to the three, the support, method and result, of a hearer the syllogism is: arya hearers and arya solitary realizers (subject) it is not true that they do not have a method for achieving total pacification (predicate) because in dependence on the knower of bases they actualize total pacification. These syllogisms were covered before (see January 22nd transcript).
(7) Then comes a section on the three exalted knowers because here Maitreya praises to them at the beginning of his text, Ornament. Then come arguments as to why they are mentioned, whether they include all eight categories, whether there are there definitely only three or whether there is the fault of there being more or less than three, and whether it would have been enough just to praise omniscient mind without mentioning the knower of bases and the knower of paths. The reply is that would not have been enough to mention just omniscient mind. In brief, all three need to be expressed because the three are necessary to fulfill the aims of the four arya sons. They are mentioned sequentially because the knower of bases fulfills the aims of arya hearers and arya solitary realizers, because the knower of paths is the means by which an arya bodhisattva accomplishes the wishes of others, and because the knower of aspects is accomplishes the wishes of arya buddhas. In addition, the three exalted knowers include all eight clear realizations in terms of practice. If one practices the three exalted knowers thoroughly one also necessarily practices all eight clear realizations thoroughly. If one desires the three exalted knowers one also desires the eight clear realizations. In the root text it says ‘that which through the exalted knower of all’ here ‘all’ means ‘all bases,’ the bases being the sixteen attributes of the four noble truths. The four noble truths are an object of practice of a beings of small and middling scope. A middling being meditates on true sufferings which lead to the aspiration for liberation. Without meditating on true sufferings it is not possible to generate the aspiration for liberation. A middling being should also meditate on true origins to understand how karma and delusions are the cause of cyclic existence. Such a person then comes to realize that it is possible to eliminate true sufferings and true origins and achieve liberation, true cessations, and that this can be achieved by way of true paths.

The middling being meditates on the shortcomings of the human realm, in terms of three, six, and eight divisions of suffering. The eight sufferings of human beings are birth, aging, sickness, death, not encountering pleasant objects, encountering unpleasant objects, not finding desired objects, and possessing contaminated aggregates. The suffering of birth starts in the intermediate state when one is looking for a place to be born. This intermediate state being has many hindrances to reaching a place of copulation and even when this being overcomes the interferences he then experiences the sufferings of conception and development in the womb. This suffering in the womb lasts a bit more than nine months. At first there is subtle suffering but later on, when the sense organs are fully developed, the fetus experiences gross suffering. These sufferings include being in darkness, not being able to stretch the limbs, and being enveloped in impure substances. With respect to this suffering there are five wrong perceptions.

Then during the actual birth, once again the child experiences suffering. In fact, the pain of being squeezed between two bones is said to be like pulling a thick piece of leather through a small hole. You can imagine what it would be like to be closed up in a bag or box in which there is a lot of rubbish and dirty water. In this way we will understand that we would not like it and would want to get out of this situation. We should meditate on the suffering of birth like this. Then having been born one experiences more suffering, such as that of being touched by soft cloth which feels as rough as thorns to a newborn child.

Then there is the suffering of aging. Generally aging is understood to refer to an old person with gray hair, wrinkled face, etc. However, aging refers to the subtle changes that take place in the body from the time of conception onward. The body of the new being changes momentarily and with time the flesh ages and one clearly becomes an old person with gray hair, missing teeth, loose skin, sagging breasts, etc. We are very fortunate that the changes happen slowly, for if they were to happen suddenly we would be very shocked and experience much suffering. In fact, if we were suddenly to go from the physical body of a youth of sixteen years to an old person of eighty years we would risk having a heart attack upon seeing ourselves. So fortunately for us aging happens gradually. Even internally the four constituents and the five hollow organs become loose, the blood loses its energy, the bones lose vitality, and the veins and arteries lose their strength. Although the suffering of aging is a fact of life there are people who are afraid of getting old and try to find a method to prevent aging. They try facial and body creams, plastic surgery to stretch
loose facial skin, etc. but whatever method they use it does not last. People apply these methods to stop the appearance of old age because they are unable to bear the suffering of becoming old.

In short, we should meditate on the true nature of our contaminated body, in this way meditation on true sufferings will reveal the nature of our body, the suffering of aging, and we will generate the wish to become free from this contaminated body and attain an uncontaminated body.

END
Monday afternoon class, February 9, 1998

2B2B-2A2B-2 The four trainings
A  Training in all aspects
B  Peak training
C  Serial training
D  Momentary training

2B2B-2A2B-2A Training in all aspects/complete training in the aspects

The definition found here in Gyeltsab Je’s commentary is slightly different from that found in Seventy Topics. The definition of complete training in the aspects is: a yoga of heroic mind sustained by a wisdom meditating on the aspects of the three exalted knowers. In Seventy Topics it says ‘a yoga of a heroic mind conjoined with a wisdom that meditates by gathering the aspects of the three exalted knowers.’ In Seventy Topics it says that complete training in the aspects is a synonym of the exalted knower of a bodhisattva.

In general, there are eight pervasions between the definition and the definendum, the complete training in the aspects. The eight are divided into two groups of four, called A and B. The first group is: if it is A it is necessarily B, if it is B it is necessarily A, if it is not A it is necessarily not B, and if it is not B it is necessarily not A. The second group is: if A exists ,B necessarily exists; if B exists, A necessarily exists; if A does not exist, B necessarily does not exist, and if B does not exist, A does not exist. Here A and B refer to the definition and the definendum.

Then comes the question: if it a complete training in the aspects is it necessarily meditation on the aspects of the three exalted knowers? If someone answers yes, then one can ask: does the exalted knower of a bodhisattva on the path of seeing, which realizes the selflessness of persons, directly meditate on the aspects of the three exalted knowers? In other words, does such a person meditate on the aspects of omniscient mind, the aspects of the knower of paths, and the aspects of the knower of bases? I mention this here to show that there is some discussion in regard this topic. In the same way we can begin to discuss whether the conventional bodhichitta existing in the continuum of a bodhisattva on the path of accumulation meditates on the aspects of the three exalted knowers. If someone answers no, then one can say it should be so because it is a complete training in the aspects. If someone says there is no pervasion, one answers that there should be pervasion because the definition here is a heroic mind sustained by a wisdom meditating on the aspects of the three exalted knowers. Someone may answer that the reason is not established, in other words, that the conventional bodhichitta in the continuum of a bodhisattva on the path of meditation is not a complete training in the aspects. This response can be denied with the question: is it not a complete training in the aspects of a bodhisattva? It is a complete training in the aspects because it is an exalted knower of a bodhisattva. If someone answers “it is not an exalted knower in the continuum of a bodhisattva’ then one can ask: is it not an exalted knower of a Mahayanist? If again the answer is no, then one can ask: are there not two aspects of the exalted knower in the continuum of a Mahayanist? There should be because one aspect is method, while the other is wisdom.

With respect to the two definitions above by Gyeltshab and Chokyi Gyeltsen of a complete training in the aspects we can say that there is a difference in the way they are posited: ‘meditating on the aspects of the three exalted knowers’ and ‘meditating by gathering the aspects of the three exalted knowers.’ There is a difference between these two. For example, if we ‘meditate by gathering the aspects of the three exalted knowers’ we do not necessarily meditate on the aspects of the three exalted knowers. We can posit an example of meditating by gathering the three exalted knowers that is not meditating on the three exalted knowers: the wisdom directly realizing emptiness in the continuum of an aryabodhisattva. This wisdom meditates by including the aspects of the three exalted knowers but it does not meditate on the aspects of the three exalted knowers. Why does the wisdom directly realizing emptiness in the continuum of an aryabodhisattva not meditate on the aspects of the three exalted knowers? Because it does not
meditate on the aspects of a knower of bases. This is because it does not meditate on any of the sixteen attributes of the four noble truths. Furthermore, none of these sixteen attributes appears to this wisdom directly realizing emptiness in the continuum of an arya bodhisattva. That which appears to this wisdom is only the aspect of emptiness.

Then comes the question: does not the wisdom realizing emptiness in the continuum of an arya bodhisattva meditate on a knower of bases? Even if someone says no, we say yes it does, because it meditates on an aspect of a knower of bases. Answer: there is no pervasion. Then we say: it is said in *Golden Rosary* by Lama Tsongkhapa that if a yogi meditates on impermanence he necessarily meditates on the exalted wisdom realizing impermanence, otherwise it would be like throwing away his object of meditation.

Then comes the question: what does ‘meditating by gathering the aspects of the three exalted knowers’ mean? It means that one meditates on all hundred and seventy-three aspects of the three exalted knowers on the basis of a union of calm abiding and higher seeing. Does this mean that when one meditates on the 173 aspects one goes through them serially or sequentially?

There is a second way of explaining ‘meditating by gathering the aspects of the three exalted knowers.’ According to this version it means to meditate on any of the aspects of the three exalted knowers in order to purify the aspects of the three exalted knowers. However, this is a subject of much discussion. The questions and answers mentioned here are only a verbal discussion, they do not appear in the text.

The first of the 173 aspects is impermanence. In *Ornament for Clear Realization* it says ‘beginning from the aspect of non-existence until the 173rd.’ The ‘beginning from the aspect of non-existence’ refers to impermanence, which is the first. The root text means that suffering is not permanent, i.e. one realizes that suffering is impermanent. The phrase ‘the aspect of non-existence’ comes from the transmission of the original Sanskrit. In *Commentary Clarifying the Meaning* it also begins with non-existence, non-generation, isolation, not trampling/oppressing, etc. as in the *Ornament*. In Gyeltsab Je’s text it says that complete training in the aspects has 173 divisions; this is because in the *Perfection of Wisdom Sutras* it says that the three exalted knowers have 173 aspects. This will be discussed in detail in the fourth chapter of the *Ornament* but just to give you some idea of the 173, first comes the 27 aspects of a knower of bases. These are in relation to the four noble truths: four are in relation to true sufferings, four in relation to true origins, four in relation to true cessations, and fifteen in relation to true paths. Then there are 36 aspects of a knower of paths; these too are in relation to the four noble truths: eight are related to true origins, seven to true paths, five to true sufferings, and sixteen to true cessations. Then there are 110 aspects of omniscient mind, the knower of all aspects: there are 37 aspects associated with hearers, 34 to bodhisattvas and buddhas, and 39 only to buddhas. 34 are common to both bodhisattvas and buddhas. The 37 aspects are the ‘thirty-seven factors/aids/harmonies for enlightenment.’ These thirty-seven are divided into seven groups: (1) four close placements of mindfulness, (2) four correct abandonments/thorough abandonings, (3) four legs of magical emanation, (4) five powers/faculties, (5) five strengths/powers, (6) seven branches of enlightenment, and (7) the eight fold noble path. These will be explained later on in detail, this list is just to give you an idea of what the thirty-seven are.

The 34 aspects common to bodhisattvas and buddhas are: the three paths of antidotes, the three paths of emanation, the five paths abiding easily on visible phenomena, the nine supramundane paths, the four paths similar to future paths (on the uninterrupted paths one abandons certain objects of abandonment and then achieves the liberated paths which are similar to the ones that exist in meditative equipoise), and the ten paths of buddhas (the ten perfections). The 39 aspects associated only with buddhas are: the ten powers/strengths (tob shi), the four fearlessnesses, the four correct individual perceptions, eighteen unshared qualities of a buddha, the aspect of thusness, innate aspect or self-produced aspect, and the aspect of a buddha itself. When these groups are added together (27+36+110) there are 173 aspects. Lama Zopa suggested that all FPMT centers study the fourth chapter of the *Ornament* in the Basic Program since this chapter discusses these 173 aspects which are to be meditated on. For example, among the thirty-
seven factors for enlightenment are the four close placements of mindfulness which are to be meditated on.

There are 173 aspects that are objects, known as meaning-aspects (that which is to be known), and 173 knowledge-aspects, or subjects (that which knows). In Gyeltsab’s commentary it says that the boundary of training in complete aspects is from the Mahayana path of accumulation up to the end of a sentient being’s continuum.

The one can ask: why meditate on these? One meditates on or completely trains in the aspects in order to gain control over all three exalted knowers. complete training in the aspects is accompanied by the second training, that of peak training. Peak training is meditation after having gained control over the aspects of the three exalted knowers.

2B2B-2A2B-2B Peak training

The definition of peak training is: a yoga of a heroic mind which is an excellent meditation on the aspects of an exalted knower sustained by a wisdom arising from meditation that observes emptiness.

The definendum is peak training itself. Gyeltsab says that at this point ‘one has gone to the peak,’ which is what is said in the *Ornament*. The definition given here is slightly different from that in *Seventy Topics* which says: a yoga of a heroic mind sustained by a wisdom that is higher than the Mahayana path of accumulation that meditates by gathering the aspects of the three exalted knowers. *Seventy Topics* says ‘peak training’ and ‘achievement through engaging’ are synonyms.

In Gyeltsab’s text it says that when they are summarized there are four divisions of peak training, but when they are elaborated there are 173. The four are peak training on the path of preparation, peak training on the path of seeing, peak training on the path of meditation, and peak training without interruption. The 173 are as in the case of the training in complete aspects. The peak training on the path of preparation is divided into four which are the four levels of the path of preparation: heat, peak, patience, and highest mundane dharma. These four levels are different in terms of name but otherwise are the same in being the path of preparation.

The boundary of peak training is that it ranges from the heat level of the Mahayana path of preparation to the end of a sentient being’s continuum (this is on the tenth ground). When someone is on the peak training one has already gained control over the aspects of the three exalted knowers. What does gaining control over the aspects mean? It means that within a single meditation session one is able to go through all 173 aspects without making any mistake in their order or meaning. This means that someone on the path of accumulation is not able to meditate in the same way as someone on the path of preparation. On the path of accumulation one can go through the 173 aspects but one is not able to go through them correctly in one session because some are left out, etc. However, someone on the path of preparation is able to go through them in one session. This means that we have to meditate on ourselves, checking whether we are permanent or impermanent. We will come to the conclusion that we are impermanent because we are born. If there is birth there is death, if there is gathering there is dispersion, if there is elevation there is falling down, and if there is collection there is exhaustion/end. For example, even if we earn some money it inevitably comes to an end. Through this illustration we should meditate more deeply on impermanence. We should meditate on impermanence when we find ourselves having problems thinking that they will definitely end. This will make things easier for us.

Tuesday morning class, February 10, 1998

2B2B-2A2B-2C Serial training

Gyeltsab’s commentary contains the definition of a serial training: a yoga of a heroic mind/bodhisattva that meditates serially in order to attain stability in the aspects of the three exalted knowers.
‘To attain stability’ means that one can meditate on all 173 aspects of the three exalted knowers in one short instant of a complete action. This short instant of a complete action is the duration of a finger snap. It is called a complete action because a finger snap is a complete action. This finger snap has to be done by a person who is neither extremely strong nor extremely weak. A bodhisattva on the tenth ground is able to meditate on the 173 aspects in this short instant. Then there is the ‘instant of the end of time’ which is one sixty-fifth of a finger snap. Only an arya buddha can go through the 173 aspects in such a short amount of time.

Serial training has thirteen divisions composed of three groups: one group of the six serial trainings in the six perfections, each perfection has its serial training; the six serial trainings in the six subsequent remembrances, these are to remember the Buddha, Dharma, Sangha, generosity, morality, and the gods; and the serial training in the very entity of non-functioning things. This means serial training in emptiness. Saying non-functioning things indicates that no phenomena exist truly. These are just mentioned here but will be covered in detail in the sixth chapter of the Ornament.

The boundary of serial training is that it exists from the Mahayana path of accumulation up to the end of a sentient being’s continuum. Gyeltsab says something slightly different but the meaning is the same. Sometimes definitions differ slightly from one text to another. The definition of serial training in Seventy Topics is: a yoga of a bodhisattva that is sustained by the wisdom that meditates serially on the aspects of the three exalted knowers in order to attain stability on these aspects. Serial training is divided into thirteen: the six perfections, six subsequent remembrances, and emptiness.

In Gyeltsab’s text it says ‘serially’ which appears on the root text.

2B2B-2A2B-2D Momentary training

The definition of momentary training is: a final yoga of a heroic mind/bodhisattva that arises through the force of serial training. The definendum is momentary training itself. In the Ornament it is referred to saying ‘clear complete enlightenment in one moment.’ It has four divisions. The boundary of momentary training is that it exists only at the end of the continuum of a sentient being. This is how Gyeltsab defines momentary training. In Seventy Topics by Chokyi Gyeltsen it is defined as a final yoga of a heroic mind that has gained stability in the aspects of the three exalted knowers. It is a synonym of the exalted wisdom of the end of a sentient being’s continuum.

The four divisions are:
(1) fully ripened momentary training
(2) non-fully ripened momentary training
(3) momentary training without characteristics
(4) non-dual momentary training

An elaborate explanation of these will come in the seventh chapter.

In this way we have gone over the four trainings.

2B2B-2A2B-3 Truth body

The definition of truth body is: a final result that is obtained by the force of meditating on the aspects of the three exalted knowers. The definendum is truth body. In the Ornament it says ‘and the truth body.’ It has four divisions. Its boundary is that exists only on the buddha ground.

The definition in Seventy Topics is slightly different: a final result attained by the force of meditating on the aspects of the three exalted knowers which is the method for attaining it (the
truth body). Truth body and buddha are synonyms. It has four divisions. It exists only on the buddha ground.

The four divisions are:

1. the nature body
2. wisdom truth body
3. enjoyment body
4. emanation body

These four are also counted in another order: the nature body, enjoyment body, emanation body, and wisdom truth body. The reason for counting the four in the second way is simply to present the uncontaminated activities of the wisdom truth body immediately after mentioning it. This too will be explained in detail later on.

All we have done so far is to count the eight categories. These are mentioned in the translation of the root text, the *Ornament*, on page eleven in the translation of the *Commentary Clarifying the Meaning*, saying ‘these are the eight.’

In Gyeltsab’s commentary it says that there are definitely only three exalted knowers because sentient beings have two purposes, that of attaining liberation and that of attaining the omniscient state. For those seeking liberation, the hearers and solitary realizers, it is enough to have the knower of bases in order to achieve this goal. These two Hinayana followers meditate on the four noble truths together with their sixteen attributes. To do this the knower of bases is sufficient. Bodhisattvas also need to generate a knower of bases that meditates on the four noble truths and their sixteen attributes. The knower of bases is indispensable for a bodhisattva. Bodhisattvas need to meditate on the sixteen attributes in order to be able to guide those who follow the hearer and solitary realizer paths. Bodhisattvas also need to meditate on the four noble truths to make their mind depressed about cyclic existence. Bodhisattvas need to know the bases, the sixteen attributes of the four noble truths, in order to develop depression with respect to cyclic existence. They do this to attain enlightenment, therefore bodhisattvas need to know the path that leads to enlightenment. Bodhisattvas also need to know the three paths of the three vehicles in order to accomplish the aims of the world. Without knowing these three paths they cannot act appropriately. This shows why the knower of paths is necessary.

Omniscient mind, the knower of all aspects, is necessary for turning the wheel of Dharma for the three classes of sentient beings.

In addition, from the point of view of accomplishing the aims of the four arya sons, there need to be three exalted knowers. Also in terms of the practice of a Mahayanist three exalted knowers are necessary. It says in a text by Arya Vimuktisena: “A bodhisattva trains in the paths of hearers and solitary realizers indirectly. A bodhisattva on an uninterrupted path of the path of seeing realizes the emptiness of true existence and also realizes all sixteen attributes. Therefore, in post-meditation a bodhisattva has realized not only emptiness of true existence but also the sixteen attributes, impermanence and so forth.” It also says: “The Mahayana path of preparation is a cause for all the realizations of the three vehicles.” The Mahayana path of preparation is superior to the Hinayana for either five or six reasons: object, aspect, cause, tutor, division, and abandonment. Here we are looking at cause. The Mahayana path of preparation is a cause for attaining a hearer’s realization of the selflessness of persons, a solitary realizer’s realization of non-duality, and a bodhisattva’s realization of the emptiness of true existence of the three paths. The Mahayana path of meditation is able to bring about a realization of a particular class, either the hearer, solitary realizer, or bodhisattva class. The sixth reason is optional because it refers to the object of abandonment of a Mahayana path of preparation which is the obscuration to omniscience called the ‘conception associated with the apprehended object.’ The Hinayana path of preparation does not abandon this obscuration. There are four kinds of conception that are obscurations to omniscient mind.
Gyeltsab says that the trainings are definitely only four. In order to destroy all the obscurations to liberation and omniscient mind one has to meditate on the aspects of the three exalted knowers. For the purpose of meditating on the three exalted knowers, the first two trainings are necessary. Complete training in the aspects is necessary because it involves familiarizing with the aspects of the three exalted knowers which is done in order to attain stability in these aspects. This is why it is called complete training in the aspects. The second is necessary because, having attained stability, one has to perfect it. This is peak training. The first training is a cause to achieve stability and the second cultivates this stability. Serial training is necessary to make the meditation even more stable. With the first training one gains familiarity, with the second one perfects that familiarity, and with the third one tries to stabilize this familiarity. The fourth, momentary training, seeks the attainment of the truth body. In order to attain the truth body within one instant one needs to train in it. Someone who develops momentary training is able to have all 173 aspects appear to his mind just by having the appearance of a single aspect, for example, impermanence. For the purpose of attaining total stability, one needs momentary training. In the first training one gains familiarity, in the second one perfects that familiarity, in the third one stabilizes that familiarity, in the fourth one gains total stability on the 173 aspects.

Clarification: in serial training one meditates on the 173 aspects in order. In momentary training not all 173 aspects appear at once to the bodhisattva but while he meditates on one aspect, such as impermanence, all other aspects that belong to that class also appear.

There are four divisions of momentary training, fully ripened, non-fully ripened, etc. When a bodhisattva meditates on the fully ripened momentary training all phenomena of this class appear to the mind and when meditates on the non-fully ripened all phenomena of this class appear. This is a rough presentation, it will come again in greater detail in the eighth chapter.

The eighth category is the truth body, a result.

Gyeltsab’s text says that the Great Commentary by Simhabhadra presents the eight categories as follows: omniscient mind, knower of paths, knower of bases, complete training in the aspects, peak training, serial training, momentary training, and the truth body. The Great Commentary says: ‘Just as it is explained by the one who reflects over the abandonment of pretention and dissimulation, with respect to the Perfection of Wisdom, an omniscient mind realizes all phenomena as illusions.’ Here, there is a connecting phrase which is ‘just as... dissimulation’.

The Great Commentary qualifies each of the eight categories:
- the omniscient mind perceives or realizes sequentially
- the knower of paths analyzes thoroughly
- the knower of bases engages
- complete training in the aspects acts as bridge for realizing
- peak training thinks
- serial training sees
- momentary training realizes things closely/in detail
- the truth body meditates (when the truth body is achieved enlightenment is attained)

A bodhisattva meditates on the eight categories sequentially and when he reaches the seventh he is no longer in difficulty because he is very near enlightenment. A bodhisattva does not find it difficult to attain all the naturally excellent qualities of the truth body and to actualize virtuous activities of the emanation body of buddha, those of the complete enjoyment body, and all the characteristics of the truth body. In brief, this means that when he has attained momentary training it is no longer difficult to attain the four bodies of a buddha.

Gyeltsab says: ‘The three exalted knowers are listed above in the order in which they are explained: omniscient mind, knower of paths, and knower of bases. This is the order of
explanation while the final object to be attained is omniscient mind. Knowing that the omniscient mind is the final object to be attained one understands that to get there one needs the knower of paths. Then one discovers that in order to attain the knower of paths one must first generate a knower of bases which knows the sixteen attributes of the four noble truths. This is the practice of a being of middle capacity/scope. Gyeltsab says that if we talk about the three exalted knowers in the order in which they are generated then the knower of bases comes first. One meditates on the sixteen attributes of the four noble truths, then develops a knower of paths, then achieves omniscient mind, which includes the ten topics.

In regard to the first two trainings, complete training in the aspects and peak training, can be said to be like cause and result because one first generates a complete training in the aspects before going on to develop peak training. Also the serial training and momentary training are like cause and effect because first one generates serial training followed by momentary training. Gyeltsab says the first and third trainings are in the order of generation but it is a bit ambiguous. Our system asserts that the training that is the main subject of the fourth chapter and the training that is the main subject of the sixth chapter are in the order of their generation. Generally speaking complete training in the aspects and serial training can not be put in the order of generation, i.e., first complete training followed by serial training.

Tuesday afternoon class, February 10, 1998

Gyeltsab says that although the eight categories are explained in a particular order, they are not set out in terms of the order in which they are generated. Why are there definitely only eight categories? Because there are four trainings which are the subject, that which meditates, three exalted knowers which are the object of meditation, and one result, the truth body. With these four trainings one ascertains all the aspects of the three exalted knowers and as a result one achieves the truth body.

2B2B-2B Extensive explanation
(see outline 4)
1 Explaining the bodies of the three exalted knowers
2 Explaining the body of the four trainings
3 Explaining the body of the truth body

2B2B-2B1 Explaining the bodies of the three exalted knowers
A Explaining the body of the exalted knower of aspects
B Explaining the body of the exalted knower of paths
C Explaining the body of the exalted knower of bases

2B2B-2B1A Explaining the body of the exalted knower of aspects
1 Nature of the ten topics
2 The way they indicate the exalted knower of aspects
3 Sequence of ascertainment
4 Connecting [the brief] illustration and the [extensive] explanation

2B2B-2B1A-1 Nature of the ten topics

Mind generation, precepts, four types of limbs of definite discrimination, the nature of the expanse of phenomena, which is the support of achieving, referents, intent, armor, activities of engaging, collections, and definite issuance: these together are the Subduer’s very exalted knower of all aspects.

This is divided into:
A Promising in thought
B Precepts showing the methods which achieve the aim of that
C Achievements which accomplish the aim of the promise

2B2B-2B1A-1A Promising in thought
This talks of the first of the ten topics, mind generation. Gyeltsab says that mind generation has a definition but it will come later on. However, just to mention it now the definition of mind generation is: a special mind wishing to attain the complete enlightenment for the welfare of others. In Seventy Topics the definition is more elaborate: (1) a special Mahayana primary mental cognizer (2) that is highly distinguished by abiding within the class of a path that is a gate to the Mahayana path, and (3) that arises simultaneously with an aspiration observing complete enlightenment for others' welfare which is a companion to it (the mind generation). ‘Companion’ refers to the aspiration. Gyeltsab says the definendum is the mind generation itself. In the Ornament it just says ‘Mind generation’ (page 11, italics), showing that this is the definendum. It has 22 divisions. The boundary is the Mahayana small path of accumulation up to the buddha ground. These twenty-two divisions are set out in terms of example, companion, and combining the order of the path with the mind generation. For example, the Mahayana small path of accumulation is combined with the first mind generation, the ground-like mind generation. A person with this mind generation has a vast ground upon which all future realizations can grow. Then there is the gold-like mind generation, the crescent moon like mind generation, the fire-like mind generation, and so forth. There are twenty-two on the basis of example, companion, and a combination of the levels of the path and the mind generation.

If mind generation is divided in terms of its entity there are two: wishing mind generation and engaging mind generation. The wishing mind generation is compared to someone who wishes to go somewhere while the engaging mind generation is compared to someone who actually begins going there.

If mind generation is divided by way of boundaries there are four: the mind generation of using belief, pure extraordinary mind generation, fully ripened mind generation, and the mind generation of abandonment of obscuration. These four are combined with the path. For example, on the path of accumulation and the path of preparation there is the mind generation of using belief since at these levels belief is emphasized. Then from the first up to the seventh ground there is the purely extraordinary mind generation, from the eighth to the tenth the fully ripened mind generation, and on the path of no-more-learning the mind generation of the abandonment of obscuration.

Mind generation can also be divided into three in dependence on how it is generated: the king-like mind generation, the captain-like mind generation, and the cowherd-like mind gen. A king wants to be king in order to take care of his subjects; this is compared to one type of mind generation. The captain-like mind generation is that mind generation that thinks to take all sentient beings from one shore to another at the same time as oneself, like a captain and his passengers. The cowherd-like mind generation is that mind generation which is similar to a cowherd who takes care of his animals before himself by, for example, first putting his herd of sheep in the yard at the end of the day and only then going home.

The definition of precepts is: a speech instructing an unmistaken method for attaining the object sought by the Mahayana mind generation. The definendum is the precepts themselves; in the Ornament it says ‘precepts.’ Precepts has ten divisions. The object sought by the Mahayana mind generation is complete enlightenment for the sake of others. To achieve this goal one needs to depend upon a precept which explains how to go about it. The definition according to Chokyi Gyeltsen is: Mahayana speech that presents methods for achieving the object sought by the Mahayana mind generation. This definition just leaves out the word ‘unmistaken.’

When precepts are divided by entity there are two: (1) Mahayana precepts giving advice about increasing those Mahayana excellent qualities that have already been acquired and (2) Mahayana precepts giving advice about developing those Mahayana excellent qualities that have not yet been acquired. In other words, these precepts give advice about how to develop qualities that have already been developed and about how to develop new qualities that have not yet been developed.
Gyeltsab says there are ten divisions of precepts:

1. precepts on the entity of the very achievement
2. precepts on the four noble truths which are the object
3. precepts on the Triple Gem
4. precepts on the effort of not clinging to trivial worldly activities
5. precepts on the effort of total lack of tiredness
6. precepts on thoroughly holding the path
7. precepts on the five eyes
8. precepts on the six clairvoyance
9. precepts on the path of seeing
10. precepts on the path of meditation

These ten are in terms of how they were taught/given. Gyeltsab says such precepts exist from before entering the Mahayana path of accumulation up to the buddha ground. Chokyi Gyeltsen says precepts exist from before entering the Mahayana path up to the buddha ground. Gyeltsab says that precepts are mainly the speech of Buddha. This means, for example, that although the Commentary Clarifying the Meaning is an instruction/a precept it is not the speech of Buddha.

2B2B-2B1A-1C Achievements which accomplish the aim of the promise
1. Identifying the initial achievement arising from meditation which realizes emptiness
2. Presentation of the general achievements

2B2B-2B1A-1C1 Identifying the initial achievement arising from meditation which realizes emptiness

This refers to the path of preparation which is called ‘the branch of definite discrimination.’ The definition of the branch of definite discrimination is: any Mahayana clear realization that is generated after that which is similar to liberation (the path of accumulation) and belonging to the ground of using belief. This means that the path of preparation is that which comes after the path of accumulation. However, saying that it ‘belongs to the ground of using belief’ (i.e., the ground on which belief is emphasized) avoids the confusion of thinking that the path of seeing is the same as the branch of definite discrimination, the path of preparation. The branch of definite discrimination is divided into four: (1) heat, (2) peak, (3) patience, and (4) highest mundane dharma.

In terms of the path of preparation’s relation to the three wisdoms it is asserted that someone on the path of preparation has the wisdom arisen from meditation on emptiness.

Why is the first level called ‘heat’? Someone who reaches the path of preparation has the wisdom arisen from meditation on emptiness which begins to ‘burn’ the obscurations to omniscience. Like fire heats up and then burns wood at this point there is the heat of the fire that will burn these obscurations; therefore it is called heat.

Why is the second level called ‘peak’? Someone who has reached this level is free from the risk of cutting his roots of virtue by wrong view; therefore it is called peak. Why is the third level called ‘patience’? Someone on this level is definite not to fall to the lower realms, therefore he is no longer troubled by this risk. Why is the fourth level called ‘highest mundane dharma’? At this point one has achieved the highest of mundane or worldly qualities. Mundane or worldly qualities refers to the qualities of ordinary sentient beings. After this level such one becomes an arya.

2B2B-2B1A-1C2 Presentation of the general achievements
A. Support of achieving
B. Supported achievements [explained by means of]

2B2B-2B1A-1C2A Support of achieving

Gyeltsab says that the definiendum is the support of achieving which is a naturally abiding Mahayana lineage that is the support of Mahayana achievement. The definition of a support of achieving is: an expanse of phenomena that serves as a basis for a Mahayana achievement. In short, it is a dharmadhatu, an emptiness, that acts as a support or basis for Mahayana
achievement. It has the thirteen divisions mentioned here plus the Mahayana path of accumulation: (1-6) the group of six realizations, the four levels of the path of preparation (heat, peak, patience and highest mundane dharma), the path of seeing, and the path of meditation, (7) the achievement of antidote, (8) abandonment, (9) thorough arrival at an end, (10) wisdom with mercy, (11) achievement of uncommon disciples, (12) putting others purpose in order, and (13) achievement of engaging in activities without the effort of exalted wisdom. To these are added the path of accumulation which is not listed here. Gyeltsab says this is like the support which leads to the next level.

Gyeltsab says the boundary is that it exists from the heat level up to the end of the continuum of a sentient being. However, in general it can be said to exist from the path of accumulation up to the end of the continuum of a sentient being.

When this is summarized one can ask: what is buddha nature? It is a phenomena that transforms into a buddha body. The buddha nature that is a naturally abiding lineage which we presently possess is the nature of the mind. When the mind transforms into a buddha’s mind it is without stains, this naturally abiding lineage becomes the nature body. The definition of a nature body is a final expanse possessing the two purities. There are two purities because we have two stains, the natural and the incidental. When removed they become the two purities. The natural stain more precisely refers to the object of negation which is true existence. When this object is removed then this stain is removed. The incidental stain refers to an actual stain or obscuration which can be an afflicted obscuration or an obscuration to knowledge. In general, the nature of our mind is free from the natural stain while our mind is obscured by incidental stains. Whenever the mind becomes free from the incidental stains it also becomes free from the natural stains. In regard to this there is a stanza that says: ‘the nature of the mind is clear light and stains are only incidental.’ This means that our obscurations are only incidental and can be removed.

Wednesday morning class, February 11, 1998

1 Referents of achieving
2 Objects of intent [of achieving]
3 Divisions of achieving [the four achievings]

2B2B-2B1A-1C2B-1 Referents of achieving

The referents of achievements will now be discussed. What are these? The definition of a referent of achievement is: the basis upon which superimposition concerning achievement is to be eliminated. This is according to Gyeltsab Je’s text, while Chokyi Gyeltsen says: a basis upon which superimposition on a Mahayana achievement is to be eliminated. A referent of a Mahayana achievement is a synonym of object of knowledge. Gyeltsab quotes the root text saying ‘referents’ which is the definendum of the previous definition. Gyeltsab says a referent of a Mahayana achievement has eleven divisions:

(1) virtue
(2) non-virtue
(3) unpredicted/neutral
(4) five mundane aggregates
(5) four supermundane concentrations
(6) five contaminated aggregates
(7) four uncontaminated close placements of mindfulness
(8) three compounded elements
(9) uncompounded thusness
(10) four common concentrations
(11) uncommon ten powers of a buddha
Objects of intent [of achievement]

The definition of an object of intent is: a final result from engaging in an achievement which is an object of intent. Chokyi Gyeltsen says it is: a final result from engaging in an object of intent. Here there is nothing mentioned in the root text of the Ornament but it is understood. Object of intent is divided into three. The boundary is that it exists only on the buddha ground. The three divisions are the great ones:

(1) great heroic mind
(2) great abandonment
(3) great realization

Illustration of each of these three great ones are:

- for great heroic mind: great compassion in the continuum of an ary buddha
- for great abandonment: true cessations that are free from the two obscurations, afflictive obscurations and obscurations to knowledge
- for great realization: the wisdom realizing the selflessness of persons and selflessness of phenomena in the continuum of an ary buddha

Divisions of achieving [the four achievements]

Before going through the four divisions, achieving or achievement is defined as follows. The definition of an achievement is: an action for achieving the three great ones in dependence on a Mahayana mind generation. Although it is divided into four Gyeltsab Je’s text does not mention this. The divisions of the achievements are:

(1) armor-like achievement
The definition of an armor-like achievement is: an action of a bodhisattva who practices by gathering the six perfections into each other. This means that one practices the six perfections by gathering all six into each perfection. Chokyi Gyeltsen says: it is yoga of a heroic mind sustained by a great mental action wishing to practice by gathering the six perfections into each other. Armor-like achievement is divided into six:

(1) the armor-like achievement of generosity
(2) the armor-like achievement morality
(3) the armor-like achievement patience
(4) the armor-like achievement effort
(5) the armor-like achievement concentration
(6) the armor-like achievement wisdom

These six divisions are condensed but when elaborated there are thirty-six divisions: they are posited by combining the six perfections into each other: the armor-like achievement of the generosity of generosity, the armor-like achievement of the morality of generosity, the armor-like achievement of the patience of generosity, the armor-like achievement of the effort of generosity, the armor-like achievement of the concentration of generosity, the armor-like achievement of the wisdom of generosity, the armor-like achievement of the generosity of morality, the armor-like achievement of the morality of morality, the armor-like achievement of the patience of morality, the armor-like achievement of the effort of morality, the armor-like achievement of the concentration of morality, the armor-like achievement of the wisdom of morality, and so on for each of the remaining perfections. Gyeltsab says the boundary is from the Mahayana path of accumulation up to the end of the continuum of a sentient being.

(2) achievement of engaging
The definition of an achievement of engaging is: an action practicing by being a primary/principal training in any set of Mahayana causes and results. ‘Set’ means for example compassion, the cause, and the result to be achieved in the future. It has nine divisions. Chokyi Gyeltsen says the definition is: a yoga of a heroic mind which practices by way of being an effort principally in
training in any set of Mahayana causes and results. The nine divisions of an achievement of engaging concern that which is engaged in:

(1) four concentrations and four formless absorptions
(2) six perfections, generosity and so forth
(3) path
(4) four immeasurables, love and so forth
(5) objectlessness/non-observation
(6) three pure circles (in the case of generosity these are the donor, recipient, and that given)
(7) object of intent
(8) six clairvoyances
(9) omniscient mind

Gyeltsab says the boundary is from the ground of using belief up to the end of the continuum of a sentient being. Although it says ‘ground of using belief’ it actually ranges from the heat level of the path of preparation up to the end of the continuum of a sentient being. In fact, in Seventy Topics it says that the boundary is from the Mahayana heat level of preparation up to the end of the continuum of a sentient being. The path of accumulation and the path of preparation are said to be the ground of using belief. Perhaps Gyeltsab Je says the definendum ranges from the ground of using belief because when someone attains the heat level of the path of preparation he attains higher seeing and consequently a mental state called ‘preparatory state of appreciation/belief’ which is a mental activity that is a preliminary for higher concentration, in this preparatory state the term belief is mentioned.

(3) achievement of accumulation
The definition of an achievement of accumulation is: an activity which actually gives birth to the great enlightenment which is its own result. Chokyi Gyeltsen says that the definition is: (1) a yoga of a heroic mind that gives rise to its result (2) that is superior to all the lower paths from the middle level of the highest mundane dharma of the path of preparation downward, and (3) that does so by way of being sustained by the two vast accumulations. It has seventeen divisions:

(1) achievement of the accumulation of compassion
(2) achievement of the accumulation of generosity
(3) achievement of the accumulation of morality
(4) achievement of the accumulation of patience
(5) achievement of the accumulation of effort
(6) achievement of the accumulation of concentration
(7) achievement of the accumulation of wisdom
(8) achievement of the accumulation of calm abiding
(9) achievement of the accumulation of higher seeing
(10) achievement of the accumulation of the path of union of calm abiding and higher seeing
(11) achievement of the accumulation of method/skillful means
(12) achievement of the accumulation of exalted wisdom
(13) achievement of the accumulation of merit
(14) achievement of the accumulation of path
(15) achievement of the accumulation of retention
(16) achievement of the accumulation of ground
(17) achievement of the accumulation of antidote

This list comes again later in the Ornament together with an explanation of its meaning.

Gyeltsab says the boundary is from the great level of the highest mundane dharma of the path of preparation up to the end of the continuum of a sentient being.

(4) achievement through definite emergence
The definition of an achievement through definite emergence is: a yoga of a pure ground that definitely gives rise to omniscient mind. It has eight divisions. The boundary is that it exists only
on the three pure grounds. In Chokyi Gyeltser’s text the definition is exactly the same as that of Gyeltsab Je. The eight divisions of achievement through definite emergence are:

1. object of intent of Mahayana achievement
2. equality
3. performing the welfare of sentient beings
4. acting effortlessly
5. transcending the extremes of eternalism and nihilism
6. attaining the aims of the three vehicles
7. knowing all aspects/omniscient mind
8. object-possessor, or subject, of the path

These will all be elaborated on later on.

Gyeltsab says that the exalted knower of aspects represents the result omniscient mind but I will not elaborate upon this here. The Great Commentary by Simhabhadra says that the object represents the subject. The ten topics are the objects that represent omniscient mind, the subject. In order to have a general idea of the omniscient mind one can simply go through the ten topics. The ten topics represent omniscient mind, or the object represents the subject. The representation of the subject by the object is clearly explained in the Great Commentary.

The definition of omniscient mind is: a final exalted wisdom directly realizing the ten topics, mind generation and so forth. To make this definition more simple one can say that someone who realizes the ten topics realizes omniscient mind.

When the general corpus of the Mahayana path appears to the mind one will also know the nature of the result that is to be attained.

The support of a Mahayana achievement is explained here in the middle and not at the beginning for a purpose. With respect to the order of generating the support of Mahayana achievement, the naturally abiding lineage, should be mentioned first since this is the basis upon which one activates and then generates the mind of enlightenment, receives instruction, hears, reflects, meditates, and with the wisdom arisen from meditation then achieves the path of preparation whereupon the person has actually put the instructions into practice. On the path of preparation one meditates on the eleven objects of meditation. Why? One meditates on these in order to achieve the three great ones. How is this done? One meditates upon the four achievements sequentially. By practicing in this way one finally attains omniscient mind which directly realizes the ten topics.

Before we mentioned that buddha nature, the naturally abiding lineage, is explained in the middle; here middle is said because buddha nature is the fourth of the ten topics explained. It is mentioned after the path of preparation because having achieved the heat level of the path of preparation one becomes free from obstacles to activating the buddha nature. For this reason the buddha nature, or naturally abiding nature, is mentioned in connection with the path of preparation, the heat level, and that which is abandoned by the heat level. The four obstacles are:

1. much familiarity with the delusions,
2. being accompanied by misleading friends,
3. being deprived of the necessities for life,
4. being under the control of others, e.g., a king, a director, etc.

This is mentioned in Ornament for Sutra.

Wednesday afternoon class, February 11, 1998
We have gone through the corpus of omniscient mind which is represented by the ten topics.

2B2B-2B1A-4 Connecting [the brief] illustration with the extensive explanation

Who is the person who has the omniscient mind represented by the ten topics? Omniscient mind is found only in the support of an arya buddha. In the Ornament it says: ‘these together are the Subduer’s very exalted knower of all aspects.’

2B2B-2B1B Explaining the body of a knower of paths
1 Indicating the knower of paths by eleven topics
2 Connecting the illustration and the explanation

2B2B-2B1B-1 Indicating the knower of paths by eleven topics

_Eclipsing and so forth, those paths of disciples (hearers) and rhinoceroses, path of seeing - great benefit of qualities of this and other [lives], activity, belief, praise, veneration, and admiration, dedication, rejoicing, unsurpassed attention, achieving, and the so-called extremely pure is the path of meditation; the wise bodhisattva's knower of paths is explained like that._

This is divided into:
A Branches of a knower of paths
B Knower of paths possessing the branches

2B2B-2B1B-1A Branches of a knower of paths

Here the Ornament says ‘eclipsing and so forth’ which refers to the qualities of a knower of paths. The branches of a knower of paths are not defined in Gyeltshab’s commentary. However, there is a definition of a branch of a knower of paths in Seventy Topics: a special excellent quality sustained by great compassion which is included in any of the three, cause, entity, or result, of a knower of paths. There are five branches of a knower of paths:

1. being free from the obstacle of manifest pride
2. having activated the Mahayana lineage, the substantial cause
3. having generated the mind of enlightenment, the simultaneously acting or cooperative condition
4. having the nature of a knower of paths
5. having the function of a knower of paths

(1) Freedom from the obstacle of manifest pride
It is a question of dispelling others pride; the gods of the desire and form realms have light radiating from their bodies which makes them feel special and proud; however, when the Tathagata’s light shines down their light is eclipsed or dimmed. These five divisions are not clearly defined in Gyeltsab Je’s commentary but they are all mentioned.

2B2B-2B1B-1B Knower of paths possessing the branches

2B2B-2B1B-1B1 Knower of paths knowing the paths of hearer learners

The definition of a knower of paths knowing the paths of hearers is: (1) a realization that directly realizes objects [the sixteen attributes of the four noble truths], such as impermanence, and is qualified by three attributes; and (2) a clear realization that is an object to be trained in in order to guide hearer followers. The three attributes are: mind generation itself, dedication, and the realization of emptiness.

Chokyi Gyeltsen defines a knower of paths knowing the paths of hearers as: a Mahayana exalted knower abiding in the class of clear realization which is to be trained in in order to guide a
disciple of the hearer vehicle by way of being sustained by the three, mind generation, dedication, and the realization of emptiness. ‘Knower of paths knowing the paths of hearers’ and ‘exalted knower of a Mahayana arya which abides in the class of a hearer’s realization’ are synonyms. Such a knower of paths is of two types: (1) a knower of paths knowing the paths of hearers that exists in the continuum of an arya bodhisattva and (2) a knower of paths knowing the paths of hearers that exists in the continuum of an arya buddha. This specification is not mentioned by Gyetseb.

2B2B-2B1B-1B2 Knower of paths knowing the paths of solitary realizers

The definition of a knower of paths knowing the paths of solitary realizers is: (1) a realization that directly realizes objects as empty of external existence and that is qualified by three attributes, (2) a clear realization that is an object to be trained in in order to guide rhinoceros-like solitary realizers. Chokyi Gyeltsen’s definition is: an exalted knower of a Mahayana arya that belongs to the class of clear realization to be learned in order to guide the followers of the solitary realizer vehicle by way of being sustained by the three attributes. It has two divisions: a knower of paths knowing the paths of solitary realizers existing in the continuum of an arya bodhisattva and a knower of paths knowing the paths of solitary realizers existing in the continuum of an arya buddha. The three attributes are mind generation, dedication, and the realization of emptiness.

2B2B-2B1B-1B3 Knower of paths of bodhisattvas

A Great Vehicle path of seeing
B Great Vehicle path of meditation

2B2B-2B1B-1B3A Great Vehicle path of seeing

The definition of a Mahayana path of seeing is: a clear realization of truth that ceases the extremes of both cyclic existence and solitary peace. Here Gyetseb Je quotes the Ornament saying ‘path of seeing - great benefit of qualities of this and other (lives).’ Chokyi Gyeltsen defines the Mahayana path of seeing as: a clear realization of a Mahayana truth sustained by the wisdom directly realizing emptiness that exists in the continuum of the person who has it. There are three divisions: (1) an exalted wisdom of meditative equipoise of a Mahayana path of seeing, (2) a post-meditative exalted wisdom of a Mahayana path of seeing, and (3) a Mahayana path of seeing that is neither of these two. The path of seeing in this context must have two attributes: (1) that it ceases the extreme of cyclic existence and (2) that it ceases the extreme of solitary peace.

2B2B-2B1B-1B3B Great Vehicle path of meditation

1 Activity of the Great Vehicle path of meditation
2 Entity of the Great Vehicle path of meditation

2B2B-2B1B-1B3B-1 Activity of the Great Vehicle path of meditation

The definition of the activity of a Great Vehicle path of meditation is: a benefit obtained by the force of meditating on that (that refers to the methods for achieving the Great Vehicle path of meditation). According to Gyetseb this section finishes here but in Seventy Topics it mentions that the activity of the Great Vehicle path of meditation is divided into six. Chokyi Gyeltsen defines the activity of a Great Vehicle path of meditation as a benefit obtained by the force of meditating on the Mahayana path of meditation which is a method for obtaining it. The divisions are:
(1) always peaceful due to having control over one’s own mind
(2) having respect for all beings
(3) gaining victory over the battle with the delusions
(4) never being oppressed by the harm of suffering
(5) having the ability to accomplish enlightenment
(6) making one’s residence into an object of veneration (a bodhisattva transforms his place of residence into an object of veneration).

The activity of a Great Vehicle path of meditation ranges from the second moment of the path of meditation to the buddha ground. This concludes the Mahayana path of meditation.
2B2B-2B1B-1B3B-2 Entity of the Great Vehicle path of meditation  
A Contaminated path of meditation  
B Uncontaminated path of meditation  

2B2B-2B1B-1B3B-2A Contaminated path of meditation  
1 Belief level of the path of meditation  
   A Benefits of [the belief level of the path of meditation]  
2 Highest attention to dedication of the path of meditation  
3 Highest attention to rejoicing of the path of meditation  

2B2B-2B1B-1B3B-2A1 Belief level of the path of meditation  

Gyeltsab says the *definition* of the belief level of the path of meditation is: a subsequent clear realization that believes in the three mothers as a source of the three purposes. Chokyi Gyeltsen says it is: a subsequent clear realization believing that the mothers are a source of the three purposes. If it is divided by way of its root it is of three types:  
(1) belief level of the path of meditation for one’s own purpose  
(2) belief level of the path of meditation for both one’s own and others’ purposes  
(3) belief level of the path of meditation for others’ purpose.  
If it is divided further in terms of its branches there are nine, each of the three being further divided into three. The belief level of the path of meditation for one’s own purpose has small, middle, and great, as do the belief level of the path of meditation for both purposes and the belief level of the path of meditation for others’ purpose. Chokyi Gyeltsen says that if they are divided into secondary branches there are twenty-seven (each of these nine are further divided into three): the small is divided into small, middle, great; the middle is divided into small, middle, great; and the great is divided into small, middle, great. Gyeltsab says the belief level of the path of meditation is divided into twenty-seven. The *boundary* of the belief level of the path of meditation is from the first to the tenth ground.

2B2B-2B1B-1B3B-2A1A Benefits of [the belief level of the path of meditation]  

The definition of a benefit of the belief level of the path of meditation according to Chokyi Gyeltsen is: an excellent quality obtained by the force of meditating on the belief level of the path of meditation which is the method for attaining it. Chokyi Gyeltsen says that there are twenty-seven divisions that are composed of three groups of nine which are associated respectively with praise, veneration, and admiration. The *boundary* is that it exists from the second moment of the belief level of the path of meditation up to the buddha ground. Gyeltsab says that the benefits of the belief level of the path of meditation only have three divisions: praise, veneration, and admiration.  
What is the difference between praise, veneration, and admiration? Praise is to the self purpose, veneration to both purposes, and admiration for others’ purpose. Bodhisattvas meditating on the three types of belief level of the path of meditation delight in the qualities of bodhisattvas of higher levels and those of buddhas. They are also venerated by others because they actually have those excellent qualities. Gyeltsab says that the benefits of the belief level of the path of meditation has two parts: (1) pleasing higher beings and (2) being praised by others for possessing one’s own purpose of the belief level of the path of meditation, both purposes, and others’ purpose.

2B2B-2B1B-1B3B-2A2 Highest attention to dedication of the path of meditation  

Gyeltsab gives the *definition* of the highest attention to dedication of the path of meditation as: a contaminated Mahayana subsequent clear realization that transforms all one’s own roots of virtue and others’ roots of virtue into a branch of complete enlightenment. It has twelve divisions. The *boundary* is as above, i.e., it ranges from the first to the tenth grounds. The definition according to Chokyi Gyeltsen is: a Mahayana subsequent realization together with the conception
apprehending a sound generality and a meaning generality as suitable to be mixed which transforms all one’s own roots of virtue and others’ roots of virtue into a branch of enlightenment.

Gyeltsab uses the word ‘contamination’ in the definition which means the same as Chokyi Gyeltsen’s words ‘a conception apprehending a sound generality and a meaning generality as suitable to be mixed.’ Usually contamination is associated with delusion but in relation to the path of meditation it refers to this particular conception.

Thursday morning class, February 12, 1998

There are twelve divisions of the highest attention to dedication of the path of meditation. The **boundary** is that it exists from the first ground to the end of the continuum of a sentient being.

The twelve divisions of the dedication level of the path of meditation are called:

1. ‘special dedication’
2. ‘unobservable aspect’
3. ‘characteristics without error/mistake’
4. ‘isolation/lack/absence’
5. ‘remembering the merit of a buddha’
6. ‘skillful in method’
7. ‘signlessness’
8. ‘remembering buddha’
9. ‘not included in the three realms’
10. ‘small dedication’
11. ‘middling dedication’
12. ‘great dedication’

An extensive explanation of these will come in the second chapter.

**2B2B-2B1B-1B3B-2B** Highest attention to rejoicing of the path of meditation

The **definition** of highest attention to rejoicing of the path of meditation is: a contaminated Mahayana subsequent clear realization that greatly enjoys one’s own and others’ virtues. It has two divisions. The **boundary** is as above. Chokyi Gyeltsen defines it as: a Mahayana subsequent clear realization together with the conception apprehending a sound generality and a meaning generality as suitable to be mixed that rejoices in one’s own and others’ roots of virtue. There are two divisions:

1. rejoicing in one’s own roots of virtue
2. rejoicing in others’ roots of virtue.

**2B2B-2B1B-1B3B-2B1** Path of meditation of achieving

The **definition** of a path of meditation of achieving is: an uncontaminated Mahayana subsequent clear realization that leaves an imprint for a final realization. It has five divisions. Chokyi Gyeltsen defines it as: an uncontaminated Mahayana subsequent clear realization that leaves an imprint for a final realization that is to be obtained by oneself. A Mahayana path of meditation of achieving and an infinitely pure path of meditation are synonyms. The five divisions are:

1. a path of meditation of achieving that is qualified by entity
2. a path of meditation of achieving that is qualified by a supreme result
3. a path of meditation of achieving that is qualified by special function
4. a path of meditation of achieving that is qualified by temporary excellent qualities
5. a path of meditation of achieving that is of great purpose: the final excellent qualities and the result

The **boundary** is that it exists from the first to the tenth grounds.
The definition of the path of meditation called infinitely pure is: an uncontaminated Mahayana subsequent clear realization that leaves an imprint for a final abandonment. It has nine divisions. The boundary is that it exists from the first to the tenth grounds. Chokyi Gyeltsen defines it as: an uncontaminated Mahayana subsequent clear realization that leaves an imprint for a final abandonment that is to be obtained by oneself. The nine divisions of the infinitely pure are defined in terms of the objects of abandonment of the path of meditation which are divided into three groups of three: the great, middle, and small being further divided into great, middle, and small. Because there are nine objects of abandonment there are nine paths of meditation that are their antidotes. Therefore the path of meditation is divided into small, middle, and great which are each further divided into small, middle, and great.

Connecting the illustration and the explanation

This is the end of the outline concerning the eleven topics representing the knower of paths. We conclude this section of the eleven topics representing the knower of paths by listing them here:
1. the branches of a knower of paths
2. the knower of paths knowing the paths of hearer learners
3. the knower of paths knowing the paths of solitary realizers
4. the knower of paths knowing the paths of bodhisattvas or the path of seeing having the character of benefiting this and future lives
5. the activity of the path of meditation
6. the belief level of the path of meditation
7. the benefit of belief level of the path of meditation
8. the dedication level of the path of meditation
9. the rejoicing level of the path of meditation
10. the achieving level of the path of meditation
11. the very pure level of the path of meditation

Eclipsing and so forth, those paths of disciples (hearers) and rhinoceroses, path of seeing...
These are the eleven topics of the knower of paths.

‘The wise bodhisattva’s knower of paths is explained like that’ is explained by Gyeltshab Je. Thus, the knower of paths is explained by the eleven topics which represent it. It is important to understand that some of these eleven topics represent the knower of paths by way of the object representing its subject and others by way of entity. Many of the topics represent the knower of paths from the point of view of entity: only three—(1) the branches of a knower of paths, (5) the activity of the path of meditation, and (7) the benefit of the belief level of the path of meditation—are not knowers of paths. The others are knowers of paths and represent it from the point of view of entity.

In his Golden Rosary Lama Tsongkhapa says the way in which the eleven topics represent the knower of paths is from the point of view of knowing the paths. Because it knows the paths of hearers, solitary realizers, and bodhisattvas it is called ‘knower of paths.’

Leaving imprints for attaining a final abandonment means that we deposit the imprint to actualize a buddha’s true cessation which is free from the two obscurations. A final realization refers to a buddha’s realization of the two truths, the conventional and ultimate.

Knowing the paths to omniscient mind means to know all the paths of the three vehicles. If one knows these well one knows the path to the omniscient state. In Commentary Clarifying Meaning it says that a buddha should generate and realize the paths and perform the activities. This means that a bodhisattva should know all the paths of the three vehicles. If a bodhisattva only knows a
part of the paths it can be a cause to achieve the omniscient state but the omniscient state remains at a far distance. In other words, if one does not familiarize oneself with all the paths of the three vehicles it will take a long time to achieve the omniscient state.

We have finished 2 Connecting the illustration and the explanation

2B2B-2B1C Explaining the body of the knower of bases
1 Topics which indicate the knower of bases
2 Connection the illustration and the explanation

2B2B-2B1C-1 Topics which indicate the knower of bases

Through knowledge, non-abiding in [cyclic] existence; through compassion, non-abiding in peace; through non-skill, distant; through skill, not distant; classes of the discordant and antidote, training, the very equality of that and the path of seeing - like that of hearers and so forth, asserted as knower of all [bases] itself.

This is divided into:
A Reasoning of distant and close to an effect mother
B Proving that very reasoning
C Divisions of the classes of the discordant and antidote
D Application/training in knower of bases

2B2B-2B1C-1A Reasoning of distant and close to an effect mother

The first of the nine topics discussed in relation to a knower of paths is the knower of paths not abiding in the extreme of cyclic existence while the second is the knower of paths not abiding in the extreme of solitary peace. Gyeltsab says that the first should not be called ‘a knower of bases not abiding in cyclic existence through knowledge’ but should be called ‘a knower of paths not abiding in the extreme of cyclic existence through knowledge.’ Gyeltsab says that the definition of a knower of paths not abiding in the extreme of cyclic existence through knowledge is: a knowledge that directly knows the sixteen attributes, such as impermanence, that is sustained by method, which is great compassion. It acts to cease the extreme of cyclic existence. It has three divisions: the path of seeing, path of meditation, and path of no-more-learning.

Chokyi Gyeltsen defines it as an arya Mahayana exalted knower abiding in the class of realization that ceases the extreme of cyclic existence with respect to the basis, conventionality. This and a knower of paths knowing the path of hearers are synonyms. It has three divisions: the Mahayana path of seeing, the Mahayana path of meditation, and the Mahayana path of no-more-learning that abide in the class of a hearer’s realization. The boundary is that it exists from the Mahayana path of seeing up to the buddha ground.

Gyeltsab then defines a knower of paths not abiding in the extreme of solitary peace through compassion: an arya Mahayana clear realization that abides within the class that ceases the extreme of solitary peace with respect to the basis, conventionality. Chokyi Gyeltsen defines a knower of paths not abiding in the extreme of solitary peace through compassion as an arya Mahayana exalted knower abiding in the class that ceases the extreme of solitary peace with respect to the basis, conventionality. This is a synonym of the exalted knower of an arya Mahayanist that abides in the class of realization of special method. It has three divisions: the Mahayana path of seeing, the Mahayana path of meditation, the Mahayana path of no-more-learning that abide in Mahayana clear realization. The boundary is that it exists from the path of seeing up to the buddha ground.

A mind not abiding in the extreme of cyclic existence has to see the faults of cyclic existence. A mind realizing emptiness directly does not have the aspect of the faults of cyclic existence. In short, a mind perceiving the faults of cyclic existence must be a mind realizing conventionalities (not one that perceives the ultimate).
Questions can arise such as: does the realization of the sixteen attributes of the four noble truths perceive the faults of cyclic existence? The faults of cyclic existence refers to the process by which we enter cyclic existence, the twelve links. In particular it refers to the first link, that of ignorance, which is the ignorance grasping at a self of persons. This is the root of cyclic existence according to the Svetantrika-Madhyamika school. This grasping at a self of persons is the fault of cyclic existence because due to it one remains in cyclic existence. To eliminate this fault we need the wisdom directly realizing the selflessness of persons. Only with this wisdom can we eliminate this ignorance. Therefore the selflessness of persons according to Svetantrika-Madhyamika is a conventional truth. This is why the definition says ‘with respect to the basis, a conventional truth.’ ‘Faults’ refers to all the sufferings of cyclic existence; however, all of them arise from a single cause, the ignorance grasping at a self of persons. Having seen the faults of cyclic existence, one seeks true cessations. One achieves a knower of paths not abiding in the extreme of cyclic existence because with this one ceases the extreme of cyclic existence. A mind focusing on ultimate truth cannot perceive the faults of cyclic existence because it does not analyze conventional reality.

Knower of bases includes:
(1) a knower of bases that is distant from the resultant mother
(2) a knower of bases that is close to the resultant mother
(3) a knower of bases of the discordant class
4) a knower of bases of the antidote class

(1) a knower of bases that is distant from the resultant mother
The definition of a knower of bases that is distant from the resultant mother because of not being a method is: an exalted wisdom directly realizing the sixteen attributes, such as impermanence, that is separated from great compassion and bound by a conception of true existence.

The definition of a knower of bases that is close to the resultant mother is: an exalted wisdom directly realizing the sixteen attributes, such as impermanence, that is sustained by a wisdom directly realizing emptiness and great compassion.

An exalted wisdom directly realizing the sixteen attributes can be either distant from or close to achieving omniscient mind depending on whether or not it is accompanied by great compassion. If it is accompanied by great compassion and free from the conception of true existence it is close, and if it is not accompanied by great compassion and bound by the conception of true existence it is distant from omniscient mind.

Thursday afternoon class, February 12, 1998

A knower of bases distant from the resultant mother because of not being a method is: an exalted wisdom directly realizing the sixteen attributes, such as impermanence, separated from great compassion and bound by a conception of true existence. Such a knower of bases when it investigates base, path, and aspect, they appear as truly existent. As long as a person has this conception his knower of bases is said to be ‘bound by a conception of true existence.’

Chokyi Gyeltsen’s definition of a knower of bases distant from the resultant mother is: a knower of bases separated from great compassion and bound by the conception of true existence. This and a knower of bases of the discordant class are synonyms. The boundary is from the Hinayana path of seeing up to the path of no-more-learning.
Chokyi Gyeltsen’s definition of knower of bases close to the resultant mother is: an exalted knower of a Mahayana arya abiding in the class of Hinayana realization sustained by great
compassion and the wisdom directly realizing emptiness. It and a knower of bases of the antidote class are synonyms. The boundary is from the Mahayana path of seeing up to the buddha ground. (see pg. 296 Tibetan text of Gyeltshab Je’s Essential Explanation) Here it explains the knower of bases bound by a conception of true existence: a knower of bases that does not pass beyond clinging to true existence when checking whether the base, path, and aspect are or are not truly existent. This concept binds the knower of bases.

2B2B-2B1C-1C Divisions of the classes of the discordant and antidote

Gyeltshab’s definition of a knower of bases of the discordant class is: a very knower of bases that is separated from special method and wisdom.
Gyeltshab’s definition of a knower of bases of antidote class is: that very knower of bases sustained by special method and wisdom.
Chokyi Gyeltsen’s definition of a knower of bases of the discordant class is: a knower of bases that is separated from special method and wisdom. It is a synonym of ‘a knower of bases bound by the conception of true existence in the continuum of a Hinayana arya.’ The boundary is from the Hinayana path of seeing up to the path of no-more-learning.
Chokyi Gyeltsen’s definition of a knower of bases of the antidote class is: an exalted knower in the continuum of a Mahayana arya abiding in the class of Hinayana realization and sustained by special method and wisdom. It is a synonym of a knower of bases of a Mahayana arya. The boundary is from the Mahayana path of seeing up to the buddha ground.

Debate: In Gyeltshab’s text someone says a knower of bases of the discordant class has a conception of true existence because of a lack of a system of reasoning and because of not being expert in the order/practice of the path. However, such a statement is not correct. There is some debate here. Someone says: the Hinayana path of seeing is a conceptual thought because it is a consciousness bound by a conception of true existence. If a hearers’ path of seeing were a conceptual thought it would not see objects clearly and would therefore not be a direct antidote to the seed of affective obscurations. Furthermore, that hearers’ path of seeing is a wrong conception because it is a consciousness bound by a conception of true existence. In this case such a hearers’ path of seeing would become a consciousness grasping at a self, which is mistaken with respect to its conceived object. It would follow that there is not even a tiny difference between what is to be practiced and what is to be rejected.

The very knower of bases that is sustained by method and wisdom is called a knower of bases of the antidote class; but Arya Vimuktisena or Simhabhadra do not call an exalted wisdom directly realizing emptiness a knower of bases of the antidote class. A knower of bases is a realization of the selflessness of persons, impermanence, etc., i.e., any of the sixteen attributes. This indicates that an exalted wisdom directly realizing emptiness cannot be a knower of bases.

2B2B-2B1C-1D Application of knower of bases
1 Divisions of application of knower of bases
2 Mode of apprehension of application of knower of bases
3 Effect of application of knower of bases

2B2B-2B1C-1D1 Divisions of application of knower of bases

Gyeltshab’s definition of a bodhisattvas training/application presented in the case of a knower of bases is: a yoga of heroic mind that meditates as an antidote to (1) the wrong conception of entity and differentiation/particularity with respect to the conventional mode of existence and (2) the wrong conception of entity and differentiation with respect to the ultimate mode of existence. With respect to form, for example, its entity is that which is suitable to be form and its differentiation is its various parts.
Chokyi Gyeltsen’s definition of a bodhisattvas training/application presented in the case of a knower of bases is: a yoga of a heroic mind that meditates as an antidote to either (1) the wrong conception of the entity and differentiation within the bases of the conventional mode of existence
or (2) a wrong conception of the entity and differentiation within the bases of the ultimate mode of existence.

The training of a bodhisattva presented in chapter 3 is different from that presented here. The training that is presented in chapter 3 has a different referent from that of the training/application of a knower of bases. Gyeltsab’s commentary just says such is the training of a knower of bases. It has ten divisions. Although a knower of bases is associated with the bases that is the path of preparation, it can exist from the path of accumulation up to the tenth ground. The ten divisions are:

1. a training that opposes the conception of true existence with respect to forms and so forth, the bases of attributes
2. a training that opposes the conception of true existence with respect to impermanence and so forth, the attributes
3. a training that opposes the conception of true existence with respect to the perfect completion or non-completion of the bases of excellence
4. a training that opposes the performance of the conception of true existence by abiding in non-attachment to true existence
5. unchangeable training that opposes the conception of true existence with respect to the three: action, agent, fruit
6. a training that opposes the conception of true existence with respect to the non-ultimate existence of the agent
7. a training that opposes the conception of true existence with respect to the three: difficult objects of intent, training difficult to perform, and action difficult to perform
8. a training that opposes the conception of true existence with respect to the existence to the fruit attained according to one’s fortune
9. a training that opposes the conception of true existence with respect to non-dependence on others
10. a training that opposes the conception of true existence with respect to the seven types of appearance made known by means of examples

Mode of apprehension of application of knower of bases

Mode of apprehension of the application of a knower of bases is also called the equality of training in the case of a knower of bases. Gyeltsab’s definition of the equality of a bodhisattva’s training in the case of a knower of bases is: that which opposes/ceases the conception of true existence of the divisions of the bases, definition, definendum, object, and object-possessor (subject). It has four divisions. Chokyi Gyeltser’s definition of equality of a bodhisattva’s training in the case of a knower of bases is: a yoga of a heroic mind sustained by a wisdom that ceases the conception of true existence of the divisions of bases, definition, definendum, object, and object-possessor. This is the definition of the equality of a bodhisattva’s training in the case of a knower of bases.

The four divisions presented in Gyeltsab’s commentary are:

1. equality of training that is a non-fabrication of true existence with respect to the nature of form and so forth
2. equality of training that is a non-fabrication of true existence with respect to the definitions and definendums of form and so forth
3. equality of training that is a non-fabrication of true existence with respect to the divisions of form and so forth
4. equality of training that is a non-fabrication of true existence with respect to subjects and objects of form and so forth

Effect of application of a knower of bases

2B2B-2B1C-1D3 Effect of application of a knower of bases
Gyeltsab’s definition of the effect of application of a Mahayana path of seeing explicitly presented in this case is: a clear realization of truth that directly realizes the state free from elaboration. The effect of application of knower of bases is the path of seeing.

Chokyi Gyeltsen’s definition of the effect of application of the Mahayana path of seeing explicitly presented in this case is: a clear realization of Mahayana truth that directly realizes the state free from elaboration that is presented explicitly in this case. This is the definition of the Mahayana path of seeing presented explicitly in this case. It is divided into sixteen moments of realization: the knowledges of the Mahayana path of seeing.

2B2B-2B1C-2 Connecting the illustration and the explanation

This concludes the nine topics representing the knower of bases. Some of these topics explicitly represent the knower of bases while some do so implicitly. In the Ornament (page 12 italics of the translation of Commentary Clarifying the Meaning) it lists the nine topics:

*Through knowledge, non-abiding in [cyclic] existence; through compassion, non-abiding in peace...*

All nine are listed here.

(1) knower of paths not abiding in cyclic existence through knowledge
(2) knower of paths not abiding in peace through compassion
(3) knower of bases distant from the resultant mother through non-skill
(4) knower of bases not distant from the resultant mother through skill
(5) knower of bases of the discordant class
(6) knower of bases of the antidote class
(7) training in the knower of bases
(8) the very equality of that
(9) path of seeing

These nine topics represent the knower of bases, some do so explicitly, some implicitly. Gyeltsab explains how the direct realization of emptiness can bring about other realizations by the way. For example, when a bodhisattva gains a direct realization of emptiness, he indirectly gains the realizations of impermanence, misery, and the other attributes [of the four noble truths]. These are all gained on the path of seeing in an indirect way. Gyeltsab then says that there are two kinds of direct realizations in the continuum of a bodhisattva: one to be learned/known and one to be actualized. The clear realization in the continuum of a bodhisattva that is to be learned is the paths of hearers, the paths of solitary realizers, and the paths leading to buddhahood. Of these three paths those of the hearers and solitary realizers are to be passed through. When a bodhisattva passes through the Mahayana path of seeing he directly realizes emptiness and at the same time by the way he effortlessly realizes the selflessness of persons and non-duality. These two are not to be actualized by a bodhisattva. Some text books say that these three realizations arises simultaneously while others say that the direct realization of emptiness arises first and the other two arise during post-meditation.

Gyeltsab says that the second type of clear realization of a bodhisattva, that to be actualized, is not definitely to be meditated on in order to attain mere liberation but it must be meditated on as an antidote to the obscurations to knowledge. To eliminate the obscurations to omniscience one needs a combination of special method and wisdom. Special method and wisdom are the clear realizations to be actualized.

Gyeltsab says that the realizations to be attained by passing through the path of seeing are only at the level of the path of seeing and not on the path of meditation. The Mahayana path of seeing discussed here is of two types: (1) explicitly presented and (2) implicitly presented. An explicitly presented path of seeing is the one that passes through that has to be developed with effort. The implicitly presented path of seeing is the one that is passed through without effort.

If we summarize this last section it means that when a bodhisattva meditates continuously he arrives at the path of seeing when he directly realizes emptiness, this is done with effort but by the way he effortlessly develops a path of seeing knowing impermanence, a path of seeing knowing misery, and so on. Therefore, a bodhisattva does not need effort to develop a knower of bases in his continuum.
QUESTIONs AND ANSWERS

Question: Would Geshe-la please go through the subjects we have covered continuing from where we left off last Friday?

Reply: The important points that we have covered up to now are:

The first section discusses Maitreya’s scriptures; the second discusses the root verse ‘That which through...’ (page 3 Commentary Clarifying the Meaning); the third discusses the purpose for taking the three exalted knowers as an object of expression of worship, why there are definitely three, and how they include the eight clear realizations; the fourth section discusses ‘free of being one or many’ which refers to the reasonings that analyze the nature of phenomena, which comes as a complementary subject to that of the Ornament. Also in this section the two types of trainees, the dull facultied and the sharp facultied, are discussed. The dull facultied disciple generates faith in the three mothers just by hearing the words of the expression of worship while the sharp facultied disciple studies the subject matter until he generates a valid cognizer with regard to it. The focus of this fourth section is to identify the object of negation, the predicate of the negandum, and to negate it by way of the five reasonings:

1. one and many
2. diamond slivers, which is in relation to causes
3. production from existent and non-existent
4. production from the four alternatives
5. the king of reasonings

To establish all phenomena as non-truly existent one considers the magic show, this is the best illustration according to the Svatantrika-Madhyamika school for proving non-true existence. According to Madhyamika Prasangika school the best illustration is a rope which is mistaken for a snake. One should be aware that these illustrations are respectively preferred by the two Madhyamika schools.

The fifth section is on nirvana. Nirvana is a true cessation in which all afflictive obscurations have been abandoned. Nirvana, literally gone beyond sorrow, is to be understood in terms of the afflictive obscurations, these are what one has gone beyond. When these obscurations have been eliminated one is said to have gone beyond them. Nirvana can be explained from the point of view of the four schools. Nirvana is commonly asserted by all of them but the difference comes in terms of the divisions of (1) nirvana with remainder and (2) nirvana without remainder. In certain texts it says that the truth body is a nirvana without remainder while the two form bodies are nirvana with remainder. Although this is said we should understand that this is only an etymological explanation. They are only etymologically a nirvana because the truth body is without aggregates and the form body is with aggregates. The Vaibhashikas, Sautrantikas, and true-aspectarian Chittamatrins say that when someone attains a nirvana without remainder all his compounded aggregates cease to exist and all that remains is true cessations. The higher schools, the Svatantrika-Madhyamika and Madhyamika Prasangika, refute the lower schools saying that this would mean that when there is an attainer there is no object to be attained and when there is an object to be attained there is no attainer. Svatantrika-Madhyamika says that when a person attains a true cessation where there are no more afflicting obscurations but still has the contaminated aggregates which are true sufferings this is a nirvana with remainder. On the other hand, when this person becomes free of these aggregates he attains a nirvana without remainder, which is free of both the afflictive obscurations and the aggregates which are true sufferings. Madhyamika Prasangika says that when someone is free of the afflictive obscurations but still has the appearance of true existence this is a nirvana with remainder, when he no longer has the appearance of true existence he has a nirvana without remainder.

This discussion comes in the context of the verse that begins ‘That which through...’ but is found specifically in the commentary on ‘seeking pacification to peace.’
The sixth section, which discusses the wheel of Dharma, also comes in the context of the verse that begins ‘That which through’ specifically when it says that omniscient mind turns the wheel of Dharma: ‘And through the perfect possession of which the subduers set forth these varieties having all aspects.’ The wheel of Dharma is defined as an excellent quality included in any of the two, the scriptural doctrine or realized doctrine. The wheel of Dharma of realization refers to all inner realizations such as the five paths: the path of accumulation, the path of preparation, the path of seeing, the path of meditation, and the path of no-more-learning of hearers, solitary realizers, and bodhisattvas. This way of defining the wheel of Dharma is according to Svatantrika-Madhyamika and Madhyamika Prasangika. The scriptural wheel of Dharma refers to the three wheels of Dharma turned by Buddha: ‘the four noble truths,’ ‘without characteristics,’ and ‘fine discrimination.’ Someone asks: did the Buddha turn the three wheels of Dharma at one time or serially? This doubt comes because someone may think that the three wheels of Dharma mean that Buddha only taught three times: once at the beginning, once in the middle, and once at the end of his life. However, a teaching that was given at the beginning of his life is not necessarily a first wheel of Dharma, for example, the Tathagatagarbha Sutra. Also a teaching given at the end of Buddha’s life is not necessarily the third wheel of Dharma, for example, the teaching given by Buddha just before he died on vinaya concerning the suitability and concordancy of discipline. In fact, this teaching is said to belong to the first wheel of Dharma. In conclusion, the three wheels of Dharma are not posited in terms of the three periods of Buddha’s life. Rather they are posited in the Sutra Unraveling the Thought in which there is a dialogue that gives a valid way of positing the three wheels of Dharma. Here they are posited only in terms of subject, and not in terms of time, disciples, etc. The first wheel of Dharma presents the four noble truths; the second, the emptiness of phenomena of existing by their own character; and the third, the three natures/characteristics, some of which exist truly and others which do not exist truly.

This section on the wheel of Dharma also discusses definitive and interpretive meanings. According to Svatantrika-Madhyamika interpretive meaning is a teaching that presents conventional truth as a principal subject or one that presents emptiness but is not literally acceptable. A definitive meaning teaching is one that presents emptiness as a principal subject and that is literally acceptable. An illustration of a teaching on emptiness that is not literally acceptable according to Svatantrika-Madhyamika is the Heart Sutra which says that phenomena do not exist inherently while the Svatantrika-Madhyamika school does posit inherent existence. Madhyamika Prasangika say that any sutra that presents conventional truth as a principal subject is interpretive meaning while any sutra that presents ultimate truth as a principal subject is a definitive meaning.

Vaibhashikas, Sautrantikas, and Chittamatrins say that an interpretive meaning teaching is a sutra that is not acceptable literally with respect to the subject it presents, while a definitive meaning teaching is a sutra that is acceptable literally with respect to the subject it presents. Vaibhashikas say that the wheel of Dharma of realization is the path of seeing while the scriptural wheel of Dharma is only wheel of Dharma of the four noble truths. They say that the wheel of Dharma is the path of seeing this because when Buddha turned the wheel of Dharma of the four noble truths the five disciples gained the path of seeing and the gods proclaimed ‘ah la la.’ According to a Vaibhashika acharya, Yangdok, the wheel of Dharma is the eight fold noble path because it is only the eight fold noble path that is analogous to the wheel of a universal king. However, when the Vaibhashikas say the wheel of Dharma is the path of seeing they also compare it to the wheel of a universal king.

The scriptural wheel of Dharma can also be divided into many aspects such as the 84,000 bundles of teachings, the twelve groups of scriptures, and the three baskets. To deepen one’s understanding of the three baskets see Ornament for Sutra which is clarified by His Holiness the Dalai Lama in his text Opening the Eye of New Awareness (Wisdom Publications).

Then the measurement of a bundle of Dharma is discussed. The Vaibhashikas say that six hundred stanzas make one bundle of Dharma and give the example of a text composed by Shariputra called Heap of Dharma which has exactly six hundred stanzas. One particular Vaibhashika [sub-school] says that a bundle of Dharma is a conversation that presents the whole set of aggregates, sources, and constituents/elements. The Kashmiri Vaibhashikas say that any
teaching that presents a complete antidote for one delusion is a bundle of Dharma. Or it can be said to be a teaching that presents a single antidote for all the delusions. In Abhidharmasamucchaya by Asanga it says that a bundle of Dharma is composed of one thousand verses.

From the uncommon Mahayana point of view a bundle of Dharma is the number of scriptures that can be written with the quantity of ink that can be carried by an elephant. Then one can ask: where are these written? This question is answered saying that these scriptures exist in other human continents and in the nagas’ world.

As an extension of the third exalted knower with which an arya buddha turns the wheel of Dharma we should know that there are two sutra sources, the Dharani-svaha-aja-sutra and Sutra Unraveling the Thought that show how and when the wheels of Dharma were taught and the three stages through which disciples are led.

The sixth section also discusses the ‘perfect end.’ Here there is a doubt concerning whether there is the fault of redundancy with respect to the sutra and the treatise because the topics discussed in the treatise were already presented in the Sutras. Does the Ornament only take the bases, or antidotes, or aspects as its principal subject? If it takes the bases there would be repetition because they were already explained in Abhidharmakosha. On the other hand, if it takes only the antidotes as a principal subject then this would not make sense since it does not present the objects to be abandoned. Then in the case of it presenting the aspects together with bases there would be the fault of repetition as the bases were already explained in Abhidharmakosha while if only aspects are presented without presenting the bases there would not be sense in talking about aspects of bases that were not presented. This subject is called ‘rejecting arguments’ and comes in the section on the perfect end.

Then in this section comes recognizing the perfect end of this case, the three conditions for actualizing the perfect end, and the three vehicles.

With this we finish the section of the expression of worship which includes these six subsections.

Question: What is the sphere of qualities, the dharmadhatu?
Reply: ‘Dharmadhatu,’ (translated as sphere of phenomena and element/constituent of phenomena/dharma), perfect end, and suchness are synonyms of emptiness.

Then comes a section on Buddha’s words and treatise which is a branch of the section ‘the statement related to the purpose.’ This comes because of the doubt that there is no purpose to having composed the Ornament because the Sutras already discussed these topics. The answer is that the Ornament does have a purpose, etc. The treatise also has a subject, the eight categories, etc. that were taught in Buddha’s sutras. There is a purpose to composing the Ornament: by depending on it one can easily understand the meaning of the Sutras. Then the essential purpose and their interrelationship are also discussed.

In this section on Buddha’s words and treatise, Buddha’s words are defined as a scriptures that possess ?three/four attributes while a treatise is a pure speech that is qualified by the two attributes of curing and protecting. There are different types of Buddha’s words: those from his mouth, those from an order, and those from blessings. In terms of treatises, there are those that unravel Buddha’s words in general and those that comment on Buddha’s words individually.

With the expression of worship and the statement of purpose the first of three actions in relation to a text has been completed. These three are: (1) the action of entering into the text, the action of explaining the actual corpus/body of the text, and the action that fulfills/concludes. From the point of view of these three actions only the first has been completed. Then comes the body of the presentation.

With respect to the root verse that begins ‘That which through’ (page 3) the four noble truths are discussed. In relation to true sufferings last week we discussed the paths of inferior and middling
beings. We went over the eight sufferings now today we will go over the six faults of cyclic existence:
(1) the fault of uncertainty
(2) the fault of dissatisfaction
(3) the fault of repeatedly discarding one’s body
(4) the fault of repeatedly being reborn
(5) the fault of the high repeatedly becoming low
(6) the fault of being alone without a companion

The shortcoming, or fault, of uncertainty is obvious in the world, for example, things are constantly changing in terms of our friends and enemies. Our health is uncertain, today we might be well but tomorrow suddenly find ourselves sick. Our wealth and possessions also change, we may be rich today but poor tomorrow.

The shortcoming of dissatisfaction is one of the worst problems we experience. It is our worst mental sickness because it keeps us running. The more we have the more we want, we are never satisfied. We may have a friend/partner but still look for a second, then go on to a third, a fourth, and so on. We always look for something more. The shortcoming of dissatisfaction arises in relation to the five sense objects of the desire realm, forms, sounds, odors, tastes, and tangible objects. However, the more we have the more we want. This suffering is compared to a person who drinks salt water in order to quench his thirst but as a result becomes more thirsty.

The shortcoming of repeatedly discarding our body means that we have to abandon this body with which we were born at the time of death. This body is very precious to us but in spite of not wanting to give it up we have to do so.

The shortcoming of repeatedly being reborn is that after death we once again have to take another body.

The shortcoming of the high repeatedly becoming low can be seen in relation to our own past lives. At times we were born as the foremost of the gods, such as Brahma or Indra, and at other times we were born in the hells. In cyclic existence we have experienced all the different types of rebirth. Also in one human lifetime the high can become low in the sense that one who originally had a high status can fall to a low status, for example, a president who finds himself in prison.

The shortcoming of being alone without companions means that when we are born we are born alone and when we die we will die alone. This loneliness accompanies us even in our daily life. Due to this feeling of loneliness we experience much suffering.

The purpose of meditating on these different types of suffering is to become an expert in these sufferings so that naturally we will seek some means to get free from them.

MEDITATION
An analytical meditation on the shortcoming of uncertainty.

END
Monday afternoon class, February 16, 1998

2B2B-2B2 Explaining the bodies of the four trainings
   A Causes and effects which empower
   B Causes and effect which stabilize

2B2B-2B2A Causes and effects which empower
   1 Training in complete aspects
   2 Peak training

   A Topics which indicate
   B Connecting the illustration and the explanation

2B2B-2B2A-1A Topics which indicate
   Aspects along with their trainings, excellent qualities and faults along with their characteristics, similitudes of liberation and definite discrimination, assembly of irreversible learners, the very equality of [cyclic] existence and peace, highest pure realm, skill in means along with this – the clear complete realization of all aspects.

This is divided into:
   1 General presentation from the point of view of the support of virtuous roots
   2 Explicitly showing the stages of generation in the continuum from the point of view of ripening roots of virtue

2B2B-2B2A-1A1 General presentation from the point of view of the support of virtuous roots
   A Divisions of the mode of apprehension of meditation on the path perfection of wisdom
   B Training in meditative equipoise
   C Qualities and faults of meditation on the trainings
   D Characteristics which indicate the perfection of wisdom yoga

2B2B-2B2A-1A1A Divisions of the mode of apprehension of meditation on the path perfection of wisdom

Gyeltsab says that an aspect of training is a type of mode of apprehension. It has 173 divisions. The yogas of the path perfection of wisdom are of 173 types because the three knowers have 173 aspects. The number of yogas corresponds to the number of aspects. There are 110 aspects associated with omniscient mind, 36 associated with the knower of paths, and 27 associated with the knower of bases; therefore there are also 173 yogas which are the path perfection of wisdom. These will be explained in detail in the fourth chapter.

Aspects along with their trainings...
‘Aspects’ refers to the complete training in aspects; ‘along with their trainings’ refers to its definition which is explained elaborately in the fourth chapter. Here someone says that the ‘aspects’ mentioned here is the definendum but the definition that is presented in the fourth chapter is to be taken as the definition of it. To this we say that this is not the meaning of the line from the root text discussed in the fourth chapter that says “the so-called aspects: the definition.” The person who says this has not realized the meaning of this line. It is not correct because what is presented here is the definition of an antidote that has the aspect of being a knower and not that of an aspect [in general]. Thus, there are the aspects knowing a knower of bases, aspects knowing a knower of paths, and aspects knowing a knower of aspects. If only the definition of the aspect (in general) were presented here, it would follow that the meaning of our treatise, the Ornament, which was established previously would be lost; i.e., that of basis, antidote, and aspect.

There are eleven topics that represent the complete training in aspects:
(1) aspects/aspect knowing the class of antidotes presented in this case
(2) trainings/primary training explicitly presented in this case
(3) excellent qualities/excellent qualities of Mahayana training
(4) faults of training
(5) definition/characteristics/yoga of a path perfection of wisdom
(6) similitude of liberation (path of accumulation)
(7) similitude of definite discrimination (path of preparation)
(8) bodhisattva sangha that has obtained the sign of irreversibility
(9) the training in equality of cyclic existence and solitary peace
(10) training in the pure realm
(11) training in skill in means

The 173 aspects mentioned before are included in the first topic of the eleven topics, “aspects,” which represents the complete training in aspects.


The second topic is called ‘training’ or ‘primary training explicitly presented in this case.’ The definition is: a yoga that is a combination of calm abiding and higher seeing realizing the object, subject, bases, path, and aspects as a non-elaboration of true existence. A general primary training does not necessarily realize emptiness but in this case a primary/principal training does necessarily realize emptiness.

Chogyi Gyeltsen says that the definition of a principal training explicitly presented here is: a yoga of a heroic mind sustained by the wisdom that is a union of calm abiding and higher seeing observing emptiness and that is explicitly presented here.

Gyeltsab say that a mere training has twenty divisions while a primary training has nineteen divisions:

(1) training that does not abide in form and so forth
(2) training that opposes abiding
(3) training of profundity
(4) training of the difficult to realize
(5) training of limitlessness
(6) training of one who attains prophecy
(7) training of irreversibility
(8) training of definite emergence
(9) training without interruption
(10) training close to enlightenment
(11) training of one who will quickly become enlightened
(12) training of others’ welfare
(13) training of realizing ultimate non-increase and non-decrease
(14) training of not ultimately seeing dharma and non-dharma
(15) training of not seeing inconceivable forms and so forth
(16) training of not conceiving forms and so forth as being in essence truly existent definitions and definenda
(17) training of bestowing the precious fruit
(18) training of complete purity
(19) training of boundaries

When there are twenty divisions insert the ‘training of realizing or maintaining great difficulty for a long time’ between the 5th and 6th; this training is in fact mentioned in the Ornament.

This subject of training is very vast; the twenty trainings will be explained elaborately in the fourth chapter. These divisions are from the point of view of the person who performs the yogas. In the root text it says ‘along with their trainings’ which indirectly shows the meditation and the support, or person, who meditates and accumulates roots of virtue. It exists from the heat level of the path of preparation up to the end of the continuum of a sentient being.


The third topic is excellent qualities/benefit. Gyeltsab defines it as: a benefit that is attained by meditating on the training that is explicitly presented here. It has 14 divisions.
Chogyi Gyeltsen defines it as: a benefit obtained by the force of meditating on the Mahayana training that is the method for attaining it. It has 14 divisions:
(1) the quality of overcoming the power of demons
(2) the quality of a buddha’s thinking and knowing
(3) the quality of a buddha’s direct performance
(4) the quality of being close to full enlightenment
(5) the quality of the great meaning, great fruit, great beneficial quality, great fully ripened effect, and so forth
(6) the quality of making use of places
(7) the quality of completing all non-contaminated qualities
(8) the quality of becoming the very person who propounds
(9) the quality of indivisibility of opponents
(10) the quality of generating uncommon roots of virtue
(11) the quality of accomplishing the meaning of one’s promise accordingly
(12) the quality of thoroughly holding great, extensive fruits
(13) the quality of accomplishing the welfare of sentient beings
(14) the quality of definitely attaining the mother
Excellent qualities exist from the Mahayana path of accumulation up to the buddha ground. They are mentioned explicitly in the root text saying ‘the fourteen qualities are those such as ‘destroying/overcoming the power of demons’ and so forth.’ If we meditate on the complete training of aspects we will attain these excellent qualities, such as destroying the power of demons.

The fourth topic is the faults of training. Gyeltsab gives the definition of the faults of training as: an obstacle to the generation or the abiding of a training. Chogyi Gyeltsen defines it as: a demon’s action that interferes with any of the three: the generation of a training, the abiding of a training, and the completion of a training. It has 46 divisions. It exists from before the path up to the seventh ground.
The 46 divisions are sub-divided into three groups:
- 20 faults that are unfavorable conditions for training that are dependent on oneself
- 23 faults that are unfavorable conditions that are dependent on oneself and others
- 3 faults that are unfavorable conditions that are dependent on others
Chogyi Gyeltsen says that the 46 divisions range from ‘great difficulty in attainment’ up to ‘generating joy in an inappropriate object.’ Just to give a brief example: ‘great difficulty in attainment’ refers to the fact that some people put a lot of hard work and energy into something for a few days and then completely give it up. This is not correct; one should maintain the same rhythm for a long time. This difficulty is a fault that exists entirely within oneself; it is not brought about by others. An example of the second group, faults that are unfavorable conditions that are dependent on oneself and others, is the case of a disciple who wishes to hear Dharma but a teacher who does not have much wish to teach. Another example is the case of a teacher and disciple who do not have a common wish, for example the teacher wants teach in the mountains but the disciples prefer that the teachings be held on a beach.

The fifth topic is ‘characteristics of training/yoga of the path perfection of wisdom.’ Gyeltsab gives the definition as: a bodhisattva’s action/activity that is the union of calm abiding and higher seeing which is a method for attaining the resultant perfection of wisdom. It has 91 divisions. It exists from the Mahayana path of accumulation up to the end of the continuum of a sentient being.
Chogyi Gyeltsen defines a yoga of a path perfection of wisdom as: a yoga of a heroic mind sustained by the union of calm abiding and higher seeing which is a method for attaining the resultant perfection of wisdom which is to be attained by oneself. Chogyi Gyeltsen gives only four divisions:
The characteristic of knowing has 48 divisions which are composed of three groups of sixteen:
- sixteen characteristics of knowing a knower of bases
- sixteen characteristics of knowing a knower of paths
- sixteen characteristics of knowing a knower of aspects

The differentiating characteristic has 16 divisions; functional characteristic has 11 divisions; and essential characteristic has 16 divisions.

The sixth topic is similitude of liberation (path of accumulation). Gyeltsab gives its definition as: a clear realization of Dharma in the continuum of a bodhisattva who is expert in achieving omniscient mind in his own continuum. It has five divisions.

Chogyi Gyeltsen defines it as: a clear realization of the doctrine in the continuum of a bodhisattva who is expert in achieving omniscient mind in his own continuum. This is the definition of a similitude of liberation that is explicitly explained here. It is divided into three: small, middle, and great. Thus the way of dividing it differs from Gyeltsab. When Gyeltsab says that there are five divisions of the path of accumulation he refers to the five that are developed on the path of accumulation: faith, effort, memory/mindfulness, concentration, and wisdom. A bodhisattva on the path of accumulation has much faith in buddhahood, he has intense mindfulness of a buddha’s qualities, etc. These five are the principal means by which a bodhisattva progresses on the path. A bodhisattva on the path of accumulation has the Buddha, Dharma, and Sangha as his objects of observation, he generates faith in them and aspires to achieve them. He also puts much effort into the practice of the six perfections. A bodhisattva needs concentration because by this he can focus his mind on the object of meditation. Then with wisdom he analyzes the object of meditation and awakens the mind to achieve buddhahood. Therefore, he has to be expert in the five objects/faculties, faith and so forth.

The path of accumulation is also called the occasion of generating the trainings because the path of accumulation is the point at which one begins to actually train in a bodhisattva’s actions. The name ‘occasion of ripening’ is given to the path of preparation because at this time one perfects the wisdom arisen from meditation. On the path of accumulation one generated and perfected the wisdom arisen from hearing and thinking. On the path of preparation one ripens the wisdom arisen from meditation.

Of the eleven topics indicating the complete training in aspects we are on the seventh topic, that of a similitude of definite discrimination. A Mahayana similitude of definite discrimination is defined by Gyeltsab as: a bodhisattva’s clear realization of meaning that is qualified as method. It has twelve divisions.
Chogyi Gyeltsen defines it as: a Mahayana clear realization of meaning that is explicitly explained here and is qualified as a Dharma of method. It has four divisions, such the Mahayana heat level of the path of preparation.

While Gyeltsab says there are twelve divisions, Chogyi Gyeltsen says there are only four. The difference is due to the fact that Gyeltsab further divides the four levels of the path of preparation into small, middle, and great. The definition here is different from that of the path of accumulation in that the path of preparation is a clear realization of meaning while the path of accumulation is a clear realization of Dharma. In the case of someone on the path of accumulation the emphasis is put on listening to the Dharma that was taught by the Buddha. The path of preparation is said to be a clear realization of meaning because, while on the path of accumulation one listens to the words of the teachings, but on the path of preparation one meditates on the meaning of the four noble truths by way of a meaning generality. The path of seeing is a clear realization of the meaning of truth, this is so because such a bodhisattva realizes the four noble truths directly for the first time without a meaning generality. The path of meditation is a subsequent clear realization of phenomena which have already been realized. In other words, a bodhisattva continues to meditate on the truth already realized.

The eighth topic of the eleven is a bodhisattva sangha included in the assembly of those who do not return, or a bodhisattva sangha who has obtained the signs of irreversibility. The definition of such a sangha is: a bodhisattva who has attained any of the signs, such as no longer having the recognition of form as truly existent. It has three divisions. It exists from the heat level of the path of preparation and above.

Chogyi Gyeltsen defines a bodhisattva sangha who has attained signs of irreversibility as: a bodhisattva who has attained any of the forty-four signs of irreversibility, such as the recognition reversed from seeing forms as truly existent. It has three divisions:
1. a sangha on the path of preparation who has attained a sign of irreversibility
2. a sangha on the path of seeing who has attained a sign of irreversibility
3. a sangha on the path of meditation who has attained a sign of irreversibility

It exists from the Mahayana heat level of the path of preparation up to the end of the continuum of a sentient being.

The forty-four signs of irreversibility are:
- the 20 associated with a bodhisattva on the path of preparation
- the 16 associated with a bodhisattva on the path of seeing
- the 8 associated with a bodhisattva on the path of meditation

The 20 associated with a bodhisattva on the path of preparation can be further divided in terms of the four levels of the path of preparation. When a bodhisattva reaches the heat level of the path of preparation he no longer has a gross intellectually acquired conception of true existence of form and so forth (form and so forth refers to the fact that phenomena are counted from forms to omniscient mind). Such a bodhisattva no longer recognizes forms and so forth as truly existent.

The ninth topic of the eleven is the training which equalizes existence and peace. The definition of a training which equalizes existence and peace is: an exalted wisdom of a bodhisattva destroying the occasion in which the manifest conception of true existence can arise even in post-meditation. The definendum is ‘training which equalizes existence and peace.’

The definition according to Chogyi Gyeltsen is: a yoga of a pure ground that destroys the occasion for the manifest conception of true existence to arise during post-meditation by means of
being sustained by a wisdom directly realizing that existence and peace are empty of true existence. It has three divisions: the three exalted wisdoms of the three pure grounds realizing emptiness directly. It exists on the three pure grounds.


The tenth topic of the eleven is the training in a highest pure realm. According to Gyeltsab it is defined as: a bodhisattva’s exalted wisdom that is a powerful root of virtue, such as the prayer to accomplish one’s own pure realm when one attains enlightenment.

Chogyi Gyeltsen defines it as: a yoga of a pure ground that is a powerful root of virtue in one’s continuum, such as the prayer to accomplish a pure realm when one becomes enlightened. It has three divisions: the three exalted wisdoms on the three pure grounds that directly realize emptiness. It exists on the three pure grounds. This prayer is relevant to all of us since we need to pray to actualize buddhahood but, even before that, we need to empower the roots of virtue in our continuum to manifest a pure realm where we will be enlightened.

All of this will be explained in more detail in the future.


The eleventh topic is training in skill in means. Gyeltsab defines it as: a bodhisattva’s exalted wisdom that spontaneously accomplishes virtuous activities by having pacified gross effort. Chogyi Gyeltsen defines it as: a yoga of a pure ground that spontaneously accomplishes the activities by way of having pacified gross effort. It has ten divisions:

1. training in skill in means that has overcome the four demons
2. training in skill in means that (realizes) that which does not abide ultimately but abides conventionally
3. training in skill in means that is impelled (to work for) the welfare of others through the force of prayers (made) in the past
4. training in skill in means that is uncommon (with hearers and solitary realizers)
5. training in skill in means of the non-true entitiness of all phenomena
6. training in skill in means that is truly non-apprehensible
7. training in skill in means that is signless
8. training in skill in means that is wishless
9. training in skill in means by a sign of irreversibility
10. training in skill in means that is limitless

Training in skill in means exists on the three pure grounds.

2B2B-2B2A-1B Connecting the illustration and the explanation

Gyeltsab says that one should know that these eleven topics are the objects that represent the complete training in the aspects. We have merely listed the eleven topics that represent the complete training in aspects but they will be the principal subject of the fourth chapter of the Ornament.

We have concluded the subject of the complete training in all aspects/training in complete aspects. Now to discuss peak training.

A Topics which indicate
B Connecting the illustration and the explanation

2B2B-2B2A-2A Topics which indicate

Signs of that, full increase, stability and thoroughly abiding mind, four types of antidotes to the four types of preconceptions with regard to individuals called seeing and meditation paths, uninterrupted meditative stabilization along with perverse achieving - clear realization of the peak.
This is divided into:

1. Peak training in the path of preparation
2. Peak training in the path of seeing
3. Peak training in the path of meditation
4. Uninterrupted peak training together with perverse achieving


[Peak training is represented by eight topics.] Peak training in the path of preparation has four divisions: those of heat, peak, patience, and highest mundane dharma. These are the first four of the eight topics. Gyeltsab gives the meaning of these four levels.

Peak training in the heat level of the path of preparation is: when someone attains a similitude of definite discrimination and has any of the twelve signs.

Peak training in the peak level of the path of preparation is: when someone possesses the sixteen increasings of merit, which are greater merit than making offerings to a number of buddhas equal to the sentient beings in the billion world systems.

Peak training in the patience level of the path of preparation is: when someone has a wisdom that is a complete similitude of the three exalted knowers and stability in performing others’ welfare.

Peak training in the highest mundane dharma level of the path of preparation is: stability in maintaining one’s mind on phenomena by ripening the power of the path of seeing, the attainment of a concentration called ‘infinite concentration.’

Chogyi Gyeltsen defines them as:

Peak training of heat: an initial Mahayana aid to definite discrimination that has attained any of the signs of peak training. It has three divisions: small, middle, great. It exists exclusively on the heat level of the Mahayana path of preparation.

Peak training of peak: a second Mahayana aid to definite discrimination that has attained the sixteen complete increases of merit: greater (merit) than revering buddhas equal to the sentient beings of the billion universes, and so forth. It has three divisions. It exists exclusively on the peak level of the Mahayana path of preparation.

Peak training of patience: a third Mahayana aid to definite discrimination that has attained firmness regarding the wisdom that is a complete similitude of the three knowers, and (regarding) non-divisibility from the welfare of others. It has three divisions. It exists exclusively on the patience level of the Mahayana path of preparation.

Peak training of highest dharma: a fourth Mahayana aid to definite discrimination that has attained thorough stability of mind from the viewpoint of ripening a power of generating a Mahayana path of seeing which is its fruit.

*Question:* Why do we say first aid, second aid, third aid, and fourth aid?

*Reply:* To avoid confusion and also to show that first comes the heat level, secondly the peak level, thirdly the patience level, and fourthly the highest mundane dharma.

Here we have gone through the first to fourth topics of the eight topics representing peak training. The fifth and six are explicitly stated in the outlines.

**2B2B-2B2A-2A2 Peak training in the path of seeing**

The fifth topic is peak training in the path of seeing. Gyeltsab defines a peak training in the path of seeing as: a Mahayana clear realization of the truth that acts as an antidote to the seed of the conceptions that are to be abandoned by the path of seeing.

Gyeltsab defines a peak training of the path of meditation as: a Mahayana subsequent clear realization that acts as an antidote to the seeds of the conceptions that are to be abandoned by the path of meditation.

Both peak training in the path of seeing and peak training in the path of meditation consist of four paths that are antidotes to four conceptions. The four conceptions are obscurations to omniscience.
which are to be abandoned by the path of seeing and the path of meditation. These four come from the conception apprehending an apprehended and the conception apprehending an apprehender. The conception apprehending an apprehended is of two types: a conception apprehending phenomena for entering cyclic existence and a conception apprehending phenomena for exiting from cyclic existence. The conception apprehending an apprehender is also of two types: a conception apprehending the apprehender of a substance and a conception apprehending the apprehender of an imputation. Each of these four are further divided into nine making 36 conceptions to be abandoned by the path of seeing in relation to the desire realm, thirty-six in relation to the form realm, and thirty-six in relation to the formless realm, for a total of 108. The same number is also to be abandoned by the path of meditation. These will be explained in the fifth chapter of the Ornament.

Chogyi Gyeltsen gives the definition of peak training of the path of seeing as: a Mahayana clear realization of truth abiding in the class of direct antidotes to the seeds of conceptions that are to be abandoned by the path of seeing. It has two divisions: meditative equipoise of a Mahayana path of seeing and post meditation/subsequent attainment of a Mahayana path of seeing.

Peak training of the path of meditation is the sixth topic. It is defined as: a Mahayana subsequent clear realization that abides in the class of direct antidotes to the seeds of conceptions that are to be abandoned by the path of meditation. It has nine divisions, such as the small small. It exists exclusively on the path of meditation.

That which abides in the class of direct antidotes is not necessarily a direct antidote. For example, the exalted wisdom of the post-meditation/subsequent attainment is peak training of a path of meditation but it is not a direct antidote to the seed of conceptions to be abandoned by the path of meditation.

Uninterrupted peak training together with perverse achieving

This includes the seventh and eighth of the eight trainings.

The definition of an uninterrupted peak training according to Gyeltsab is: a yoga of an excellent meditation upon the compendium of the three exalted knowers that directly generates omniscient mind. Chogyi Gyeltsen defines it as: a final yoga of a bodhisattva sustained by a wisdom that is superior to the Mahayana path of accumulation that meditates on the compendium of the three exalted knowers and directly generates omniscient mind which is its result. It synonymous with the exalted wisdom of the end of the continuum of a sentient being.

In terms of the outline ‘Causes and effects which empower’, empower is said because when a bodhisattva is training in complete aspects he does so in order to gain power over the aspects of the three exalted knowers. In the case of peak training a bodhisattva meditates having already gained power over the aspects of the three exalted knowers. Training in complete aspects is the cause, while peak training is the result. Although these two are explicitly presented here as cause and result, this does not mean that the complete training in aspects is always a cause and the peak training is always a result. But in terms of a single individual the complete training in aspects comes first followed by the peak training. In other words, gaining control means that a bodhisattva on the heat level of the path of preparation has gained some control, he can go through all 173 aspects without making any mistake in the meaning or the order.

Tuesday afternoon class, February 17, 1998

The eighth of the eight topics indicating peak training are perverse achievings to be avoided that are explained here. Gyeltsab defines perverse achievings to be avoided that are explained here as
either of the following two: a seed of a conception apprehending the two truths as not being suitable to be gathered into one entity or a manifest conception apprehending the two truths as not suitable to be gathered in one entity. Chogyi Gyeltsen in *Seventy Topics* defines the perverse achieving to be avoided that are explained here as: included in either of the two, a seed of a conceptions apprehending the two truths as not suitable to be gathered in one entity or a manifest conception apprehending the two truths as not suitable to be gathered in one entity, and explained here.

Perverse achieving refers to the fact that someone may think that it is not possible to establish the two truths on one object. The correct assertion is that the two truths can established on every single phenomena. The two truths are one entity but have different names. Chandrakirti in *Madhayamakavatara* says that all phenomena can be perceived in two ways, one in the correct or perfect aspect and one in a false aspect, the conventional truth. Therefore, all phenomena have the nature of the two truths.

Question: All phenomena have the two entities. How is it possible to establish the conventional truth on emptiness?

Reply: Even the object emptiness is imputed. The meaning generality associated with emptiness is the conventional truth of emptiness. Establishing the conventional truth of emptiness differs according to the schools. It is quite simple according to Chittamatra but complicated according to Prasangika. How does the conventional truth exist on emptiness? It is just the fact that it is labeled. This is asserted by both Svatantrika-Madhyamika and Madhyamika Prasangika.

It has sixteen divisions all of which are perverse achievements that are to be eliminated. There are perverse conceptions with regard to:

1. an acceptable object of reference
2. definitely holding the entity of an object of reference
3. an exalted wisdom knowing all aspects
4. the two truths
5. training
6. rare supreme Buddha
7. rare supreme Dharma
8. rare supreme Sangha
9. skillful means
10. a clear realization of a subduer
11. that which is perverse
12. paths
13. antidote class
14. discordant class
15. characteristics of phenomena
16. meditation

The eight topics mentioned here are those that represent peak training.

REVIEW

Now just to clarify some of the previous lists. In some texts, such as *Fundamental Wisdom*, which negates that functioning things exist truly, and *Finely Woven*, which were composed by Nagarjuna there are 16 arguments that are brought forth.

1. things exist truly because there is valid cognition
2. things exist truly because there is an object to be comprehended
3. things exist truly because there is a doubt
4. things exist truly because there is a purpose
5. things exist truly because there is an example (that proves it)
6. things exist truly because there are tenets
(7) things exist truly because there are branches
(8) things exist truly because there are those who dispute
(9) things exist truly because they are established
(10) things exist truly because there are disputes/debate
(11) things exist truly because there is expression
(12) things exist truly because there is refutation/rejection
(13) things exist truly because there are facsimiles
(14) things exist truly because there are words that reject
(15) things exist truly because there are those who imitate arguments/debate (there are twelve imitations of debate mentioned in Pramanavartika)
(16) things exist truly because there is vanquishing

These are the sixteen word meanings coming from those who spend their life debating. These sixteen word meanings are for proving that things exist truly; it is a dry philosophy, dry words, a hard head. In Finely Woven these arguments are refuted. Some of these reasons, however, are partly correct, for example when it is posited ‘because there is an object to be comprehended’ this is true since both specifically and generally characterized phenomena are to be comprehended, as are manifest and hidden phenomena. But, although there are objects to be comprehended, this is not a valid sign proving that things are truly existent. Manifest and hidden phenomena are of two kinds as are the valid cognizers that realize them: a valid direct perceiver and a valid inferential cognizer. Therefore the reason ‘because they are valid cognizer’ is also a valid statement that can be used in other situations, such as in proving that phenomena exist as objects to be comprehended, but it is not a valid reason in the case of proving true existence.

Before we went through the 32 subjects mentioned in the Condensed Meaning of the Eight Thousand Stanza Perfection of Wisdom. They are: (1) the support, a buddha; (2) the point of view of the disciple, a bodhisattva; (3) action; (4) sign; (5) downfall; and (6) benefit. Then there are the sixteen emptinesses: (1) inner emptiness, (2) external emptiness, (3) emptiness of both inner and outer, (4) emptiness of emptiness, (5) great emptiness, (6) ultimate emptiness, (7) emptiness of compounded phenomena, (8) emptiness of uncompounded phenomena, (9) emptiness of that gone to the extremes, (10) emptiness of beginningless and endless, (11) emptiness of that which is not to be discarded, (12) emptiness of nature, (13) emptiness of all phenomena, (14) emptiness of definitions, (15) emptiness of non-functioning things, and (16) emptiness of the very entity of non-functioning phenomena. If we associate these emptinesses with their respective bases:

(1) inner emptiness is the emptiness of the five faculties/sense powers
(2) external emptiness is the emptiness of external objects: forms, sounds, odors, tastes, and tangible objects
(3) emptiness of both inner and outer is the emptiness of the gross physical organs: eyeballs, ears, nose, tongue, and body. These organs can be considered inner and outer depending on how one looks at them. With respect to the subtle lucid faculties they are considered to be outer, while with respect to external objects, such as forms, sounds, and so forth, they are considered inner.
(4) emptiness of emptiness is the emptiness of emptiness itself. Emptiness from any point of view is a basis upon which emptiness can be posited.
(5) great emptiness, in this case the basis that is empty is the ten directions: the four cardinal directions, the four intermediate directions, above and below
(6) ultimate emptiness refers to the emptiness of true paths and nirvana, which are considered ultimate.
(7) the basis of the emptiness of compounded phenomena is any product that has arisen as a result of causes and conditions. It is illustrated by the three realms.
(8) the basis of the emptiness of uncompounded phenomena is any phenomena that has not arisen from causes and conditions, for example, uncompounded space.
(9) the emptiness that has gone to the extreme refers to the emptiness of the two extremes of nihilism and eternalism.
emptiness of the beginningless and endless is the emptiness of cyclic existence. In general one cannot say that samsara began at this time in this place, and one cannot say that samsara will finish at such-and-such a time. This is a general presentation but in relation to a particular individual although cyclic existence is beginningless it is not endless. There is an end to the cyclic existence of a particular individual because when he realizes selflessness he puts an end to samsara. There is a citation in *Four Hundred Stanzas* that says, “Although there is no end to the beginning there is an end to the end. This comes when selflessness is realized.”

(11) the basis of the emptiness of that which is not to be discarded is the thirty-seven factors/aids to enlightenment which are to be adopted, not discarded.

(12) emptiness of nature refers to the emptiness of the nature of uncompounded and compounded phenomena, both of which by nature are empty.

(13) the emptiness of all phenomena refers to the emptiness of the five aggregates, the twelve sources, and the eighteen elements/constituents.

(14) the emptiness of definition is the emptiness, for example, of the definition of form ‘that which is suitable to be form,’ or the definition of feeling ‘that which is thoroughly experienced.’ The emptiness of a definition is its lack of a self of phenomena. Here all phenomena can be included from form to omniscient mind.

(15) the emptiness of non-functioning things refers to the emptiness of such phenomena as uncompounded space.

(16) the basis of the emptiness of the entity of non-functioning things is uncompounded phenomena in general. The Vaibhashikas say that uncompounded phenomena are of three types: analytical cessations, non-analytical cessations, and uncompounded space. Chittamatrins posit uncompounded phenomena differently.

These sixteen emptinesses plus the previous six are 22 of the 32 subjects in the *Condensed Meaning of the Eight Thousand Stanzas*. The remaining ten subjects are the ten antidotes that counteract distractions in meditation. The ten distractions are:

1. conceiving of something to exist
2. conceiving that something does not exist
3. conception that superimposes
4. conception which deprecates
5. conceiving something as one
6. conceiving something as many
7. conceiving something as itself/oneself
8. conceiving something as different
9. conceiving something as a name
10. conceiving something as an object/meaning

We will also go over some of the other lists more thoroughly in the future.

Question: What is the difference between the third and the thirteenth emptiness?
Reply: The third is the emptiness of the gross physical organs while the thirteen is of the twelve sources. Perhaps the thirteenth can be said to include the third but there must be a reason that Buddha explained them separately.

In terms of meditation one should begin with meditating on inner phenomena before going on to meditate on external phenomena. This is advised because if we look at ourselves we will see that, although our familiarity with external objects is strong, our familiarity with our inner faculties is even stronger as we live together with them as one unit. For example, in terms of our eyes there is a subtle form inside them that is the eye faculty/sense power and outside there is the gross eye ball. We cherish our eyes constantly, this is a strong habit. For this reason it is advised to meditate on them first. The fact that our familiarity is so strong helps us to meditate on them. Having concluded the meditation on the inner phenomena one goes on to meditate on external phenomena. It is said that when a bodhisattva enters the path of accumulation he first meditates...
on inner emptiness, then when he reaches middle path of accumulation he meditates on external emptiness, and then later on, on the great path of accumulation, he meditates on the emptiness of the inner and outer. On the path of preparation he meditates on the emptiness of emptiness. On the path of seeing he meditates on great emptiness, the dharmadhatu covering all phenomena. Then on the second ground he meditates on ultimate emptiness. In some texts it says he meditates on the supreme meaning which refers to ultimate emptiness. The *Four Hundred Stanzas* on Madhayamika says that when someone meditates on emptiness it is great, for even though one does not meditate well just by having a doubt concerning emptiness one creates a great amount of merit which shatters/shakes the root of cyclic existence. This means that even though one does not immediately realize emptiness even just meditating on it is of great benefit. If one has the right understanding of emptiness there is great meaning, but even if one just has a doubt concerning emptiness it is great. This doubt, or wondering, can be called a kind of realization.

Wednesday morning class, February 18, 1998

2B2B-2B2B Causes and effects which stabilize
1 Serial training
2 Momentary training

2B2B-2B2B-1 Serial training
A Topics which indicate
B Connecting the illustration and the explanation

2B2B-2B2B-1A Topics which indicate

*Serially: three types, ten types.*

Gyeltsab’s commentary lacks the divisions of serial training and momentary training, although they are discussed. It also does not give the definition of serial training at this point; however, the definition was given before. Serial training has thirteen divisions, such as the serial training in the perfection of generosity. [*The Ornament says: Serially: three types, ten types.*]

The divisions according to Chogyi Gyeltse are:

(1) serial training in the perfection of generosity
(2) serial training in the perfection of morality/ethics
(3) serial training in the perfection of patience
(4) serial training in the perfection of effort
(5) serial training in the perfection of concentration
(6) serial training in the perfection of wisdom
(7) serial training of the recollection of Buddha
(8) serial training of the recollection of Dharma
(9) serial training of the recollection of Sangha
(10) serial training of the recollection of morality
(11) serial training of the recollection of giving
(12) serial training of the recollection of gods
(13) serial training of the entitiness of non-inherent existence

Not only does morality appear twice in this list but so does generosity/giving. You are already familiar with the six perfections. The recollection of Buddha refers to remembering the excellent qualities of the buddhas. These qualities include the qualities of his body, the thirty-two major and eighty minor marks; the qualities of his speech, the sixty-four melodious qualities; and the qualities of his mind, the twenty-one sets of uncontaminated exalted wisdom and the twenty-seven virtuous activities. Recollecting buddha therefore means to recall these qualities. These qualities are not truly existent but only conventionally existent. Recollection of Dharma means to remember the Dharma that we hear but also to remember virtuous phenomena, non-virtuous phenomena, and unpredicted phenomena. When we remember virtuous phenomena it includes
virtue of entitiness/natural virtue, ultimate virtue, and commonly shared virtue, which is free from attachment, hatred, and ignorance. Ultimate virtue is true cessations; but this can be debated since true cessations are not actually virtue. One can recollect non-virtue by thinking to not create non-virtue which is the cause of suffering. One recollects virtue by thinking to create it since it is the cause of happiness. Unpredicted, or neutral, phenomena are neither virtuous or non-virtuous.

In terms of the recollection of Sangha, here sangha refers to aryas bodhisattvas who have achieved a sign of irreversibility. There are twenty sangha of example and twenty sangha of meaning.

The recollection of morality is to remember the three vows. The Ornament is taught from the point of view of sutra therefore in this context the three vows refers to the vows of individual liberation, concentration vows, and uncontaminated vows. These three vows are included in the virtue of entitiness/natural virtue because by their nature they are virtuous. The vows of individual liberation are of eight types which can be divided into two: those of lay people and those of ordained people. Lay vows are of three types: 24 hour vows and the male lay and female lay vows (upasika). Ordained vows are of five types: male and female novice vows (shramanerika/getsul), male and female vows of full-ordination (bhikshu/gelong and bhikshuni/gelongma), and probationary vows. The probationary vows are peculiar to novice nuns. Having taken the novice vows, a nun considering taking full-ordination first takes probationary vows (an extra twelve vows) for two years. These twelve vows are divided into six that are similar to the root vows and six that are similar to the secondary vows. Vows of concentration are achieved upon attaining an actual concentration. When someone attains a concentration all non-virtue is naturally abandoned by the force of the concentration. Uncontaminated vows are so-called because when one attains an uncontaminated path non-virtue is naturally abandoned.

The recollection of giving refers to giving Dharma and material objects.

The recollection of the gods refers to recollecting the aryas beings who take rebirth in the form realm as a god. In the form realm there are both impure and pure form realms; aryas take rebirth in the five pure realms. Recollection of the gods can also refer to thinking of one’s own root guru in the aspect of a deity and remembering him.

The entitiness of non-inherent existence refers specifically to the emptiness of non-functioning things, uncompounded phenomena. But in fact one can meditate on all phenomena as lacking true existence.

2B2B-2B2B-1B Connecting the illustration and the explanation

Gyeltsab says that these are the serial trainings. This concludes the explanation of serial training and its thirteen divisions.

A Topics which indicate
B Connecting the illustration and the explanation

2B2B-2B2B-2A Topics which indicate

Four types by way of the characteristic of manifest complete enlightenment in one moment.

The definition of momentary training was given before. Momentary training has four divisions which are one entity but have different names. With regard to momentary training the root text, the Ornament, says:

Four types by way of the characteristic of manifest complete enlightenment in one moment.

Chogyi Gyeltsen defines each of the four divisions of momentary training:
(1) non-fully ripened momentary training: a bodhisattva’s yoga that is a direct antidote to the obscurations to knowledge by way of being conjoined with a wisdom that, when actualizing one uncontaminated non-fully ripened phenomena in the briefest moment in which an action can be completed, also actualizes them all.
(2) fully-ripened momentary training: a bodhisattva’s yoga that is a direct antidote to the obstacles to knowledge by way of being conjoined with a wisdom that, when actualizing one uncontaminated fully ripened phenomena in the briefest moment in which an action can be completed, also actualizes them all

(3) characterless momentary training: a bodhisattva’s yoga that is a direct antidote to the obstacles to knowledge by way of being conjoined with a wisdom directly realizing emptiness

(4) non-dual momentary training: a bodhisattva’s yoga that is a direct antidote to the obstacles to knowledge by way of being conjoined with the wisdom directly realizing subject and object as being empty of being different substances

These four are mutually pervasive and exist only in the final continuum of a sentient being.

When engaging in serial training one is able to go through the 173 aspects without making any mistake in the number or the order. During momentary training the bodhisattva’s ability has improved and he is able to have all 173 aspects appear to his mind in the briefest moment in which an action can be completed (the duration of a finger snap). These aspects appear sequentially but the bodhisattva goes through them so fast that it almost seems that they appear simultaneously. For example, if someone were to hold up a book with a hundred pages while someone else shoots an arrow or a bullet at it, the arrow or bullet would pass through the pages of the book so quickly that it would almost appear that it went through all simultaneously, but in fact it went through one page at a time. The classical illustration of this is that of an arrow that is shot through a hundred blue upala petals.

Someone says that serial training exists only above the seventh ground. This is not accepted by Haribhadra.

The end of the continuum of a sentient being, a final continuum, does not last 1/65th of a finger snap but lasts the entire duration of a finger snap.

Gyeltsab says that the way a bodhisattva meditates on the last two trainings becomes clear upon examining their definitions. When someone meditates on an impermanent object before achieving the final continuum of a sentient being, for example when on the tenth ground, due to great familiarity with it other aspects also appear to the mind without effort. Although they are said to appear without effort Gyeltsab says that they in fact some effort from time to time is required.

Someone says that with serial training a bodhisattva only meditates on 13 topics. Our system refutes this saying that if this were the case the remaining 160 aspects would be lost. In fact, a bodhisattva in serial training goes through all 173 aspects in order to gain stability upon them. Although the 13 topics are not the main object of meditation when in meditative equipoise on serial training, a bodhisattva in post-meditation does apply the 13 topics of serial training in particular, such as recollecting Buddha, Dharma, Sangha, and so forth.

After completing serial training a bodhisattva progresses to momentary training. When such an arya bodhisattva has the aspect of a single uncontaminated phenomena all the remaining aspects also easily appear to his mind one after the other. The process goes so automatically that it is like water being taken up from a well by pots on a turning wheel. Thereby, he enters the final continuum, which is an uninterrupted path, and then automatically goes on to the omniscient state. When he achieves the omniscient state his mind absorbs irreversibly into concentration and he is able to see all phenomena directly, like one can see an olive in the palm of one’s hand.

Gyeltsab says that the 173 aspects do not appear to the mind of a bodhisattva on the uninterrupted path that is the final continuum of a sentient being. Yet we know that the boundary of momentary training is exclusively the end of the continuum of a sentient being; this is the reason that the definition says ‘being conjoined with a wisdom… (when actualizing one uncontaminated non-fully/fully ripened phenomena...also actualizes them all).’ It seems that the
final continuum does not necessarily refer only to an uninterrupted path; however, this is not clear here in Gyeltab’s text. It is clear that the duration of a final continuum is the duration of a finger snap, that of the briefest moment in which an action can be completed, and that the 173 aspects appear to the mind of momentary training before the final continuum (which is the last moment of the tenth ground). On the tenth ground there is meditative equipoise, subsequent attainment, and the final continuum. The tenth ground begins with a liberated path because it is the result of the ninth ground during which the middle small obscurations to liberation were eliminated. On the tenth ground a bodhisattva works to eliminate the small small obscurations. The tenth ground is not short. There are two types of bodhisattvas on the tenth ground: one blocked by one rebirth and one who is on his last life. The bodhisattva who is blocked by one rebirth takes rebirth once again in cyclic existence to work for the benefit of sentient beings.

B Connecting the illustration and the explanation

Gyeltab says that one attains complete enlightenment in one instant.

Wednesday afternoon class, February 18, 1998

An arya bodhisattva during momentary training has the ability to have all 173 aspects appear to his mind but this does not necessarily mean that they appear. When he reaches the omniscient state this ability is perfected.

2B2B-2B3 Explaining the body of the truth body
A Topics which indicate
   Nature body
   Complete enjoyment body
   Emanation body
   Wisdom truth body
B Connecting the illustration and the explanation

2B2B-2B3A Topics which indicate

   Nature [body] along with complete enjoyment [body], likewise others, the emanation [body], the truth body along with the activities - the four types [of bodies] are perfectly set out.

Gyeltab defines the nature body as: a sphere possessing the two purities. Chogyi Gyeltab defines it as: a final sphere possessing the two purities. The two purities are purity free from natural and purity free from incidental stains. This nature body has two divisions: a part that is purity free from natural stains and a part that is purity free from incidental stains. It exists only on the buddha ground.

Gyeltab defines the complete enjoyment body as: that which is qualified by the five certainties. Chogyi Gyeltab defines is as: a final form body possessing the five certainties. The five certainties refer to
(1) certain place: resides only in Akanishta (Not Low, Ogmin)
(2) certain body: is adorned with the major and minor marks
(3) certain retinue: is surrounded only by arya bodhisattvas
(4) certain Dharma: teaches only Mahayana Dharma
(5) certain time: remains as long as cyclic existence is not empty

Gyeltab defines the emanation body as: a final form body not qualified by the five certainties. Chogyi Gyeltab defines it as: a final form body not possessing the five certainties. An emanation body does not have a certain retinue, is not adorned with the major and minor marks, does not reside in a certain place, and teaches both the Hinayana and Mahayana doctrine. Chogyi Gyeltab divides the emanation body into three:
(1) artisan emanation body  
(2) incarnate emanation body (born from a womb)  
(3) supreme emanation body  
It exists only on the buddha ground.

2B2B-2B3B Connecting the illustration and the explanation  

The text says simply ‘truth body.’ The definition of the wisdom truth body is: a final exalted wisdom seeing conventional truths and ultimate truth. 
Chogyi Gyeltsen defines the wisdom truth body as: a final exalted knower that sees conventional and ultimate truth. It exists exclusively on the buddha ground. 
The Great Commentary says that the wisdom truth body is mainly achieved through the accumulation of wisdom while the form body is mainly achieved through the accumulation of merit. 
Gyeltsab does not mention ‘activities’ while Chogyi Gyeltsen defines the divine/exalted activities of the wisdom truth body as: an immaculate excellent quality that arises from the subjective/dominant/empowering condition, the wisdom truth body, which is its cause. It has two divisions:  
(1) activity that exists in the object (sentient beings)  
(2) activity that exists in the agent (the person possessing the wisdom truth body)  
An example of the first is virtue that exists in the continuum of a disciple. An example of the second is a virtue that exists in the continuum of the arya buddha himself.  
When divided in greater detail there are twenty-seven exalted activities.

At the conclusion of Seventy Topics it says: “Ten, eleven, nine, eleven, eight, thirteen, four, four.”  
These are the number of topics associated with each of the eight clear realizations.

2B2B-3 Having condensed, to explain  
(see outline 3)  

The fifteen stanzas covered thus far present both a brief and extensive presentation of the body of the Ornament. The first two stanzas of the Ornament present the body briefly by mentioning the eight clear realizations. Then the remaining thirteen stanzas extensively present the eight clear realizations which are the body of the treatise.

2B2B-4 The reason these were not unraveled extensively  

Haribhadra says that he did not unravel the eight clear realizations here because otherwise there would be the fault of repetition when later on he does unravel them extensively.
CHAPTER ONE
THE EXALTED KNOWER OF ALL ASPECTS

(see outline 7)
2B2C  Meaning of the words
With this begins the elaborate explanation of the eight categories beginning with mind generation.
  1  Explaining the three knowers extensively
  2  Explaining the four trainings extensively
  3  Explaining the truth body extensively

2B2C-1  Explaining the three knowers extensively
A  Explaining the exalted object to be sought, the knower of all aspects
B  Explaining the knower of paths which progresses toward the exalted knower of all aspects
C  Explaining the knower of bases

2B2C-1A  Explaining the exalted object to be sought, the knower of all aspects
  1  Making a connection
  2  Explaining the ten topics extensively
  3  Summarizing the section

2B2C-1A1  Making a connection

Thus, having shown the summarized meaning, since bodhisattvas desire to attain in accordance with the enlightened, as it is necessary to attain the exalted knower of all aspects itself - because it is the result - initially, the very exalted knower of all aspects is accepted as being explained by means of thoroughly explaining the summarized stanzas.

Making a connection can be of different types in different contexts, such as a connection that gives an answer to a question and a connection stating a relationship. Here there is a connection stating a relationship. In the Ornament there are connections showing the order of the chapters and so forth. In the text Ocean Playground it says that Dharmamitra says there are 153 connections in the Ornament. Some people argue with this. Dharmamitra says there are 36 connections in the first chapter of the Ornament, 20 in the second, 14 in the third, 35 in the fourth, 27 in the fifth, 1 in the sixth, 5 in the seventh, 13 in the eighth; a connection concerning the middling way of counting six categories; and a connection when the categories are condensed into three. Dharmamitra says among all these connections the one made at the beginning is to determine the order of the chapters while the remaining are for various reasons. Others object to Dharmamitra’s list saying that he did not make it with careful thought. According to our system’s way of counting there are 25 connections in the first chapter, 20 in the second, 14 in the third, 36 in the fourth, 27 in the fifth, 1 in the sixth, 5 in the seventh, and 36 in the eighth plus the other two connections, that in relation to the middling way of counting the categories and that in relation to the brief way of counting. We accept this total: 166.

Here at the beginning of chapter one comes the connection: “Mind generation, together with its entity and observed object.”
What is coming now is an explanation of mind generation, its entity, and its observed object. Mind generation is the definendum.
The root text says: Mind generation: the desire for perfect complete enlightenment for the benefit of others.
Mind generation is the definendum while ‘the desire for perfect complete enlightenment for the benefit of others’ is its definition.

Gyeltsab says that having presented the brief meaning he will present here the first category, the knower of all aspects. For this reason mind generation and so forth is mentioned. The definendum and definition of these will be given. Gyeltsab says that omniscient mind is explained first in order to make people understand what is to be obtained by going through the stages of the paths. When disciples see that they can attain an omniscient mind, the result, they become happy and
will engage in the activities of hearing and so forth. Whatever we do we need to achieve is omniscient mind. Since omniscient mind is the result to be achieved, trainees intent upon the Ornament should aspire to achieve the omniscient mind that has been achieved by others and that is being achieved by others.

Here there comes the question: although it makes sense to present omniscient mind first, why is mind generation explained first and precepts second? The answer is that mind generation is explained first because it is the primary cause for attaining omniscient mind. Gyeltsab says that the way the ten topics represent omniscient mind is the same as the way in which an object represents an object-possessor/subject.

(see outline 8)
2B2C-1A2 Explaining the ten topics extensively
A Explaining the thought which promises to attain the exalted knower of all aspects
B Explaining the precepts which indicate the means of accomplishing the aims of the promise
C Explaining the achievements which accomplish the aim of the instructions accordingly

2B2C-1A2A Explaining the thought which promises to attain the exalted knower of all aspects
1 The general meaning
2 Meaning of the branches

2B2C-1A2A-1 The general meaning
A Supports which generate Mahayana mind generation
B Cause
C Entity
D Benefits

2B2C-1A2A-1A Supports which generate Mahayana mind generation

There are no specific words in the Ornament associated with these outlines.

Gyeltsab says the support of the wishing mind generation is the gods, nagas, and all who believe in the Mahayana and wish to attain enlightenment. In general it is said that the male and female human beings of three continents and the six classes of migrating beings can generate the wishing mind generation. The mind generation cannot be generated by beings in the upper realms because they do not have any gross sufferings which can cause their minds to be depressed. For this reason they do not think of the sufferings of sentient beings and do not develop compassion for them. However, this is in the case of someone generating the mind generation newly, i.e., for the first time.

The need to have one of the seven vows of individual liberation in order to be a support of the engaging/practical mind generation, explained in Bodhisattva Grounds and Lamp for the Path, is only from the point of view of being a special support. However, in general even the gods of the upper realms can possess the practical/engaging mind generation because some bodhisattvas migrate from this world to the upper realms. Therefore, beings in the upper realms can be a support of mind generation.

Thursday morning class, February 19, 1998

2B2C-1A2A-1B Cause

In the Compendium of Training by Shantideva it says that there are four causes of mind generation:
(1) to see a buddha’s body and think how wonderful it would be to attain it
(2) to see and hear about the inconceivable powers of the buddhas and bodhisattvas
(3) to be impatient on seeing the Mahayana Dharma declining
(4) to become impatient on seeing sentient beings afflicted by suffering

Gyeltsab also says that these are the four causes of generating the mind of enlightenment. The first, that of seeing a buddha’s body, can mean really seeing a buddha’s body but it may also mean seeing a statue of a buddha’s body since this can also generate the wish to attain such a body.
Gyeltsab says that the mind of enlightenment is generated on the basis of four causes, three conditions, and three powers. Four causes are explained in Bodhisattva Grounds but they are slightly different from those presented here. In that text it says that the first cause is perfect lineage; the second, being guided by a virtuous spiritual friend; the third, great compassion; and the fourth, fear of the sufferings of cyclic existence. In short, there are various causes for mind generation but the main cause, as often mentioned in the texts, is great compassion. As a result of fear of the sufferings of cyclic existence one develops the wish to get out of cyclic existence and becomes impatient upon seeing others suffering.

Four conditions are also explained in the text Bodhisattva Grounds: (1) to see and hear about the magical emanations of buddhas and bodhisattvas, (2) to hear the Mahayana Dharma baskets/collections/canons, (3) to see that the Mahayana doctrine is degenerating, and (4) to see that sentient beings have many delusions. On the basis of these conditions one generates the mind of enlightenment, for example, upon seeing others suffering one develops the wish to attain buddhahood in order to help them.

The four powers are also mentioned in Bodhisattva Grounds: (1) one’s own power, (2) others’ power, (3) power of the cause, and (4) power of the action. All four are required in order to develop the mind of enlightenment. One need’s to have both power from one’s own side and power from others’ side in order to generate the mind. The power of the cause refers to the fact that if one has all the causes this will enable one to generate the mind of enlightenment. The power of action refers to the actual practice which develops the mind of enlightenment, such as the meditation of the ‘seven fold causes and effect’: recognizing all sentient beings as having been one’s mother, remembering their kindness, wishing to repay their kindness, generating love for all sentient beings, generating compassion, developing the extraordinary thought, and generating the mind of enlightenment. Mind generation can also be achieved through the meditation of equalizing and exchanging oneself with others. One meditates on the fact that all faults arise from self-cherishing while all goodness comes from cherishing others. Then one exchanges oneself with others through giving all one’s happiness, virtue, and so forth to all sentient beings out of love, and taking all the suffering of sentient beings upon oneself out of compassion. These are the two main techniques for generating the mind of enlightenment; they are thoroughly explained in Lama Tsongkhapa’s Great Stages of the Path (lam rim chen mo).

Gyeltsab comments on the four causes of the mind of enlightenment saying that of the four causes explained in the Compendium of Training the main one is the last, that of becoming impatient on seeing the sufferings of other sentient beings. The previous three are the mere mind generation seeking buddhahood. In fact, the Compendium of Training emphasizes how important great compassion is to generating the mind of enlightenment. This point is also emphasized in Ornament for Sutra it which it says: “The root is great compassion.” In other words, great compassion is the root of the mind of enlightenment. Chandrakirti in Madhyamakavatara says that great compassion is the cause of the three vehicles, those of hearers, solitary realizers, and bodhisattvas. However, it is not so important to know that such and such a text says this and that about compassion, what is necessary is to actually blend our mental continuum with great compassion.

Gyeltsab gives the definition of the entity of mind generation as: a special mind that is accompanied by the aspiration to attain complete enlightenment for the welfare of others. Chogyi Gyeltsen says the definition is: a specific Mahayana primary mental cognizer that is highly distinguished by abiding in the class of a path that is a gate to the Mahayana and that comes together with the aspiration that observes complete enlightenment for the sake of others which is its companion.
In his Commentary Clarifying the Meaning Haribhadra says: ‘Having achieved buddhahood for the benefit of others, I will endeavor in accordance with the fortunes (of the three lineage bearers);’ this has the characteristics of desiring perfect complete enlightenment for the benefit of others’ (page 2 Commentary Clarifying the Meaning). Saying ‘is of two types’ Haribhadra divides mind of enlightenment into two. Saying “Having achieved buddhahood for the benefit of others” means that one thinks to achieve buddhahood and then to help sentient beings in accordance with their fortunes. However, if someone does not possess certain characteristics a buddha will not be able to help him or her. In the eighth chapter of the Ornament it says: “Although the god of rain sends rain down an impotent seed does not grow, likewise, although the buddhas appear, the unfortunate do not experience excellence.” In other words, if the conditions are not present the buddhas cannot help someone, just as if a seed is rotten it will not grow although it rains.

Haribhadra says that the two types of mind enlightenment are the wishing and the mere entity of practicing. The aspiration that seeks buddhahood for the welfare of others and the thought wishing to attain that enlightenment are taught in the Golden Rosary by Lama Tsongkhapa.

In his commentary Gyeltsab does not specify the two parts of the definition of mind generation, the aspiration seeking the welfare of others and the thought wishing to attain enlightenment. But to avoid questions we should know that the mind of enlightenment is composed of the aspiration for the welfare of others and the thought wishing to attain enlightenment, which is merely an accompanying thought.

(page 2 Commentary Clarifying the Meaning) If it were said: “Is not the very desire for perfect complete enlightenment a mental factor... This is an argument that appears in Commentary Clarifying the Meaning based on the root text, the Ornament, which says (page one Commentary Clarifying the Meaning): Mind generation: the desire for perfect complete enlightenment for the benefit of others. Mind generation is a primary mental cognizer while desire is a mental factor. The argument says: in the definition ‘the desire for the benefit of others’ that desire is not a mind generation because it is a mental factor. We say that this is wrong and quote the root text “Mind generation: the desire for perfect complete enlightenment for the benefit of others” which indicates that this desire itself is mind generation. Then in Commentary Clarifying the Meaning (page 2) it says: “Is not the very desire for perfect complete enlightenment a mental factor of aspiration striving for that virtuous quality, while mind generation is a primary mind having a special appearing object?” The argument here is as to whether the aspiration for the welfare of others is a primary mind or a mental factor. There can be cases of giving the name of a cause to a result and giving the name of an assistant to the one who is assisted. The aspiration for the welfare of others is a case of giving the name of the cause to the result, the mind generation; while in terms of the desire seeking enlightenment it is a case of giving the name of the assistant to that which is assisted, the mind of enlightenment. Therefore there is no fault in giving the name desire to the conventional mind of enlightenment according to Commentary Clarifying the Meaning where it says: “That is right, but here if one has an aspiration to virtuous qualities characterized by striving, one will generate the mind of enlightenment. Therefore, the result is indicated by the cause.” This shows the reason for giving the name desire to the conventional mind of enlightenment.

Then it says: “In order to make known that “all the virtuous qualities of the bodhisattva who strives in such a way will increase,” there is not fault in relying upon a designation.” This shows the purpose of giving the name desire to the conventional mind of enlightenment: to make it understood that if one has the aspiration seeing others’ benefit one has the mind of enlightenment.

The desire which is the aspiration seeking others’ purpose is labeled on the conventional mind of enlightenment. This is a case of giving the name of the cause to the result. The mind generation, the result, is called desire, the cause. Somebody argues that mind generation cannot be called desire. We say yes, that mind generation can be called desire. The reason for designating the
name of the cause, the desire, which is indispensable for the mind of enlightenment, on the mind generation, the result, is because the mind of enlightenment comes from that cause. The purpose of designating in this way is to let a bodhisattva know that his virtuous qualities will increase. It is to make it clear that if one seeks others’ welfare one’s own virtues will increase. However, in reality there is harm in giving the name desire to the result, mind of enlightenment. This is why in Commentary Clarifying the Meaning it says ‘that is right’; this shows that there can be harm.

Then in the Commentary Clarifying the Meaning it says: In the other case, prayer is striving, since it is the very desire for perfectly complete enlightenment. The description of the mind generation which operates in conjunction with that (desire) teaches that ‘a prayerful mind will be generated in the bodhisattva.’ This indicates that the name of the assistant, the aspiration seeking complete enlightenment, is given to the conventional mind of enlightenment, the one that is assisted. Therefore, this is a case of giving the name of the assistant to the one who is assisted. This has both a reason and a purpose. The reason is that the aspiration seeking complete enlightenment is a companion, or assistant, to the conventional mind of enlightenment. The Tibetan words tsung den which have been translated here as “operates in conjunction with” (also translated as ‘bearing similarities’ or ‘associated with’) refers to having the following five in common: (1) the base, (2) the observed object, (3) the aspect, (4) the substance, and (5) the time. In this case the mind generation, which is a primary mental cognizer, and the aspiration, which is a mental factor, have, or bear, these five similarities. Their observed object is complete enlightenment and their aspect is that of apprehending complete enlightenment (however, there is some debate concerning how mind generation and the mental factor desire/aspiration apprehend enlightenment).

Question: What is the observed object of the conventional mind of enlightenment?

Reply: It is of two types, one is complete enlightenment, while the second is others’ purpose. These two are its observed object. The attainment of enlightenment is the aspect of both the conventional mind of enlightenment and the desire. What is being apprehended by the conventional mind of enlightenment? It apprehends enlightenment because the conventional mind of enlightenment wants to attain enlightenment. In this respect there are debates such as: what is the conventional mind of enlightenment with respect to the seven types of cognizers? Is it a valid direct perceiver? No it is not because it is a conceptual mind. It is also not a valid inferential cognizer. In fact, if someone were to say it is an inferential cognizer we would answer: does it arise in dependence on a correct sign? Does it not arise from meditation? To say that mind generation is developed by stating a correct sign without the need for meditation would be absurd. If someone were to say that the conventional mind of enlightenment is a subsequent cognizer, we would then say that if it is a subsequent cognizer is it preceded by preceded by a valid cognizer? And if so, which valid cognizer? Is it presumption? No. Is it an inattentive cognizer? No. Is it doubt? No. Is it wrong consciousness? No. Having gone through the seven cognizers we can see that the conventional mind of enlightenment does not fit in any one of them; however, it has to be one of them. Therefore it has to be the second, an inferential valid cognizer, or the third, a subsequent cognizer. As a conclusion we would have to say that the first moment of the conventional mind of enlightenment is an inferential valid cognizer while remaining moments are a subsequent cognizer. In his texts Panchen Sonam Drakpa says that that which belongs to the class of method in the continuum of a sentient being does not necessarily realize its object. For example, a wrong consciousness and ignorance do not realize their objects but they are a cognizing consciousness. The lower schools, from Svetantrika-Madhyamika down posit this. However, Madhyamika Prasangika says that all consciousness necessarily realize their appearing objects (nang yul).

Thursday afternoon class, February 19, 1998
Question: In the *Commentary Clarifying the Meaning* when it says ‘Mind generation: the desire for perfect complete enlightenment for the benefit of others’ is this desire also present on the buddha ground since mind generation is present there?

Reply: Yes, it is. The desire is there and is even stronger than before.

Question: Since mind generation is a desire/aspiration it is a conceptual mind, but on the buddha ground there are no conceptual minds so how could this be?

Reply: If something is an aspiration or a desire it is not necessarily a conceptual mind although mind generation itself is a conceptual mind. The mind generation in the continuum of a sentient being is a conceptual mind but that which exists on the buddha ground is not conceptual. Some say that there is no conventional mind of enlightenment on the buddha ground because buddhas have already attained perfect complete enlightenment, therefore there is no longer the wish to attain it. In general the boundary of the conventional mind of enlightenment is from the Mahayana path of accumulation up to the end of the continuum of a sentient being. Kedrup Je in *Lamp on the Arguments Concerning the Perfection of Wisdom* says that there is no mind of enlightenment on the buddha ground for various reasons. However, this is a point of debate. The textbooks of some monasteries say that although a buddha has attained complete enlightenment there is still the conventional mind of enlightenment on the buddha ground because they always have the wish that others attain enlightenment. This is a point of discussion so someone could ask: have not buddhas accomplished their own and others’ purposes? They have and for this reason they are said to be perfectly enlightened.

In terms of the five similarities we have discussed the observed object and the aspect. The aspect is of two kinds: the objective and the subjective. The subjective aspect is the conventional mind of enlightenment that apprehends enlightenment. The objective aspect is the attainment of enlightenment. The subjective aspect, the conventional mind of enlightenment, apprehends the objective aspect, the attainment of enlightenment.

The third similarity is that of substance. Just as mind generation is one substance so too is the mental factor aspiration/desire. Mind generation is a primary mind while aspiration is mental factor; these are each one substance.

The fourth similarity is that of support. Both the primary mind and the mental factor share the same support which is an subjective/empowering/dominant condition. The support that is commonly shared in this case is the mental faculty/power. There are six faculties: the eye, ear, nose, tongue, body, and mental faculties. The other faculties are material/physical but according to *Abhidharmakosha* the mental faculty is any one of the six preceding consciousnesses. In the case of the mind generation it is a primary mind and therefore must be based on a mental faculty, but the preceding consciousness can be, for example, an ear consciousness that hears the Buddha’s teachings about the mind generation. The mental consciousness thinking “Today I ate well” is a primary mind. Its subjective condition is a mental faculty that was preceded by a tongue consciousness. For consciousness to arise three conditions are necessary, this also applies in the case of the mind of enlightenment. The three are: (1) the object condition, the (2) dominant/empowering/subjective condition, and (3) the immediately preceding condition. All consciousnesses arise in dependence on these three conditions.

The fifth similarity is that of time. Time is common to both because whenever the primary mind, mind generation, arises, the mental factor aspiration arises simultaneously with it.

This primary mind can be discussed further. When the primary conventional mind of enlightenment arises how many mental factors arise simultaneously with it? Together with any mind there are the five ever-present mental factors and the five object-determining mental factors. Many of the ten virtuous minds also arise simultaneous with the conventional mind of enlightenment. The five ever-present/accompanying mental factors are (1) feeling, (2) recognition/discrimination, (3) intention, (4) contact, and (5) attention. The five object ascertaining/determining mental factors are (1) aspiration, (2) belief/appreciation, (3) memory/mindfulness, (4) concentration, and (5) wisdom.
The point is to understand how the primary mind, the mind of enlightenment, and the mental factor, aspiration, share these five similarities. The support is the mental faculty; the object is enlightenment; the subjective aspect is the wish to attain enlightenment while the objective aspect is the attainment of enlightenment; the substance is the primary mind and mental factor which are each one substance (this means, for example, that in the retinue of the primary mind there cannot be two types of aspiration, for example, the aspiration to attain enlightenment together with an aspiration to attain an object of desire); the time is that whenever the conventional mind of enlightenment arises so too does the mental factor aspiration. The words of the sutra to which mind generation is related are something like: “Shariputra, even someone who desires to attain enlightenment should learn the perfection of wisdom.” This is the reference that is the basis for this discussion about mind generation; it is a quotation from the Twenty Thousand Stanza Perfection of Wisdom Sutra but actually it also appears in the extensive and brief Perfection of Wisdom Sutras.

2B2C-1A2A-1C2 Divisions

Gyeltsab says merely that there are two types: the wishing and the engaging/practical mind generation.

2B2C-1A2A-1C3 Differences of wishing and engaging

Gyeltsab explains the wishing and engaging minds of enlightenment quoting from the Stages of Meditation by Kamalashila: “The wishing mind generation is an aspiration that wishes to become an enlightened being in order to benefit other sentient beings. The engaging mind of enlightenment is a mind that engages in the multitude of actions beginning from the moment of taking the engaging vow.” In Bodhisattvoacharyavatara it says: “The wishing mind of enlightenment is like the wish to go somewhere, while the engaging mind of enlightenment is like actually beginning to walk there. One should understand the difference between these two.” For example, we can merely wish to go to some place, this is likened to the wishing mind of enlightenment. But when we actually begin to go there it is likened to the engaging mind of enlightenment. Of course, there are different ways to get to there, walking, cycling, and so forth. The important difference between the two kinds of mind generation is that a wishing mind generation is not sustained by the practice of any of the six perfections while an engaging/practical mind generation is sustained by the practice of any one of the six perfections.

Gyeltsab says that when someone sees a city he generates the desire to go there, this is like the wishing mind generation. Then when he actually sets off for the city it is like the engaging mind generation. However, both these types of mind generation are qualified by the definition, the difference is in whether or not the mind is sustained by the practice of any one of the six perfections.

Someone says that when someone takes the vow of the engaging mind generation there is no more wishing mind generation. We say that this is not right. Gyeltsab says that even after taking the vow of the engaging mind generation there are two ways of engaging: (1) when even at the time of increasing the intention of giving there is the active aspiration to achieve omniscient mind such a practice is an activity directly sustained by mind generation and (2) an activity during which there is no mind generation manifested is an activity not directly sustained by mind generation.

It is unmistaken to say that there is mind generation from the path of accumulation up to the first ground. On the occasion of realizing emptiness and achieving the first ground, only emptiness appears to the mind while mind generation is not manifest, at this time the realization of emptiness in said to not be directly sustained by mind generation. Aside from the first ground there are also other moments on the second ground, fourth ground etc. when only the realization of emptiness is manifest and is not directly sustained by mind generation. There is some debate that says that although the realization is not directly sustained by mind generation in general it is sustained by mind generation because it says in Uma-gompa-rab-sel by Lama Tsongkhapa:
“Having attained a ground it is not possible for an activity to not be conjoined with mind generation.” In other words, activities are always conjoined with mind generation. Gyeltsab says that the vow of the engaging mind generation and the engaging mind generation itself are contradictory yet one should know that the vow of engaging mind generation can be generated only by taking the vows. Without taking the bodhisattva vows it is difficult to generate the engaging mind.

Gyeltsab says that the engaging mind generation exists from the Mahayana path of accumulation up to the buddha ground. The wishing mind generation exists from the Mahayana path of accumulation up to the tenth ground; it does not exist on the buddha ground. The two divisions that are explained here are only with respect to the conventional mind of enlightenment and not with respect to the ultimate mind of enlightenment.

There is difference between the conventional and ultimate minds of enlightenment. The conventional mind of enlightenment does not think about the ultimate reality of peerless enlightenment but thinks about the conventional body. The buddhas have both a conventional body and an ultimate body. The ultimate mind of enlightenment only thinks about the ultimate reality of enlightenment, just as water poured into water. In other words, the mind and its object of meditation become one. The ultimate mind of enlightenment exists from the path of seeing upward; it does not exist in ordinary beings.

Benefits

This refers to the benefits of generating the mind of enlightenment. Some of the benefits are that temporally one purifies all previously committed negative karma that would cause rebirth in the lower realms and that one stops creating negative karma. In addition, one creates the causes for rebirth in a fortunate realm, one’s positive karma becomes inexhaustible, one becomes an object of veneration of worldly gods and human beings, and eventually one attains peerless enlightenment. The benefits of generating the mind of enlightenment are elaborately explained by Shantideva in Bodhisattvacharyavatara where it says: “Although one has taken contaminated aggregates one can become a holy being. When one attains enlightenment even one’s contaminated human body is venerated by gods and human beings.” One of the most important points concerning the benefits of the mind of enlightenment is that the mind of enlightenment is like an alchemy that transforms the impure body into a holy body, just as the alchemist’s substance can transform iron into gold. In the Sutra of the Request of Shridatta it says: “If the benefits of the mind of enlightenment existed as form it would not fit in the entirety of space.” Knowing that there are so many benefits from the mind of enlightenment we will understand that meditating on it accumulates a great amount of merit. Also in a sutra it says that Shariputra’s merit from hearing, thinking, and meditating on the Perfection of Wisdom Sutra were inconceivable and would not fit in space. It is said that the benefits of hearing, thinking, and meditating on the Perfection of Wisdom Sutra is greater than the number of grains of sand existing in the Ganges River. We should feel fortunate to have the conditions to study the Perfection of Wisdom Sutras as we can also create a huge amount of merit by doing so.
also perform the activities of the [three] paths.’ There are two types of perfect end, the general and
that of this particular context. The activities refer to actualizing the perfect end, however,
bodhisattvas should do this only when the three conditions are complete. In addition, activities
include those of helping sentient beings of the various vehicles. For those of the hearer vehicle, a
bodhisattva should meditate on the selflessness of persons and then teach this to them. For those
who are on the solitary realizer vehicle, the bodhisattva should meditate on and then teach non-
duality. These are the activities for guiding disciples of the two lower vehicles. A bodhisattva
should also complete the activities of the bodhisattva vehicle such as engaging in the practice of
the six perfections, which are for ripening his own continuum, and the four means of gathering
disciples, which are for ripening other sentient beings. The four means of gathering disciples are:
(1) giving necessities, (2) speaking pleasantly, (3) helping or teaching according to others’ needs,
and (4) practicing what one teaches.

We have gone through two principal sections, that of the expression of worship and that of
the statement related to the purpose. In terms of composing a text there is the expression of
worship followed by the promise to compose the text. The promise to compose by thought is not
mentioned explicitly but is implied in the section of the statement related to the purpose. This
completes the section of 2A Engaging in the explanation (outline 1) which is divided into 2A1
Expression of worship and promise to compose. Then comes the actual text, positing the
explanation itself. This is divided into a brief and extensive presentation of the body of the text.
Outline 3 contains a brief presentation of the body of the text in outline 2B2B-2A Showing the
body in short. The extensive presentation of the body (2B2B-2B) which is the list of seventy topics
begins from outline 4. The exalted knower of aspects is divided into four sections, followed by the
knower of paths and the knower of bases which are each divided into only two sections. These
outlines were set up by Gyeltsab Je but they could have been done differently. In fact, each author
would have his own ideas.

In short, the brief presentation of the body and the extensive presentation of the body are
contained in the fifteen stanzas following the first two stanzas which are the statement related to
the purpose. The Ornament lists all eight clear realization or eight categories in the brief
presentation in the first two of the fifteen verses. Then in the third to fifteenth verses all the
seventy topics are listed. The Ornament says ‘The perfection of wisdom is perfectly explained in
eight categories.’ This is a very brief presentation of the body of the text. It can be called ‘the
section of the perfection of wisdom.’

We should then understand that there are objects to be expressed and words that express
them. In terms of the words that express there are the eight chapters of the Ornament and in terms
of the objects to be expressed there are the eight categories. The meaning of a perfection of
wisdom is: a final exalted wisdom that is qualified by three attributes. When it is divided
etymologically there are four types: the natural, scriptural, path, and resultant perfection of
wisdoms. The natural perfection of wisdom is emptiness. [It is called a perfection of wisdom]
because emptiness is the principal object of the perfection of wisdom. However, emptiness is only
a nominal, or etymological, perfection of wisdom. The scriptural and path perfection of wisdoms
both have three steps: the reason for calling them perfection of wisdom, the purpose of calling it
so, and the harm in calling them so. The Compendium of the Meaning of the Eight Thousand Stanzas
says there are two perfection of wisdoms that are imputed, the scriptural and the path perfection
of wisdoms. Only the resultant perfection of wisdom is an actual perfection of wisdom. The
scriptural and path perfection of wisdoms are called perfection of wisdom for various reasons that
were discussed previously while the resultant perfection of wisdom is an actual perfection of
wisdom. Although in Hinayana literature there are a scriptural, path, and a resultant [perfection
of wisdoms], which is arhatship, these are said to be but a shadow or reflection of the Mahayana
scriptural, path, and resultant [perfection of wisdoms]. If we look in a mirror the face that appears
is just a reflection of our real face. Although the Hinayana scriptural, path, and resultant
[perfection of wisdoms] are complete, they are said to be imputed while the Mahayana scriptural,
path, and resultant [perfection of wisdoms] are real. This is all I will say now with regard to the
The perfection of wisdom according to the Svetambara-Madhyaikaka school is necessarily omniscient mind. This means that the wisdom that is achieved at the end of the practice of the perfection of generosity, morality, patience, and so forth is a perfection of wisdom; it is omniscient mind. However, according to Madhyamika Prasangikaka there is no need for the wisdom that comes at the end of each perfection to be an omniscient mind. This is because there are the perfections even in the continuum of a bodhisattva while they do not yet have omniscient mind. There are two perfections, the mundane and the supermundane. The Prasangikakas say, for example, in relation to the perfection of generosity that there are three circles/spheres, the giver, the recipient, and that given. When generosity is practiced without a conception apprehending the three spheres as truly existent it is a supermundane perfection of generosity. However, if generosity is practiced with a conception apprehending the giver, recipient and that given as truly existent then it is a mundane perfection of generosity. However, it is still called a perfection because it is a practice that leads to the perfection.

Then comes the section that begins with the root verse from the Ornament on page 11 ‘The very exalted knower of all aspects... ’ and continues up to page 14 where it says ‘along with the activities - the four types of bodies are perfectly set out.’ This section does not have a specific name but we can say that it belongs to the brief presentation of the body of the text. The brief and extensive body, or corpus, were said to mean a collection of many branches/parts. The subject of the perfection of wisdom is all phenomena from form to omniscient mind for a total of 108 phenomena: the 53 that belong to the ever-deluded class and the 55 that belong to the thoroughly purified class. See the chart of the eight clear realizations and seventy topics; the whole subject of the Ornament is included here since that to be expressed by the Ornament is all phenomena from form up to omniscient mind. There are two types of body, one which expresses and one that is expressed. The object to be expressed it the eight categories, while the subject, that which expresses, is the eight chapters.

With regard to why there are four outlines with respect to omniscient mind while there are only two for the other two knowers. However, the explanation may be there without outlines being specifically mentioned. At one point Haribhadra says that the reason that there is no elaboration here is to avoid repetition since he will explain all in detail later on. This could be why there are less outlines.

Question: How is it possible for a bodhisattva’s activities to not be sustained by mind generation? For example, when an arya bodhisattva has a manifest delusion are his activities sustained by mind generation?
Reply: The answer is yes, although there is manifest delusion an arya bodhisattva’s activities are indirectly sustained by mind generation.
Question: While the delusions are manifest are these delusions sustained by mind generation?
Reply: No, but it is possible that an arya bodhisattva has manifest delusions, such as attachment. However, this happens for a specific purpose. Attachment arises and a bodhisattva at that moment has compassion as a motivation. There is discussion as to whether this attachment is sustained by mind generation, but no, it is not sustained by mind generation. This means that although a bodhisattva has delusion the delusion is like an impotent poison whose energy has been destroyed by medicine or mantra. The attachment in the continuum of an arya bodhisattva does not have energy and cannot bring a suffering result. Whenever there is manifest attachment in the continuum of an arya bodhisattva it is like an ineffective poison and is used only as a media for helping other sentient beings. An illustration is an arya bodhisattva with manifest attachment who, motivated to help others, for example, gives birth to a son who becomes a universal king and thereby can help many other sentient beings. When a bodhisattva has a child who becomes a universal king it is not for the purpose of gaining territory, making war, etc. It is for the purpose
of benefiting sentient beings. For example, a bodhisattva’s son who is a universal king with a gold wheel (there are various classes of universal king, those with gold, silver, copper, and conch wheels) has the most capacity, he can reign over all four human continents, while one with a silver wheel can reign over three, one with a copper wheel over two, and one with a conch wheel over one. Here in this text it says conch wheel rather than iron wheel as is sometimes mentioned.

With regard to this point it says in Bodhisattva Grounds that when a bodhisattva has reached a certain level of realization he is authorized to engage in the seven negative actions of body and speech. These actions are permitted and are not negative actions. There is a story in relation to this. One time a monk, who was said to be a bodhisattva, went begging. He was approached by a young girl who proposed sexual intercourse to him. The monk refused saying that he was a monk. The woman said that if he did not have sex with her that she would commit suicide. The monk went off but the young woman began to pull out her hair and roll on the ground. The monk thought to himself, “I’m a bodhisattva. A bodhisattva is permitted to commit any of the seven unwholesome actions in order to protect someone’s life.” The monk returned to the woman and accepted. In this way, the woman did not die. This story is recounted in sutra in more detail. If someone is a real bodhisattva then he can engage in the seven unwholesome actions of body and speech. It may seem that a bodhisattva creates negative karma in doing so but in fact he does not.

Question: Does a bodhisattva meditate on the shortcomings of cyclic existence?
Reply: He definitely has done so before becoming a bodhisattva, but again from time to time he does meditate on these shortcomings.

Question: Why is that necessary?
Reply: A bodhisattva observes other sentient beings and meditates on the shortcomings of cyclic existence in terms of how much suffering they have. This meditation reinforces both his mind of renunciation and his mind of enlightenment. Mercy/compassion is the cause of generating the mind of enlightenment. A bodhisattva has the mind of enlightenment therefore he definitely has great compassion. But, although he has mind of enlightenment, the texts say that compassion is important at the beginning, in the middle, and at the end. Compassion is like the water necessary for a seed to grow in that it is needed in order to develop the mind of enlightenment. Compassion is necessary in the middle since it needs to be maintained during the path. Compassion is also necessary at the end in order to turn the wheel of Dharma. If a bodhisattva does not cultivate compassion there is the risk of degenerating his mind of enlightenment, since only after the middle level of the path of accumulation, the gold-like mind generation, does he become free from the risk of losing the mind of enlightenment. Before this is can be lost and therefore compassion needs to be cultivated.

Question: What is the meaning of clear realization?
Reply: There is no definition, but it is a synonym of exalted knower. It is that which actually realizes its object. Clear realization is ngon par tok pa in Tibetan and abhisamaya in Sanskrit. Abhi has four meanings: overshadow, actualize, and higher. To summarize, a clear realization is an exalted knower sustained by definite emergence.

We should never be satisfied with our learning and studying. In the Ornament it says ‘not satisfied by hearing...’; we should never be satisfied with our level of learning.

MEDITATION
We will continue on from where we left off last time, the meditation on suffering. Some people say that they do not want to hear about suffering because they are suffering! However, ‘meditating on suffering’ and ‘experiencing suffering’ are two different things. Meditation on suffering and all its various aspects is for the purpose of inspiring us to want to become free from suffering. Last time we looked at true sufferings, which are implicitly discussed in the Ornament saying ‘That which through the exalted knower of all leads hearers seeking pacification to peace.’
Today we will look at true origins, the cause of true sufferings. The causes are karma and delusions. The root of all delusions is the ignorance that grasps at a self of persons. True origins cause us to enter cyclic existence: even more precisely, ignorance is the factor that causes us to enter cyclic existence. With ignorance we go on to create karma (karmic formations) of which there are three types: meritorious, demeritorious, and unwavering/unmoving karma. Meritorious karma throws us into a rebirth in a happy realm, that of the humans and gods of the desire realm. Demeritorious karma throws us into the lower realms. Unwavering karma throws us into the form and formless realms. Motivated by ignorance we create karma which leaves an imprint on the consciousness. The consciousness on which imprints are deposited is the third link. At the time of death the eighth link craving and the ninth link grasping, which are compared to water and manure, activate the imprint deposited on the consciousness. In this way it is made ready to bring a result, this activation is called existence, the tenth link. Thus the two links, craving and grasping, activate the karmic imprint to bring about another existence. This is how the process happens. Then we die, pass through the intermediate state (bardo), and are conceived in a womb. At this time comes the fourth link of name and form and the eleventh link of birth. Slowly the fetus begins to develop and when the organs are formed there is the fifth link, that of the six sources. Then with time comes the sixth link, contact, which occurs when the an object and its respective sense power/faculty and consciousness come together. At this point feeling, the seventh link, arises. Contact and feeling therefore arise while still in the mother’s womb. Of the twelve links six are resultant links. Of the six, five, those of name and form, sources, feeling, contact, and birth, take place while still in the womb, while the sixth resultant link is the twelfth link, that of aging and death. Aging takes place from the moment the aggregates come into being. They immediately begin to change because they are impermanent, this change from the point of view of the texts is said to be aging. It is possible to have the twelfth link even in the mother’s womb since some babies die in the womb. This is quite common at the present time. This, in short, is how we wander in cyclic existence.

The time has run out but keep this in mind and think about it on your own. In general there are two types of ignorance: the ignorance not knowing reality and the ignorance not knowing the law of cause and effect. Ignorance in the context of the first link is that which does not know reality, the grasping at a self of persons. The subject of the twelve links is very profound and important. There is a true story concerning the householder Shridatta who became an arhat by meditating on the twelve links alone.

END
Monday afternoon class, February 23, 1998

2B2C-1A2A-2 The meaning of the branches
A Explaining the common definition together with referent
B Explaining the divisions; the subsidiary topics

2B2C-1A2A-2A Explaining the common definition together with referent
1 Definition
2 The branches of ascertaining the (definition); the observed object

2B2C-1A2A-2A1 Definition
A Making general connections
B Root text
C Commentary

2B2C-1A2A-2A1A Making general connections

The difference between the outline ‘general meaning’ and that of ‘meaning of the branches’ is that in the general meaning Gyeltshab’s commentary is not based on actual words of the Commentary Clarifying the Meaning. The ‘meaning of the branches’ however is based on the Commentary Clarifying the Meaning.

(page 1 of Commentary Clarifying the Meaning)
Mind generation, together with its entity and observed object.

Here the brief presentation is being connected to the extensive presentation of the body of the text. The first topic to be explained is mind generation, which is the first of the ten topics representing omniscient mind.

2B2C-1A2A-2A1B Root text

Mind generation: the desire for perfect complete enlightenment for the benefit of others

First Gyeltshab presents the definendum, mind generation, and then its definition: a special mind associated with the aspiration seeking perfectly complete enlightenment in order to liberate all sentient beings who are afflicted by suffering. Conventional mind generation is composed of two aspirations/desires: (1) the aspiration to benefit sentient beings and (2) the aspiration to attain enlightenment. The first aspiration is a cause while the second is its companion.

There is a particular purpose for saying that the Mahayana mind generation is an aspiration/desire. By saying “mind generation” one should indirectly understand the aspiration for others’ purpose and the aspiration to attain enlightenment. The aspiration for others is the cause while the aspiration to attain enlightenment is its companion/helper. Therefore, mind generation is called an aspiration. What is it seeking? It is seeking peerless enlightenment. What for? It wishes to attain that peerless enlightenment for others’ welfare. Although the aspiration for one’s own welfare is explained first and then the aspiration for others’ welfare, they are actually generated in the opposite order: first one generates the aspiration for others’ welfare and then the mind of enlightenment. This is a rough commentary on the root text ‘Mind generation: the desire for perfect complete enlightenment for the benefit of others.’

2B2C-1A2A-2A1C Commentary
1 Meaning of the words
2 Dispelling objections

2B2C-1A2A-2A1C-1 Meaning of the words

The mind generation (thinking) “Having achieved buddhahood for the benefit of others, I will endeavor in accordance with the fortunes (of the three lineage bearers),” has the characteristics of desiring perfect complete enlightenment for the benefit of others and is of two types: wishing and the mere entity of practicing.
Gyeltsab simply says that in order to act for others’ welfare one first becomes a buddha and then endeavors in accordance with the fortunes of the three classes of beings. Mind generation is of two types: (1) the wishing mind generation which has the characteristic of wishing to attain enlightenment for others’ welfare and (2) the practical/engaging mind generation which engages.

Up to here we have gone through the interpretations of Haribhadra and Gyeltsab. The wishing mind generation is simply a wish without any activity. As long as mind generation is there but one does not engage, for example, in the six perfections it remains a wishing mind generation. Only when one begins to engage in the six perfections and so forth does it become engaging mind generation.

2B2C-1A2A-2A1C-2 Dispelling objections
A Objection
B Response

An objection is set forth by someone which is then shown to be incorrect.

If it were said: “Is not the very desire for perfect complete enlightenment a mental factor of aspiration striving for that virtuous quality, while mind generation is a primary mind having a special appearing (object)? How can (that desire) be mind generation?”

The Mahayana conventional mind generation is a primary mind. In regards to this someone says: “If it is a primary mind how can it be the mental factor aspiration?” Gyeltsab states the question a little differently: how can the aspiration seeking complete enlightenment be mind generation if aspiration is a mental factor? There is pervasion because the aspiration seeking enlightenment is an aspiration that is a mental factor that individually determines its object. It is one of the five determining/ascertaining mental factors and therefore belongs to the compositional factors aggregate, while mind generation is a primary mind belonging to the consciousness aggregate. Mind generation is a primary mind to which two superior objects appear: (1) others’ welfare/purpose and (2) enlightenment.

Someone else says: “The mind generation is a primary mind, while aspiration is a mental factor. So how can mind generation be called ‘aspiration’?” The main argument here is concerning mind generation and the mental factor aspiration.

2B2C-1A2A-2A1C-2B Responses
1 Designated by the term “desiring the benefit of others”
2 Designated by the term “wishing enlightenment”

That is right, but here if one has an aspiration to virtuous qualities characterized by striving, one will generate the mind of enlightenment. Therefore, the result is indicated by the cause.

In order to make known that “all the virtuous qualities of the bodhisattva who strives is such a way will increase,” there is no fault in relying upon a designation.

Although mind generation is a primary mind there is no fault in calling it an aspiration. There is no fault because the aspiration for others’ welfare comes before the conventional mind generation. The purpose of designating so is to let us know that when such a mind generation is developed all one’s roots of virtue will increase. Simply for this reason and this purpose mind generation is called the aspiration for others’ welfare/benefit.
Gyelt sab comments on giving the name ‘aspiration for others’ welfare’ to mind generation. It is right that if it is a mental factor it not a mind generation but in the case of the mind generation explicitly presented here it can be designated by the name aspiration/desire. Therefore, there is no mistake in positing a common locus between the primary mind, mind generation, and the mental factor, aspiration/desire. This designation is given because it has all three attributes. Mind generation is called aspiration/desire in the sense that the name of the cause is given to the result. These two are cause and effect, i.e., the desire to benefit others and the Mahayana mind generation are cause and effect. When someone has the aspiration wishing to attain enlightenment for the benefit of sentient beings who are suffering, this person will definitely have the Mahayana mind generation. Without first developing the aspiration for others’ purpose a complete Mahayana mind generation as explicitly explained here cannot be developed. The purpose of designating the desire to benefit others to the mind generation is because it lets us know that the basis, the mind generation itself, and all virtuous qualities sustained by the mind generation will increase.

The three attributes are: there being (1) a reason for designating aspiration for others welfare to mind generation, (2) a purpose, and (3) harm in calling mind generation “desire.” The third attribute, that there is harm, is because mind generation is a primary mind and therefore cannot be designated with the name of a mental factor. In other words, a valid cognition that realizes that this primary mind is not a mental factor harms the fact of the mind generation being aspiration, which is a mental factor.

In the other case, prayer is striving, since it is the very desire for perfectly complete enlightenment. The description of the mind generation which operates in conjunction with that (desire) teaches that “a prayerful mind will be generated in the bodhisattva.

Someone says: “If the aspiration is said to be the aspiration seeking enlightenment then it is a sign showing that this person has not even slightly understood the lam-rim presentation of the perfections. It also means that he does not even know the difference between the basis of imputation and the imputed label.” Gyelt sab says that before the generation of the mind of enlightenment one needs to develop the realization of emptiness. However this is only with respect to those of sharp faculty; it is not certain for those of dull faculty. Prior to developing mind generation, compassion is essential. Therefore the mind generation that is presented here definitely must be preceded by great compassion. In order to make this understood the desire for others’ benefit is labeled on the mind generation. If someone has compassion with all the characteristics, a mind generation will naturally be induced and that person will naturally engage in the practice of the six perfections. When this happens one will develop all the virtuous dharmas that are a cause of omniscient mind. To make this known the definition is given in this way.

In the quotation “When someone has the one in the palm of his hand, he will have all in the palm of his hand,” ‘one’ means great compassion.

A sharp facultied bodhisattva realizes emptiness before generating the mind of enlightenment. This is because a sharp facultied bodhisattva first wants to see the goal with his own valid cognition before making a promise to achieve it. This means that a sharp facultied bodhisattva first checks up as to whether he is actually able to achieve enlightenment before making a promise to do so. When it is said that he checks whether he can achieve enlightenment, he actually checks whether he can eliminate the obscurations to enlightenment, which according to Svatantrika is the conception of true existence. Therefore, this is what he checks can be removed. He investigates this and then realizes the lack of true existence and thereby discovers that he can become free of this obscuration. When he sees that the conception of true existence can be removed he knows that enlightenment can be achieved. When he knows that he can in fact achieve enlightenment he then makes the promise to do so and generates the mind of enlightenment.
Question: Does this sharp facultied bodhisattva realize emptiness through an inferential cognizer or a direct perceiver?

Reply: Emptiness is realized through an inferential cognizer when the bodhisattva is an ordinary bodhisattva but then when he reaches the path of seeing he has a direct realization of emptiness and achieves a yogic direct cognizer.

This is the meaning of the statement that a sharp facultied bodhisattva realizes emptiness before generating the mind of enlightenment. Even in regard to those entering the Hinayana path those of sharp faculty check up as to whether the realization of the selflessness of persons is possible. Although Hinayana followers are considered in general to be dull faculties, those among them who are sharper facultied first check as to whether liberation can actually be achieved before striving to achieve it. They check whether the grasping at a self of persons can be eliminated, then when they understand that a selflessness of persons can be realized and that this mind grasping at a self of persons can be eliminated, such sharp facultied Hinayana followers decide to engage in this vehicle.

Mahayana followers who are more dull facultied do not definitely realize emptiness before generating the mind of enlightenment, although they may do so.

Gyeltsab says that compassion is to be cherished at the beginning, middle, and end by those who want to engage in the Mahayana path. When there is an increase in compassion with full characteristics and without degeneration, one will develop the mind generation and all one’s activities will be completed. To make it known that great compassion is followed by mind generation and the engagement in the six perfections, mind generation is designated by the aspiration for others’ welfare. Mind generation is designated in this way in order to make the whole Mahayana path known. Here it is important to know that before developing mind generation one has to develop great compassion. Before actually cultivating great compassion, one develops love, meditates on repaying the kindness of sentient beings, remembering their kindness, and recognizing them as having been one’s mother: this is what is meant by the order of the path. It is important to understand that all sentient beings have been our mothers, but this can be difficult!

In sutra it mentions that if it is difficult to accept that all sentient beings have been our mothers we can imagine (1) that people who are female and the age of our mothers have been our mothers, while those who are male and the age of our fathers can be thought of as having been our fathers, (2) those who are a bit older or a bit younger than ourselves and female can be thought of as having been our older or younger sister and those who are a bit older or a bit younger than ourselves and male can be thought of as having been our older or younger brother, (3) those who are the male and the same age as ourselves and those who are female and the same age as ourselves can be thought of as having been our male friends and female friends,(4) those who are male and much younger than ourselves can be thought of as having been our son and those who are female and much younger than ourselves can be thought of as having been our daughter, and (5) those who are much older than ourselves can be thought of as having been our relatives or our relatives of relatives. Thus there are ten ways of thinking in order to meditate on sentient beings as having been our mothers: five associated with males and five with females.

Tuesday morning class, February 24, 1998

2B2C-1A2A-2A1C-2B2 Designated by the term “wishing enlightenment” (continued)

We have done this division according to the Commentary Clarifying the Meaning but now we will look at Gyeltsab’s commentary on Haribhadra’s text.

Even the other aspect, which is the “aspiration seeking enlightenment,” is designated by the term “wishing enlightenment.” Therefore, there is on fault in accepting a common locus
between mind generation and the aspiration seeking enlightenment. A prayer that hopes for a result is an aspiration seeking enlightenment. Furthermore, here it is the desire to achieve complete enlightenment. The mind generation (subject) is given the name “aspiration seeking enlightenment” because it is that which is associated with the mental factor aspiration. The purpose for designating so is to make bodhisattvas know that they first have to develop the prayer wishing to attain enlightenment, and that the Mahayana mind generation is the gateway to the Mahayana. This can be elaborated upon but I will not do so here. There is also harm in giving that designation as was said before.

In short, there is a reason for, a purpose to, and harm from designating the aspiration seeking enlightenment upon mind generation. The reason is that the conventional mind of enlightenment has five similarities with the aspiration seeking enlightenment. The purpose is to let bodhisattvas know that they first have to develop the prayer to attain enlightenment and to make it known that the Mahayana mind generation is the gateway to the Mahayana path.

2B2C-1A2A-2A2 The branches of ascertaining the (definition): the observed object
A Questions
B Responses

2B2C-1A2A-2A2A Questions
If it is said: “(From where is it (known) that perfect complete enlightenment (is the observed object to be obtained), the essence of whatever is desired and that (the benefit of others is the object of intent) for the purpose of which the mind is generated?”

To simplify this question: “There is much said about that enlightenment which is to be attained, but what is that enlightenment? There is also much said about others’ purpose, but what is that purpose?” The answer to the first question comes in the fifth chapter of the Ornament where enlightenment is defined as an exalted wisdom in which all stains are removed such that they will not return. The verse says: ‘Exalted wisdom of exhaustion and not generating stains called enlightenment. Because of exhaustion and non-generation they are to be known sequentially.’

The answer to the second question is that ‘others’ are sentient beings, while the ‘purpose’ is nirvana in the others’ continua. Others’ purpose is the nirvana that exists in their continuum; this is how Lama Tsongkhapa defines others’ purpose in his text Golden Rosary. Other texts says that others’ purpose is the high status and definite goodness of other sentient beings. This makes sense because what other sentient beings need is rebirth in the upper realms, which is high status, and liberation, which is definite goodness.

2B2C-1A2A-2A2B Responses
1 Root text
2 Commentary

2B2C-1A2A-2A2B-1 Root text
The root text, the Ornament, says:

_That and that are, in accordance with the sutra, expressed by means of the condensed and extensive._

The root text is very condensed, the first ‘that’ cited refers to enlightenment while the second ‘that’ refers to others’ purpose. These two are observed by the mind generation. They are explained in the middle sutra, the Twenty Thousand Stanza Perfection of Wisdom Sutra. Just as it is explained by this sutra it is also taught in the brief and extensive sutras. This is one way of explaining the meaning of this root text, while another way it that these two are explained briefly and extensively in the middle sutra.
In brief, both the first, enlightenment, and the second, others’ purpose, are observed by the
mind generation. This is explained by the middle length sutra, and is also said in the brief and
extensive sutras.

Gyeltsab in *Essential Explanation* says that the objects, enlightenment and others’ purpose,
are explained in all three sutras, the brief, middle, and extensive. One should know that just as the
middle sutra explains them; so do the brief and extensive sutras explain the same point. The other
two sutras, the brief and extensive, also contain the complete meaning. In the middle sutra there
are explanations of two lengths, a brief and an extensive one. These two explanations are also
found in the extensive sutra whereas the brief sutra does not contain these two explanations but
all the same the complete meaning is there. Haribhadra’s thought accords with this. In his *Great
Commentary* he says: ‘It is expressed just as in the twenty-five thousand stanza sutra.’ The *Great
Commentary* is a commentary on the *Eight Thousand Stanza Perfection of Wisdom*, it is also called
*Lamp for the Ornament*. The *Great Commentary* says: ‘Even in the case of presenting the divisions
the two Perfection of Wisdom Sutras (the precious sutra section) explain the brief meaning of the
Twenty-Five Thousand Stanza Perfection of Wisdom. This is similar to the previous explanation.’
Acharya Dignaga says that when the *Ornament* says ‘in accordance with the sutra’ it definitely
refers to the *Twenty-Five Thousand Stanza Perfection of Wisdom Sutra*, yet the *Eight Thousand Stanza
Perfection of Wisdom Sutra* also contains the complete meaning. The meaning is complete but the
words are not elaborate because it is a brief sutra on the perfection of wisdom.

Then comes the phrase ‘without contradicting the meaning of the sutra,’ with regards to
which some say ‘sutra’ refers to *Gandavyuhasutra* but Haribhadra says that it does not refer to this
sutra. In fact if someone wants to know the intention of Haribhadra he should deny this assertion.
This means that the *Gandavyuhasutra* does speak of the mind of enlightenment.

Gyeltsab says that the observed objects of Mahayana mind generation, enlightenment and others’
purpose, are explained extensively in the middle mother, or middle length sutra, while the other
mothers, or sutras, also present the observed objects of mind generation briefly and extensively.
The extensive and brief sutras also present the meaning found in the middle sutra without any
contradiction or missing information. In short, this means that the two sutras, the extensive and
brief, explain the two objects, enlightenment and others’ purpose, just as they are explained in the
middle sutra, the middle mother. Gyeltsab says it is not the case that the extensive and brief sutras
do not have words presenting the two observed objects. For example, in the brief sutra it says:
“Subhuti, begin the activities of the great bodhisattvas with the perfection of wisdom and be
courageous.”

Gyeltsab then explains the meaning of the middle sutra by asking a question: “If one wants
to put the meaning of the middle sutra into practice, how is it to be done?” In the middle sutra it
says: “Shariputra, with respect to this those bodhisattvas who want to directly realize all
phenomena and attain complete enlightenment should put effort into the perfection of wisdom.”
This sutra presents the definition of mind generation which is an aspiration seeking others’
purpose. ‘Directly realize all phenomena’ means that if someone wants to attain omniscient mind
and see all phenomena directly, as one sees an olive in the palm of one’s hand, he should put
effort into the perfection of wisdom. This passage contains the meaning of the brief presentation
of enlightenment.

Also, from all the three types of mothers of the victors: “the perfection of wisdom” and
“regarding all (the perfections) generosity and so forth, the act of generosity, the giver
and the recipient are to be established as non-observable,” possess meanings which
cause to understand. And “exactly in accordance with the fortunes of all sentient
beings, nirvana...” and “by desiring to establish the miserly and so forth, in generosity and so forth, one should accomplish this very perfection of wisdom” and so forth, principally indicate fully - (these) statements, by means of brief and extensive (explanations) not contradicting the meaning of the sutra, indicate perfect complete enlightenment and the benefit of others.

This is a brief presentation of enlightenment, which is one of the two aims. When it says ‘And “exactly in accordance with the fortunes of all sentient beings, nirvana...” it is presenting others’ purpose. Generosity is mentioned here; it is mentioned first because it is the first of the six perfections, which are to be practiced. When it says ‘By desiring to establish the miserly and so forth, in generosity and so forth’ it simply mentions generosity. ‘And so forth, principally indicate fully’ shows how to practice the perfections, for example, in the case of generosity it refers to the act of generosity, the giver, and the recipient, which when practicing generosity should be known to lack true existence. This also applies to the remaining perfections, for example with regard to morality, the one keeping morality, the action of keeping morality, and the morality itself are empty of true existence.

Then there is a quotation that explains “enlightenment” extensively: “Shariputra, with respect to this all the six perfections, such as generosity which has a donor, material, and recipient, are to be practiced without observing them as truly existent. Likewise, one should practice the remaining five perfections.” Gyeltsab says this is also presented in the other two sutras. In fact, the words of the middle sutra of the Perfection of Wisdom are shorter yet the meaning is complete. This is so because when we talk about extensive, middle, and brief sutras it is because they are longer, middling, and shorter in terms of the number of words, yet the meaning is the same. “Brief” is labeled on the brief sutra, the Eight Thousand Stanza Perfection of Wisdom Sutra, because it condenses all the subjects into the five aggregates and the words which express these subjects are less. “Middle” is labeled on the middle sutra because the object to be expressed is extensive but the words that express it are brief. In the case of the “extensive” sutra both the object to be expressed and the words that express it are extensive.

Gyeltsab says that the entity of enlightenment is to directly realize all phenomena. When it is said that in general one should train oneself in the perfection of wisdom as a method for that, enlightenment is briefly presented by way of method. Enlightenment is presented elaborately in terms of method saying: one should practice all six perfections in a manner that is sustained by the wisdom realizing emptiness.

The brief presentation of the second object, others’ purpose, according to the middle sutra is: “Also those bodhisattvas who want to lead all sentient beings, those who abide in the countless worlds equal to the grains of sand of the Ganges River in the ten directions, to the sphere of nirvana, which is the state of nirvana without remainder, should practice the perfection of wisdom.” Others’ purpose is presented here by way of method. This passage is abbreviated in the Commentary Clarifying the Meaning saying: “exactly in accordance with the fortunes of all sentient beings, nirvana...” and “by desiring to establish the miserly and so forth, in generosity and so forth, one should accomplish this very perfection of wisdom.” In the middle sutra the passage that elaborately presents others’ purpose is: “Also those bodhisattvas who want to lead the miserly sentient beings to the practice of generosity, and so forth.” Thus there is both a brief and extensive presentation. In Commentary Clarifying the Meaning when it says “exactly in accordance with the fortunes of all sentient beings, nirvana...” this is the brief presentation, and when it says “by desiring to establish the miserly and so forth, in generosity and so forth, one should accomplish this very perfection of wisdom” this is the extensive presentation.

Gyeltsab comments on the sutra presenting the brief and extensive explanation of the objects of mind generation.
'Principally indicate fully (these) statements, by means of brief and extensive (explanations)' (Commentary Clarifying the Meaning).

Someone says that “principally indicate fully (these) statements” refers to the treatise, the Ornament, and that it presents the objects of mind generation briefly and extensively. However, these words do not make sense because if this were the case then also the mothers, the sutras, would say that the treatise itself presents them briefly and extensively.

If someone says that the word “brief” refers to the definition of the mind generation while “extensive” refers to the classification of mind generation then it would be like talking uncontrollably. Others’ purpose in this case is simply nirvana in the continua of others, as is presented here by the method briefly and extensively. To conclude, others’ purpose means that a bodhisattva leads others to nirvana.

Mahayana mind generation observes two objects; this is what is to be established here.

Thus, one should know mind generation as being for the benefit of others, the essence of desiring perfect complete enlightenment.

Gyeltsab says that the two observed objects have been established, thus one should know that mind generation itself is the very essence of wishing for complete enlightenment for others’ purpose.

The concourse of Buddha’s teachings principally indicating the context (of the observed object of mind generation), though indeed taught in all (three mothers), I did not write about those very sources out of the fear of too many words.

Gyeltsab says that ‘the concourse of Buddha’s teachings principally indicating the context (of the observed object of mind generation)’ is taught within all three piles of sutra, the extensive, middle, and brief, but they are all not mentioned here directly as sources nor are all the words quoted here. This is because Gyeltsab says that Haribhadra only wanted to explain briefly without using too many words. Haribhadra says that many texts present the fact that mind generation has two objects, enlightenment and others’ purpose, but that he does not quote them here in order to avoid using too many words. When it says ‘those very sources’ it is not referring to many sources but only two sources, the Questions of King Dharanishvara Sutra and the Sutra on the Heavily Adorned (Ganavyuhasutra) which are not actually quoted here. These two sutras do teach the two objects of mind generation, enlightenment and others’ purpose, but they are not quoted here.

Thus, having expressed the observed objects of mind generation together with its entity, now the fine divisions of that: twenty-two types (of mind generation) explained in an interceding stanza.

We should understand from this passage that, having gone through the entity and observed objects of mind generation, we are now going to go through its twenty-two divisions. The twenty-two types of mind generation are listed in two stanzas of the Ornament.
Further, it is of twenty-two types: earth, gold, new moon, fire, treasure, jewel-mine, ocean, vajra, king of mountains, medicine, spiritual guide, wish-granting jewel, sun, pleasant song of dharma, king, highway, treasury, mount, spring, pleasant sound, river, and clouds.

These are twenty-two examples, or similes, of mind generation. Apart from this there are twenty-two companions and twenty-two similarities between mind generation and its similes/examples. In the *Ornament* when it says earth, gold, and so forth it means ‘mind generation like the earth,’ ‘mind generation like gold,’ ‘mind generation like a new moon,’ and so forth.

In short, the twenty-two types of mind generation are represented by examples/similes and there are twenty-two types of similarities between the types of mind generation and their similes.

The twenty-two types of mind generation are listed in Haribhadra’s commentary:

(see page 4 *Commentary Clarifying the Meaning*)

These statements explain: 1) aspiration, 2) thought, 3) extraordinary thought, 4) application, 5) generosity, 6) morality, 7) tolerance, 8) joyous effort, 9) meditative concentration, 10) wisdom, 11) skilful means, 12) prayer, 13) power, 14) exalted wisdom, 15) clairvoyance, 16) merit and exalted wisdom, 17) dharmas in the concordant class with enlightenment, 18) compassion and superior insight, 19) the holder and courage, 20) festival of dharma, 21) the one path traveled, and 22) possession of the dharmakaya.

Then the *Commentary Clarifying the Meaning* lists the twenty-two similes of mind generation:

These are respectively likened to: 1) earth, 2) fine gold, 3) the new moon, 4) fire, 5) a great treasure, 6) jewel-mine, 7) a great ocean, 8) a vajra, 9) the king of mountains, 10) medicine, 11) spiritual guide, 12) a wish-granting jewel, 13) the sun, 14) the pleasant song of dharma, 15) a great king, 16) a treasury, 17) a highway, 18) a mount, 19) a spring, 20) a pleasant sound, 21) a river, and 22) clouds.

Then comes the way in which the 22 similes indicating the 22 meanings are related:

These are listed according to: 1) the fundamental property of all virtuous dharmas, 2) not changing until enlightenment, 3) fully increasing all virtuous qualities, 4) burning the fuel of obscurations by the three exalted knowers of all, 5) satisfying all sentient beings, 6) the supporting property of precious qualities, 7) undisturbed by the descending of any undesirable, 8) unchanging through firm conviction, 9) unmoved by the distraction of objects 10) thoroughly pacifying the diseases of the deluded and knowledge obscurations, 11) not forsaking the benefit of sentient beings on any occasion, 12) accomplishing the results of wishes accordingly, 13) completely ripening those to be subdued aspire, 14) showing the dharma which makes those to be subdued aspire, 15) accomplishing the benefits of others through unobstructed power, 16) like a
treasury of many collections of merit and exalted wisdom, 17) that which all aryas traveled and will travel, 18) by not falling into either samsara or nirvana, going easily, 19) by grasping heard and unheard dharmas, inexhaustible, 20) pleasantly proclaiming to those to be subdued who desire liberation, 21) not different to perform the benefit of others, and 22) the capability to always show (the twelve deeds) such as abiding in Tushita abode.

Gyeltsab says that (1) the mind generation associated with aspiration (subject) is like the earth (predicate) because it is a base upon which all white/virtuous dharmas, like a path, can be made. It is said to be like the ground because the universe is supported on a ground. Upon this basis there are mountains, rivers, trees and so forth, and similarly the first mind generation, called aspiration, serves as a basis upon which all subsequent realizations from the middle level of the path of accumulation on up can grow. This mind generation associated with aspiration is that of the small level of the path of accumulation.

(2) The mind generation associated with thought (subject) is like gold (predicate) because it will never degenerate until enlightenment is achieved. Someone who is on the middle level path of accumulation has the mind generation associated with thought; this mind generation will never degenerate and will continue until enlightenment. When a goldsmith checks gold, although he cuts it, burns it, and rubs it, the entity of gold remains unchanged. ‘Thought’ in this context refers to a cognizer that brings about happiness in this life and also provides benefit for future lives. There are two sutras, one that presents enlightenment briefly and one that presents enlightenment extensively. The first sutra presents the mind generation of aspiration which is like the earth; it presents enlightenment briefly. The sutra that presents mind generation of thought which is like gold presents enlightenment extensively.

(3) The mind generation that is associated with extraordinary thought is like a new moon, or crescent moon, because it always increases all virtuous dharmas without degenerating, such as the four close placements of mindfulness.

These are three similes that correspond respectively with the three levels of the path of accumulation: the earth-like mind generation corresponds with the small level of the path of accumulation, the gold-like mind generation with the middle level of the path of accumulation, and the new moon-like mind generation with the great level of the path of accumulation. These three mind generations according to Commentary Clarifying the Meaning are (1) the fundamental property of all virtuous dharmas which is the earth-like mind generation, (2) not changing until enlightenment which is the gold-like mind generation, and (3) fully increasing all virtuous qualities which is the new moon-like mind generation. On the great level of the path of accumulation one has the mind generation that is associated with extraordinary thought and the concentration of continuous dharma. At this point one is free of most of the obstacles to hearing Dharma and a bodhisattva at this level has the privilege of hearing Dharma teachings from emanation bodies at a distance of one hundred pakse and of receiving teachings directly from statues of buddhas. The concentration of continuous dharma is so-called because with the concentration that one has at this level all one’s Dharma qualities increase continuously. At this level one’s virtuous qualities increase like the crescent moon, this is the meaning of extraordinary thought.

(4) The mind generation associated with application/training refers to training in the approximate aspects of the three exalted knowers. Such a mind generation is said to be like fire. Gyeltsab says it is like a fire because it burns the coarse acquired obscurations to knowledge. Haribhadra, in Commentary Clarifying the Meaning, says ‘4) burning the fuel of obscurations by the three exalted knowers of all’. The obscurations which are like fuel are said to be burned up but in reality the obscurations to liberation and the obscurations to knowledge are not completely burned up at this point. The knower of basis is actualized by hearers and solitary realizers, the knower of paths by bodhisattvas, and the knower of aspects by buddhas, therefore to have complete exalted knowers is possible only at the buddha ground. The mind generation associated with training begins to
burn the manifest obscurations to knowledge; this corresponds with the heat level of the path of preparation. As was mentioned before this first level of the path of preparation is called “heat” because at this level one has the capacity to begin to burn the manifest obscurations to knowledge. When a bodhisattva meditates this ‘heat’ begins to burn the obscurations, like smoke rises from wood that is just beginning to burn. On the path of preparation one has actually gained control over the aspects of the three exalted knowers and has achieved peak training.

Gyeltsab quotes a sutra source at the end of each syllogism.

(5) The mind generation associated with generosity (subject) is like a great treasure (predicate) because it satisfies all sentient beings with wealth/resources. In sutra it says: “Desiring to establish the miserly and so forth in generosity.” The word ‘generosity’ comes here because it corresponds with the first ground of the path of seeing on which a bodhisattva emphasizes the practice of generosity; for this reason his mind generation is called together with generosity. It is said to be like a great treasure.

(6) The mind generation cooperating with morality (subject) is like a jewel-mine (predicate) because it serves as a support for all precious qualities. In sutra it says: “Those who desiring to lead sentient beings with perverse morality to correct morality.” In Commentary Clarifying the Meaning (page 5) it says ‘6) the supporting property of precious qualities.’ There are many quotations saying that someone with pure morality and a subdued mind becomes an object of veneration and a source of many positive qualities. When it is said ‘the supporting property of precious qualities’ it refers to the inconceivable qualities of a buddha, the eighteen unshared qualities, four individual correct knowledges, etc., all of which derive from morality. This mind generation is achieved on the second ground where one practices the surpassing perfection of morality, i.e., where one emphasizes the practice of morality. With respect to the importance of morality the Madhyamakavatara says someone on the second ground greatly practices the perfection of morality and surpasses this perfection. A bodhisattva of this level does not even have a thought of perverse morality in a dream. One thus purifies all the stains of body and speech and all one’s virtuous qualities greatly increase.

END
Of the 22 types of mind generation we are on the seventh, that associated with tolerance, or patience. Someone on the third ground has a mind generation associated with patience that is said to be like a great ocean because it is a mind generation that is not disturbed although all harms and sufferings befall one. In sutra presents the mind generation associated with patience saying: “Harmful mind and so forth.” This mind generation is said to be like an ocean because just as an ocean is huge and deep and cannot be harmed or disturbed by anything, even a huge ship; likewise, someone who has the mind generation associated with patience remains undisturbed even when criticized, insulted, hit, and so forth. In the Commentary Clarifying the Meaning (page 5) it says “7) undisturbed by the descending of any undesirable.”

We should engage in the practice of patience to develop this capacity. When one attains the third ground one greatly emphasizes the practice of patience. In relation to this type of mind generation it is said that a bodhisattva on the third ground remains unharmed even if he cuts his own flesh and gives it away. Instead, his mind remains undisturbed and he experiences joy in doing so.

In brief, we should try to develop the three kinds of patience: the patience of not retaliating to harm, the patience of accepting difficulties in practicing Dharma, and the patience of voluntarily bearing suffering. To intensify this practice one can meditate on the benefits of practicing patience, such as that of obtaining a beautiful and attractive body in the future. In this context, there is a story that recounts that when Buddha was alive there was a monk called Tsangden who was extremely ugly yet had a very pleasing voice. Whenever he chanted prayers aloud he delighted even those who passed by his house; however, no one found any pleasure in seeing his ugly appearance. One day someone asked Buddha how someone could this monk be so ugly yet have such a beautiful voice. Buddha replied saying that the monk’s pleasant voice was the result of offering a bell to a stupa of Buddha Kashyapa, and that his ugly body was the result of a complete lack of patience in that same lifetime. So we should try as much as possible to practice patience in our everyday life. Patience is admired in the Madhyamakavatara saying that Buddha recommended that three practices be emphasized by lay people, those of generosity, morality, and patience, while the practice of effort, concentration, and wisdom are to be emphasized by ordained people. However, this does not mean that the ordained do not have to practice generosity, morality, and patience!

8) The mind generation associated with effort is like a vajra because such a bodhisattva has firm trust in the path and therefore never moves from the Mahayana vehicle. In regard to this mind generation it says in sutra: “Those lazy ones” meaning that bodhisattvas who want to lead the lazy do such and such a practice. In the Commentary Clarifying the Meaning it says “8) unchanging through firm conviction.” This effort, or joyous effort, is a mental factor that takes pleasure in virtuous activity. There are three kinds of laziness: (1) that of underestimating oneself, (2) that of lethargy/sloth, and (3) that of clinging to evil actions. However, there are many other types of laziness, these are just the most common. In Madhayamakavatara it says that all excellent qualities follow effort and that wherever there is effort all virtuous qualities blaze forth.

On the fourth ground there is the surpassing perfection of effort.

9) The mind generation associated with meditative concentration is like a king of mountains because such a bodhisattva’s concentration is so firm that his mind does not move away from the observed object due to distraction. Meditative concentration means to be able to focus one’s mind on the meditation object. In the Commentary Clarifying the Meaning it says “9) unmoved by the distraction of objects” to show the relationship between the meaning and the simile. Here this mind generation is likened to ‘the king of mountains’ because, while even a normal mountain is characterized by firmness and stability, the king of mountains, Mount Meru, is completely
unmoved by wind and so forth. Saying that such a mind generation is unmoved by the distraction of objects means that one’s concentration is not moved by the conception of true existence.

There are various types of concentrations, including mundane concentration, supermundane concentration, and the concentration for enacting the welfare of sentient beings. This third is so-called because when one’s mind is clear and focused one achieves success, while on the other hand if one’s mind is not clear and focused one will not be successful in achieving others’ purpose. Concentration is, in short, stability on the object of meditation.

The mind generation associated with meditative concentration arises on the fifth ground. In the Madhyamakavatara it says that a bodhisattva on the fourth ground has a wisdom skilled in knowing the differentiation of the 37 harmonies of enlightenment. On the fifth ground he has a wisdom skilled in knowing the particularities of the four noble truths, i.e. their sixteen attributes. Then on the sixth ground he has a wisdom skilled in knowing the twelve links in terms of both entering and leaving cyclic existence. Before attaining these three wisdoms one needs to develop a concentration that can serve as their basis.

In relation to the mind associated with meditative concentration it says in sutra: “Because of the mind being distracted” and so forth.

10) The mind generation that is associated with wisdom is like medicine because it thoroughly pacifies the illnesses of the obscurations to liberation and the obscurations omniscience. In sutra in this regard it says, “Perverse wisdom” and so forth. There are two wisdoms, the wisdom realizing the selflessness of persons and the wisdom realizing the selflessness of phenomena, that respectively soothe the illnesses of the obscurations to liberation and the obscurations to knowledge. There are various types of wisdom, such as the wisdom analyzing a conventional truth, the wisdom analyzing an ultimate truth, and the wisdom enacting the welfare of sentient beings. The obscurations to knowledge are of 108 types with regard to both the path of meditation and the path of seeing. These 108 conceptions will be explained in the fifth chapter but roughly we can say that there are:
- nine conceptions apprehending the nine factors for exiting from cyclic existence
- nine conceptions apprehending the nine factors for entering cyclic existence
- nine conceptions apprehending nine apprehenders as imputedly existent
- nine conceptions apprehending nine apprehenders as substantially existent

These 36 are related to each of the three realms, the desire realm, form realm, and formless realm, for a total of 108. Those to be abandoned by the path of seeing and those to be abandoned by the path of meditation have the same name but those to be abandoned by the path of seeing are intellectually formed while those to be abandoned by the path of meditation are innate. When talking about deluded obscurations to be abandoned by the path of seeing and deluded obscurations to be abandoned by path of meditation the number is different: there are 112 to be abandoned by the path of seeing and only 16 to be abandoned by the path of meditation. The 112 deluded obscurations to abandoned by the path of seeing are:
- the ten delusions, five views and five non-views, abandoned by a path of seeing observing the true origins in relation to the desire realm
- the ten delusions abandoned by a path of seeing observing true sufferings in relation to the desire realm
- the ten delusions abandoned by a path of seeing observing true paths in relation to the desire realm
- the ten delusions abandoned by a path of seeing observing true cessations in relation to the desire realm
- nine delusions (excluding anger) abandoned by a path of seeing observing true sufferings in relation to the form realm
- the nine delusions (excluding anger) abandoned by a path of seeing observing true origins in relation to the form realm
- the nine delusions (excluding anger) abandoned by a path of seeing observing true cessations in relation to the form realm
- the nine delusions (excluding anger) abandoned by a path of seeing observing true paths in relation to the form realm
- the nine delusions (excluding anger) abandoned by a path of seeing observing true sufferings in relation to the formless realm
- the nine delusions (excluding anger) abandoned by a path of seeing observing true origins in relation to the formless realm
- the nine delusions (excluding anger) abandoned by a path of seeing observing true cessations in relation to the formless realm
- the nine delusions (excluding anger) abandoned by a path of seeing observing true paths in relation to the formless realm

In this way, 40 + 36 + 36 = 108.

There are only 16 deluded obscurations to be abandoned by the path of meditation: six in relation to the desire realm, five in relation to the form realm, and five in relation to the formless realm. These 16 are multiplied by nine for a total of 144.

This is mentioned here in relation to pacifying the illnesses of the obscurations.

11) The mind generation associated with skillful means is like a spiritual guide because it never gives up the welfare of sentient beings through the method for not rejecting sentient beings which is the four immeasurable thoughts. In sutra in this regard it says: “Even a single generation of a virtuous mind is a skillful means.” By way of the method of the four immeasurables such a bodhisattva never gives up sentient beings. To the contrary when we work for sentient beings there are many things that affect our attitude, for example, when someone wealthy asks for our help we may be eager to help him while we may be reluctant to help a poor person. Unlike ourselves, for a bodhisattva there is no difference, he is always happy to perform activities for helping sentient beings. A bodhisattva works for sentient beings with immeasurable love, immeasurable compassion, immeasurable joy, and immeasurable equanimity.

What is the difference between immeasurable compassion and great compassion? To generate immeasurable compassion one needs to already have developed an actual concentration but this is not necessary in order to generate great compassion. This is the interpretation according to Svatantrika-Madhyamika. Someone who has attained an actual concentration is free from the manifest delusions of the desire realm so he would no longer prefer some sentient beings over others; he is free of attachment for some sentient beings and anger for others.

In the lam-rim teachings it is said that in order to develop immeasurable love one needs to develop the four immeasurable thoughts associated with immeasurable love: immeasurable aspiration, immeasurable wish/prayer, immeasurable extraordinary thought, and immeasurable request. These four are developed one after the other, for example: the immeasurable aspiration is the thought “how wonderful it would be if all sentient beings had happiness”; the immeasurable wish is the thought “may they have happiness”; the immeasurable extraordinary thought is “may I be the cause of their having happiness”; and the immeasurable request is “please guru-deity bless me to be able to do this.” These four thoughts can likewise be applied to the other immeasurables. Immeasurable compassion includes the thoughts: “how wonderful if all sentient beings were free from suffering,” “may they be free from suffering,” “I will set them free,” and “please guru-deity bless me to be able to do so.” Immeasurable joy includes the thoughts: “how wonderful it would be if all sentient beings were never parted from happiness,” “may they never be parted from happiness,” “I will cause them to never be parted,” and “please guru-deity bless me to be able to do this.” Immeasurable equanimity includes the thoughts: “how wonderful if all sentient beings were to abide in equanimity,” “may they abide in equanimity,” “I will cause them to abide in equanimity,” and “please guru-deity bless me to do this.”
This order of first immeasurable love, second immeasurable compassion, third immeasurable joy, and fourth immeasurable equanimity is how they generally appear in the texts but when one meditates in accordance with lam-rim one begins with immeasurable equanimity, then immeasurable love, followed by immeasurable compassion and then immeasurable joy.

In the Commentary Clarifying the Meaning it says “11) not forsaking the benefit of sentient beings on any occasion,” which means that whether sentient beings are happy or experiencing difficulties a bodhisattva always takes care of them.

There are six internal skillful means and six external skillful means explained in the text Bodhisattva Grounds.

In this context, Lama Tsongkhapa’s Golden Rosary has an even more elaborate explanation than does Gyeltsab Je. In regard to the mind generation associated with skillful means Lama Tsongkhapa says: “Likewise when one makes small generosity, observes a small morality, practices a small patience, exerts a small effort, cultivates a small concentration, or meditates with small wisdom, one is skillful in all these methods and should carry on as before,” i.e., one should engage in these whether one is in a good situation, wealth and health, or in a bad situation of misery. Lama Tsongkhapa says one should dedicate whatever small merit one creates by practicing the six perfections so that it becomes like drops of water falling into the ocean, in that by doing so the merit is never exhausted. He also says that one should practice skill in means even if it means bearing the sufferings of the sentient beings born in the lower realms in order to help them. There are many ways of helping sentient beings and one should always dedicate the merit accumulated because in this way it will not be lost. To illustrate this there is a story of two people who met while traveling from Tsang to central Tibet. One had a large sack of good quality barley flour while the other had a small amount of poor quality pea flour. The person with the pea flour suggested that they mix the two together. The other accepted the proposal and so they mixed the two types of flour in a bag. After many days of traveling the one with the large bag of barley flour said to the other that his bag of pea flour must be finished by now. However the owner of the pea flour told him to have a look in the bag and sure enough the darker pea flour could still be seen mixed in with the lighter colored barley flour. Thus the owner of the barley flour could not argue that the pea flour had been finished. This analogy is used to show that if we mix our small merit with the dedication to enlightenment it will become inexhaustible.

Tuesday morning class, March 3, 1998

12) The mind generation associated with prayer and like a wish-granting jewel corresponds with the eighth ground. Gyeltsab says that the mind generation associated with prayer is like a wish-granting jewel because it brings about the wished for result by way of the method of the five clairvoyances which have gained control over the result. In Commentary Clarifying the Meaning (page 5) it says “12) accomplishing the results of wishes accordingly.” This mind generation has the characteristic that when a bodhisattva reaches the eighth ground he comes to have the fruition/maturity of prayers such as the twelve hundred thousand prayers made by Samantabhadra. In fact, on the eighth ground the results of five principal prayers are achieved. A bodhisattva on the eighth ground has obtained the five clairvoyances and is able to achieve the results of all his prayers and wishes, just as a wish-granting jewel satisfies all wishes, such as those for food, drink, clothes, and so on. In Lama Tsongkhapa’s Golden Rosary it says: “Wherever [such a bodhisattva] finds himself he will always have the results of prayers exactly as he has made them: to be able to accomplish a buddha’s body of great enlightenment in the future, to be able to pass through the youthful grounds, the grounds of an ordinary bodhisattva, to never be parted from the buddhas and bodhisattvas, to be able to hear the teachings of the buddhas of the ten directions, to possess the lineage/potentiality to become the Triple Gem, and to offer whatever roots of virtue he creates in veneration to the buddhas together with the prayer “May all these roots of virtue become a correct cause for sentient beings to attain enlightenment.” These are the different possibilities of making prayers at the eighth ground.”
In addition to these prayers and the maturation of their result a bodhisattva is also able to perform many activities for the welfare of sentient beings due to possessing the five clairvoyances. Here it only mentions five clairvoyances, while in fact there are six; this is because such a bodhisattva does not yet have the clairvoyance knowing the exhaustion of contaminations. He possesses:
- clairvoyance of magical emanation
- clairvoyance of knowing others’ minds
- clairvoyance of the divine ear
- clairvoyance of remembering places where one was born in the past
- clairvoyance of the divine eye
These five clairvoyances will be explained in detail in the context of the second topic of omniscient mind, precepts.

Sutra says: “Actualizing a buddha’s body of enlightenment.”

The mind generation associated with power is like the sun because it thoroughly ripens the continua of sentient beings by the four means of gathering disciples. In sutra it says, “Bodhisattvas, food, drink, clothes, and so forth are completed by the mind of sentient beings.” In Commentary Clarifying the Meaning it says: “13) completely ripening those to be subdued.” Gyeltsab says that a bodhisattva at this stage ripens the continua of sentient beings by the four means of gathering disciples.

In relation to the four means of gathering disciples the first is giving necessities to sentient beings. In fact, there are many things that can be given to disciples in order to subdue them, including food, drink, clothes, jewels, house, garden, and so forth. Then one engages in speaking to them pleasantly, gives teachings according to their needs, and practices in accordance with what one teaches. In brief, one tries to gradually lead disciples in the practice of the six perfections. There are two principal types of generosity in this context, that of giving Dharma teachings and that of giving material objects.

In short, these are the qualities of the mind generation of a bodhisattva on the ninth ground. Gyeltsab says that although these are the practices and qualities of a bodhisattva on the ninth ground we should try to imitate such bodhisattvas by engaging in the four means of gathering disciples.

The mind generation associated with exalted wisdom is like the pleasant song of Dharma because such a bodhisattva gives teachings, which cause the arisal of aspiration in sentient beings, by means of the four correct cognitions which are the method for attaining liberation. In sutra it says: “Great bodhisattvas, train in the twenty emptinesses.” In the context of the mind generation that is like the pleasant song of Dharma, “pleasant song of Dharma” mainly refers to the teachings on the twenty emptinesses. Lama Tsongkhapa in his Golden Rosary quotes a sutra that says: “Great bodhisattvas, those who wish to train in the twenty emptinesses and want to know all the gross and subtle atoms of the four elements in the billion world systems...” In brief, a great bodhisattva should know and give teachings on the conventional and ultimate truths in accordance with the specific levels of sentient beings. The twenty emptinesses are:
1. inner emptiness
2. outer emptiness
3. emptiness of inner and outer
4. emptiness of emptiness
5. great emptiness
6. ultimate emptiness
7. emptiness of compounded phenomena
8. emptiness of uncompounded phenomena
9. emptiness of gone to the limit
10. emptiness without beginning and end
11. undiscardable emptiness
A bodhisattva at this stage knows these twenty emptinesses. However, we too should try to meditate on these after having studied them and understood them. This can be done by way of either stabilizing meditation or analytical meditation. When doing stabilizing meditation one focuses on the non-affirmative phenomena that is the mere object of negation, true existence. When doing analytical meditation one thinks about each of the twenty emptinesses and analyzes how phenomena exist in reality. When it says in sutra that those who want to know all the particles of the four elements of the billion world systems, it means that such great bodhisattvas, apart from meditating on the twenty emptinesses, should also know the conventional truth which is all the gross and subtle particles of the elements belonging to the billion world systems. This subject is relevant to our times because it is now known that atoms have many parts. This knowledge has enabled scientists to make such things as rockets and so on.

15) The mind generation associated with clairvoyance is like a great king because it is able to perform others’ purpose without difficulty and without losing the realizations that have already been attained. In sutra it says: “Great bodhisattvas, even one with a single moment of the generation of the mind of enlightenment can pass through all the worlds of the ten directions.” Like a king who has the power to reign over his kingdom and with this power can perform many activities, the realizations that such a bodhisattva has already attained do not get lost or destroyed on reaching this ground. Lama Tsongkhapa in his Golden Rosary comments on the mind generation associated with clairvoyance that is like a great king saying that it is possessed by a bodhisattva on the tenth ground who can fulfill the welfare of sentient beings without difficulty. With a single generation of thought he is able to pass through all the worlds of the ten directions, is able with a hundredth part of a hair to stop the downward flow of all the oceans of a billion worlds without harming the creatures who live in it, is able to cool the heat of the fire of the eon of burning with a single breath, is able to stop the force of the wind of the eon of destruction with a single finger, is able to fill the space of a billion world systems with his crossed legs, is able to bind all the mountains existing in a billion world systems with a single hair, then lift them up, and throw them to the immeasurable distance of limitless world systems, is able to see all the tathagatas existing in the ten directions with the clairvoyance of the divine eye, is able to hear their teachings with the clairvoyance of the divine ear, is able to know all the thoughts of sentient beings, is able to remember all the places where sentient beings were born in the past, and has the wish to actualize the clairvoyance knowing the exhaustion of contaminations yet does not wish to actualize the perfect end. These are the inconceivable qualities of a bodhisattva on the tenth ground.

16) The mind generation associated with merit and exalted wisdom is like a treasury because the accumulation of merit and wisdom of a bodhisattva on the tenth ground is so great that it is like a treasury. This mind generation is extremely close to enlightenment. In sutra it says: “Great bodhisattvas, the tathagatas of the ten directions, hearers, bodhisattva sangha and so forth.” In Commentary Clarifying the Meaning it says: “16) like a treasury of many collections of merit and exalted wisdom.”

A bodhisattva on the tenth ground continues to strive for enlightenment. On the tenth ground he then reaches the special, or distinguished, path which is so-called because such a bodhisattva on the tenth ground is just about to complete the accumulation of merit and wisdom
of three great countless eons. This is because while on the path of accumulation and the path of preparation he completes the accumulation of merit and wisdom of one countless eon; on the seven impure grounds he completes the accumulation of merit and wisdom of a second countless eon; and on the three pure grounds he completes the accumulation of merit and wisdom of a third countless eon. Lama Tsongkhapa in his *Golden Rosary* says: “The mind generation associated with merit and wisdom is like a treasury, a place where all merits and wisdom are stored. With this mind generation one is able to venerate all the tathagatas of the ten directions with a single object, such as a flower, in order to accumulate more merit. A bodhisattva on this ground is able to lead the sentient beings of the ten directions to the five uncontaminated aggregates, to the four results, and to the nirvana without remainder of solitary realizers.” The five uncontaminated aggregates mentioned here are the aggregate of morality, the aggregate of concentration, the aggregate of wisdom, the aggregate of liberation, and the aggregate seeing the exalted wisdom which is liberation. The four results are those of stream enterers, once returners, non-returners, and foe destroyers/arhats. The nirvana without remainder of solitary realizers means that sentient beings are led to the enlightenment of solitary realizers. The way a bodhisattva on this ground completes the accumulation of merit is to make offerings of flowers and so forth to the buddhas, bodhisattva sangha, hearer sangha, etc. of the ten directions. When he leads sentient beings to the uncontaminated aggregates and so forth he completes the accumulation of wisdom.

17) The mind generation associated with the thirty-seven dharmas in the class concordant with enlightenment is like a highway because it is the path which all the aryas of the three times have traveled and is the path that all future tathagatas will travel. In sutra it says: “Great bodhisattvas, those who want to attain the excellent qualities of all the buddhas of the three times.” In *Commentary Clarifying the Meaning* it says: “17) that which all aryas traveled and will travel.” The thirty-seven dharmas in the class concordant with enlightenment are so-called because they are indispensable for the aryas of the three classes. For example in order to attain a hearer’s enlightenment one must achieve these thirty-seven, and the same also applies to those who wish to attain a solitary realizer’s enlightenment or a bodhisattva’s enlightenment. For this reason it is said to be the path traveled by all the aryas. When one goes through this bodhisattva vehicle to reach enlightenment one needs to be accompanied by the bodhisattva sangha. We have already mentioned the thirty-seven harmonies with enlightenment and they will come again in the future. However, the first of the thirty-seven is the four close placements of mindfulness. In this context, mindfulness is placed on the body, feelings, mind, and phenomena. One does an analytical meditation on these looking at their two characteristics; for example, in terms of the body one analyzes the specific characteristics and general characteristics of the body. The practice of the four close placements of mindfulness is emphasized in the Sthaviravada tradition.

Tuesday afternoon class, March 3, 1998

One places mindfulness on one’s own body and does an analytical meditation beginning with the specific characteristics of the body. The body is a composition of bones, flesh, etc.; one checks whether it is light or heavy, beautiful or ugly, an element or a secondary element, pure or impure, and so forth. In this way, one focuses the mind on the body and does an analytical meditation on its characteristics. Meditating on the general characteristics of the body means meditating on the fact that the body is impermanent because it changes momentarily, that because it is a product it is impermanent, that it is pervaded by misery because it is under the control of karma and delusions, and that it is empty and selfless because it is a dependent arising. So what is the meaning of meditating on the body? The body is taken as an object of meditation and then it is analyzed in terms of its characteristics, the specific and the general.

This same type of analytical meditation can be done on feelings. Feelings have certain characteristics. The definition of feelings is that which is thoroughly experienced. One analyzes
feelings as to whether they are pleasant, unpleasant, or neutral. Then one meditates on the general characteristics of feelings: they are impermanent, misery, empty, and selfless.

Then one meditates on the specific characteristics of the mind. The mind at times conjoined with attachment, at times with hatred, and at times with ignorance. At other times it is without attachment, without hatred, and without ignorance. The general characteristics of the mind are that it is impermanent because it changes momentarily, misery because it is a contaminated phenomena (if the mind were uncontaminated it would not be miserable), empty, and selfless.

The fourth of the close placements of mindfulness is phenomena. Here phenomena refers to nirvana, the highest of phenomena. Meditating on nirvana as a phenomena means to investigate whether one can attain such a nirvana and then investigate how it can be achieved.

When one meditates on these four close placements of mindfulness one is said to meditate on the four noble truths. This is because when one meditates on mindfulness of the body one is looking at true sufferings, when one meditates on mindfulness of feelings one is looking at true origins, when one meditates on mindfulness of the mind one is looking at true paths, and when one meditates on phenomena one is looking at true cessations. This is so because when one places mindfulness on feelings, one discovers that as a result of feelings, pleasant, unpleasant, and neutral, the delusions of attachment, hatred, and ignorance respectively arise. Due to the arisal of the three delusions one engages in actions which lead to suffering. This is relevant to our lives because we can see that in dependence on pleasant feelings, such as those that arise between friends, couples, etc., there comes attachment, while when unpleasant feelings arise there comes hatred and so forth. Feelings are, in fact, the root of disharmony. One places mindfulness on feelings so as to understand that it is the cause of negative consequences and to come to be able to avoid responding to pleasant feelings with attachment and unpleasant feelings with anger. Also by meditating on feelings one will come to see that by avoiding attachment and hatred, which are the result of pleasant and unpleasant feelings, one will move away from them and in this way one will come to understand that true cessations do exist. These true cessations are achieved in dependence on the mind, the third object of the close placements of mindfulness.

18) The mind generation associated with compassion and superior insight is like a mount because it easily goes to enlightenment without falling into either of the two extremes of cyclic existence or solitary peace. In sutra it says: “Great bodhisattvas, first go to enlightenment before all the hearers and solitary realizers.” It says “first go to enlightenment” because here it is talking about a mind generation that is on the special/distinguished path of the tenth ground, and because such a bodhisattva will definitely achieve enlightenment before one who follows the hearer or solitary realizer paths. The mount has to be perfect, so Lama Tsongkhapa says: “Such a mind generation is like a noble mount. A bodhisattva with such a mind easily goes to non-abiding nirvana without falling into either of the two extremes of cyclic existence or solitary peace. He goes before all hearers and solitary realizers and becomes the innermost retinue of all the buddhas and so forth.” According to Buton Rinpoche the mount refers to “the wise horse” mentioned in the ceremony of the eight Mahayana precepts. Nowadays such a mount could refer to an airplane, ship, motorcycle, etc., any vehicle that travels quickly. Such a mind generation moves quickly because it is associated with compassion and superior insight; compassion functions to prevent one from abiding in the extreme of solitary peace and superior insight prevents one from abiding in the extreme of cyclic existence.

19) The mind generation associated with the holder/retainer and courage is like a spring because a bodhisattva with such a mind generation upholds the Dharma that has already been heard and that which will be heard in the future. In sutra it says: “All the speech of the buddhas of the ten directions that has been spoken, is being spoken, and will be spoken.” “Holder,” or retainer, means that one upholds all the words and meanings of the teachings. “Courage” means being courageous in giving the teachings that one has learned to others. Lama Tsongkhapa in Golden Rosary says: “This mind generation is like a spring because one upholds the Dharma that has been
heard, as well as that which will be heard, and then teaches it to others. One is also able to uphold all the various scriptures, such as the twelve categories of scripture, verses, parables, legends, etc. The speech of Buddha that has been spoken, is being spoken, or will be spoken is retained in such a bodhisattva’s mind. He also listens to teachings that are not heard by the hearers and solitary realizers and retains them in his mind. He then explains them to others.”

This mind generation like a spring belongs to the special path of the tenth ground. There are a total of five mind generation pertaining to the special path of the tenth ground. The last three mind generations of the twenty-two belong to the buddha ground.

20) The mind generation associated with a festival of Dharma is like a pleasant sound because it resonates a pleasant sound that leads those to be subdued seeking liberation to that liberation. In sutra it says: “With his body light he illuminates the dark places of the worlds of the ten directions, and the sentient beings who are born in those places hear the words of the Triple Gem.” The dark places of the worlds of the ten directions are those places where there is no Dharma, these are illuminated by the light from the body of such bodhisattvas who also resonate sounds that causes sentient beings to hear the words of the Triple Gem. The mind generation associated with a festival of Dharma proclaims the pleasant sound of the four totals/seals of Dharma: (1) all compounded phenomena are impermanent, (2) all contaminated phenomena are suffering/misery, (3) all phenomena are empty and selfless, and (4) nirvana is peace.

In Commentary Clarifying the Meaning in regard to the above three mind generations it says “18) by not falling into either samsara or nirvana, going easily, 19) by grasping heard and unheard dharmas, inexhaustible, 20) pleasantly proclaiming to those to be subdued who desire liberation.”

The sound of the four totals of Dharma—all compounded phenomena are impermanent, all contaminated phenomena are suffering/misery, all phenomena are empty and selfless, nirvana is peace—is produced by the great drum of the gods. These teachings, given by Buddha through the power of the blessing of the truth, are also produced in other circumstances, such as by some trees that when blown by the wind produce the pleasant sound of the four totals of Dharma. We need to understand the meaning of the four totals, that all compounded phenomena change momentarily and so on, not just intellectually but in terms of ourselves by, for example, thinking that our own physical and mental aggregates are compounded phenomena which are impermanent.

21) The mind generation associated with the one path traveled is like a river because this mind generation has already attained the ability to subdue all beings without discrimination, therefore the actions of such a bodhisattva for the welfare of others are not biased. In sutra it says: “All the beings in the infinite worlds of the ten directions who are blind, deaf, crazy, naked, thirsty, hungry, and so forth.” Sentient beings who have fallen into the lower realms are helped to achieve a human body. They are also led to attain the five uncontaminated aggregates.” Lama Tsongkhapa in his Golden Rosary says: “Those who want to place all the beings of the infinite worlds of each of the ten directions, who are blind, deaf, crazy, naked, thirsty, hungry, and have fallen into the lower realms, in the state of the five uncontaminated aggregates.” In Commentary Clarifying the Meaning it says “not biased in performing the benefit of others.” Here “not biased” means that such a bodhisattva does not differentiate between sentient beings but acts impartially for their benefit.

22) The mind generation associated with the possession of the dhamakaya is like a cloud because such a bodhisattva abides in the Joyous Land and from there is suitable to perform the twelve deeds at any time, such as that of being conceived in a mother’s womb. In sutra it says: “Shariputra, furthermore, a great bodhisattva should demonstrate the deeds of the tathagatas.” This indicates the twelve deeds of a buddha. This mind generation is so-called because when one becomes such a bodhisattva one can perform the twelve deeds in order to ripen the harvest that is
the continua of sentient beings. According to the text *Uttaratantra* by Maitreya the twelve deeds are:

1. to be born in a high class (meaning as a son of the king of the gods of the Joyous Realm)
2. to descend from the Joyous Land
3. to be conceived in a mother’s womb
4. to be born
5. to be skilled as an artisan
6. to enjoy the company of women
7. to develop renunciation
8. to practice asceticism
9. to sit under the bodhi tree
10. to destroy the four maras
11. to turn the wheel of Dharma
12. to demonstrate parinirvana

These are the twelve deeds of the supreme emanation body of a buddha. According to the uncommon Mahayana tradition all these twelve deeds are the deeds of a buddha, while according to the tradition common to both vehicles, the Hinayana and Mahayana, only the last three are the deeds of a buddha while the first nine are the deeds of a bodhisattva.

This ends the outlines of the extensive explanation of the way the 22 similes indicate the 22 meanings. Up to now we have covered the 22 types of mind generation together with the 22 similes, 22 companions, and 22 similarities.

According to the *Teaching of Akshayamati Sutra* (*Akshayamatinirdeshasutra*) there are 80 more subjects discussed in relation to mind generation. This is also mentioned in a text by Jamyang Shepa. These 80 are discussed in relation to the 37 dharmas and so forth, but the way in which they are combined with the mind generation is different.

Wednesday morning class, March 4, 1998

**2B2C-1A2A-2B3A-2 Summarized meaning**

*Commentary Clarifying the Meaning* page 5

Thus, through namely, earth, gold, moon fire and so forth, the twenty-two mind generations are explained.

Gyeltsab says that the twenty-two mind generations are explained by the twenty-two similes, such as earth, gold, crescent moon, and so forth, and by the twenty-two companions. In regard to the companions there are eighty explained in the *Teaching of Akshayamati Sutra*; these are called “the eighty inexhaustible companions.” The text that explains these is by Kunkyen Jamyang Shepa who quotes this sutra.

The eighty inexhaustible companions are: (1) aspiration, (2) thought, (3) training, (4) extraordinary thought, (5-10) the six perfections, (11-14) the four immeasurables, (15-19) the five clairvoyances, (20-23) the four means of gathering disciples, (24-27) the four correct individual knowledges, (28-31) the four reliances (not relying upon the teacher but relying upon the Dharma that is taught, not relying upon the words but relying upon the meaning, not relying upon the interpretative meaning but relying upon the definitive meaning, and not relying upon a mistaken sensory consciousness but relying upon unmistaken exalted wisdom), (32-33) the accumulations of merit and wisdom, (34-70) the thirty-seven harmonies to enlightenment, (71-72) calm abiding and superior insight, (73-74) retention and courage, (75-78) the four Dharma totals, (79) the one path traveled, and (80) skillful means.
Regarding those, (1,2,3) the first three are included on the small, middling, and great only, on the beginner’s (the path of accumulation), (4) the one after those is included on the path which is an entry onto the first ground (the path of preparation), (5-14) the ten after that are included on the ten grounds, the Extremely Joyous and so forth, and possess the spheres of activity of the paths of seeing and meditation, (15-19) the five after those are included on the distinguished path, (20-22) the three mind generations after those are included on buddha ground in terms of preparation, actual, and conclusion.

Here the twenty-two mind generations are looked at in terms of the paths in which they are included. Gyeltsab says that the first three mind generations are included respectively in the small, middling, and great paths of accumulation. The fourth mind generation is included on the path of preparation, literally the path through which one enters the first ground. The fifth to the fourteenth mind generations are included in the ten grounds respectively, beginning with the Extremely Joyous. The fifteenth to the nineteenth mind generations are included on the distinguished/special path, and are included on the three pure grounds. The twentieth, twenty-first, and twenty-second mind generations are included on the buddha ground, in respectively the preparation, the actual, and the conclusion.

Thus, the detailed divisions of mind generation are included from the beginner’s ground through the buddha ground.

Gyeltsab says: the thorough divisions of mind generation are included in the paths from the beginner’s path up through the buddha ground. This is explained above as it is.

Mind generation is divided somewhat differently in the text Ocean Playground (Rol-tso) by Jedzün Chögyi Gyeltsen. However, when mind generation is divided by way of similes, companions, and similarities there are twenty-two types. When it is divided by way of boundaries there are four: (1) the mind generation utilizing belief/appreciation, (2) the mind generation of extraordinary thought, (3) the fully ripened mind generation, and (4) the mind generation of having abandoned obscurations. The way in which they are related to the paths is that the mind generation utilizing belief is found on the path of accumulation and the path of preparation, the mind generation of extraordinary thought is found on the first to the seventh ground, the fully ripened mind generation is found on the eighth, ninth, and tenth grounds, and the mind generation of having abandoned obscurations is found on the buddha ground. In this way mind generation is divided in terms of its boundaries.

There are also divisions of mind generation based on the way it is generated: (1) the mind generation that is like a king/victor, (2) the mind generation that is like a cow-herder, and (3) the mind generation that is like the captain of a boat. The mind generation that is like a king because just as a king gains control over his kingdom and then takes care of his subjects, likewise a bodhisattva with this kind of mind generations works to become buddha in order to be able to take care of sentient beings. A bodhisattva who has the mind generation that is like a cow-herder works to first set other sentient beings in the state of enlightenment before becoming enlightened himself, like a cow-herder who first puts his cows in the cow-shed before going home himself. The bodhisattva who has the mind generation that is like a captain takes all sentient beings along
with himself to enlightenment, just as a captain travels together with the ship’s passengers to their
destination.

Jedzün Chögyi Gyeltsen also divides mind generation into gross and subtle mind
generations. A gross mind generation is generated upon indication and a subtle mind
generation is generated upon realizing the nature. A gross mind generation that is generated upon indication
means that first one receives instructions from a master who then says, “Now you have generated
the mind generation,” at which point the disciple feels this and imagines having generated it.
According to the Ornament for Sutra
the mind generation that is generated upon indication is
composed of (1) the mind generation by force of a friend, (2) the mind generation by force of the
cause, (3) the mind generation by force of the root, (4) the mind generation by the force of hearing,
and (5) the mind generation by the force of familiarity with virtue. Generating the mind
generation by the force of a friend means that one has a spiritual friend with the mind generation
who encourages one to also generate it. Maitreya says that, although this is considered to be a
mind generation it is not actually one because it is unstable. The mind generation by the force of
the cause is stable because it stems from the buddha lineage which is its cause; upon this cause
one develops compassion and from this the mind generation. The mind generation by the force of
familiarity with virtue is also stable because when someone is familiar with virtue in past lives
this enables him to develop the mind generation. The mind generation by the force of hearing is
also stable because when someone hears many of Buddha’s scriptures describing the qualities of
mind generation he gradually develops the mind generation. There is also a mind generation that
arises from familiarizing oneself with it in this life alone. All these mind generations are gross
mind generations that arise from indication and are conventional mind generations.

Mind generation upon realizing the nature is ultimate mind generation.

Mind generation is also divided by way of its entity into the wishing and practical, or
engaging, mind generations. These were explained before but, in brief, wishing mind generation
is one that is not sustained by practice while practical mind generation is directly sustained by
practice, such as the practice of the six perfections.
(Before when it was mentioned that it is impossible that when a bodhisattva reaches the grounds
that his activities are parted from mind generation, I said that this statement came from Golden
Rosary but actually it comes from in Gyeltsab’s Essential Explanation.)

Jedzün Chögyi Gyeltsen also nominally divides mind generation into conventional mind
generation and ultimate mind generation. Here we will look at ultimate mind generation as we
will often come across it. This nominal division is the sixth way of dividing mind generation.

Ultimate mind generation is looked at in terms of its definition, divisions, boundary, etymology,
and special attributes.

The definition of ultimate mind generation: it is one of the two mind generations, conventional
and ultimate; it does not have dualistic appearance with respect to the nature of complete
enlightenment; and it is an arya Mahayana primary mental cognizer abiding in the class of
realization which is a distinguished/special wisdom. Jedzün Chögyi Gyeltsen says that the reason
that the definition says “it is one of the two” is to negate that the mental consciousness that
directly realizes the selflessness of persons in the continuum of an arya buddha is an ultimate
mind of enlightenment. Jedzün Chögyi Gyeltsen says that the purpose in mentioning “arya
Mahayana” in the definition is to negate that the mental consciousness directly realizing
emptiness in the continuum of a bodhisattva on the path of accumulation who has previously
realized the state of a hearer foe destroyer is an ultimate mind of enlightenment. The purpose in
mentioning “special wisdom” in the definition is to negate that the conventional mind generation
in the continuum of an arya buddha is an ultimate mind generation.

Jedzün Chögyi Gyeltsen says that such an ultimate mind generation has eleven divisions,
these being from the first ground to the buddha ground. Thus there are ten mind generations
which correspond to the ten grounds, while the eleventh is on the buddha ground.
Jedzün Chögyi Gyeltsen says that the boundaries of ultimate mind generation are that it exists from the first ground up. In *Ornament for Sutra* it says: “It begins from the Extremely Joyous on upward.” In *Essential Explanation* is says: “It exists from the moment of attaining the path of seeing and upward, it does not exist on the paths of ordinary bodhisattvas.”

Jedzün Chögyi Gyeltsen says that the etymology of ultimate mind generation is that it is a mind generation that observes an ultimate phenomena. This is an etymology but there is no pervasion.

In Jedzün Chögyi Gyeltsen *Ocean Playground* the presentation of the special attribute [of the ultimate mind of enlightenment] has two sub-divisions: a brief presentation by way of determined words and an extensive explanation by way of presentation. The brief presentation by way of determined words says: the ultimate mind generation (subject) is called ultimate (predicate) because it greatly pleases the totally enlightened beings, because with it one collects the two accumulations of merit and wisdom, and because it gives birth to an exalted wisdom that is not conceptual with respect to phenomena. In *Ornament for Sutra* it says: “The totally enlightened beings are pleased, the accumulation of merit and wisdom are collected, and a non-conceptual exalted wisdom with respect to phenomena is generated; therefore it is called ultimate.”

The mind generation of the first ground is called Extremely Joyous and is said to be superior because such a bodhisattva has found an equanimous state of mind with respect to phenomena, sentient beings, the activities of oneself and others, and the supreme object to be attained. This is so because with respect to phenomena a bodhisattva has found an equanimous state of mind because he has realized all phenomena as not existing truly. He has an equanimous state of mind with respect to sentient beings because he enacts the welfare of sentient beings. He has an equanimous state of mind with respect to the activities of oneself and others because such a bodhisattva wishes to exhaust the sufferings of both self and others. And he has an equanimous state of mind with respect to the supreme object to be attained because he realizes that both self and buddha are empty of self existence, they are realized as having an inseparable entity. In *Ornament for Sutra* it says: “It is greatly superior because of having found an equanimous mind with respect to phenomena, sentient beings, the activities of self and others, and the supreme object.”

The extensive explanation by means of presentation says: the ultimate mind generation (subject) is qualified by six attributes because it has:

1. the attribute of generation,
2. the attribute of being vast,
3. the attribute of taking pleasure,
4. the attribute of being pure thought,
5. the attribute of being expert in the remaining grounds, and
6. the attribute of having definitely emerged from the objects to be abandoned.

In *Ornament for Sutra* it says: “Generation, vastness, pleasure, pure thought, expert in remaining grounds, and definite emergence.” These are all attributes of the ultimate mind generation which are explained in more detail in *Ornament for Sutra*.

Jedzün Chögyi Gyeltsen says with respect to the Mahayana mind generation, both the conventional and ultimate, that: the mind generation (subject) has many attributes (predicate) because it has:

1. the attribute of cause,
2. the attribute of thought,
3. the attribute of belief,
4. the attribute of object of observation/referent,
5. the attribute of the manner of going,
6. the attribute of support,
7. the attribute of disadvantage,
8. the attribute of the discordant class,
9. the attribute of benefit,
(10) the attribute of emerging from the object to be abandoned, and
(11) the attribute of being final/ultimate.

Mind generation has the attribute of cause because the Mahayana mind generation arises from compassion, its root. In *Ornament for Sutra* it says: “The root of that is compassion.” It has the attribute of thought because a bodhisattva has the thought, or intention, to permanently/eternally help sentient beings. In *Ornament for Sutra* it says: “Thinking of permanently helping sentient beings.” It has the attribute of belief because it believes in the Mahayana Dharma. In *Ornament for Sutra* it says: “Belief in Dharma.” It has the attribute of the object of observation because the Mahayana mind generation observes the search for the Mahayana exalted wisdom. In *Ornament for Sutra* it says: “Likewise, it observes the search for exalted wisdom.” It has the attribute of the manner of going [upward] because with the Mahayana mind generation one goes from a high ground to a higher ground by the force of aspiration. In *Ornament for Sutra* it says: “One goes upward by aspiration.” It has the attribute of support because it is supported on extensive bodhisattva vows. In *Ornament for Sutra* it says: “Extensive vows are the support of it.” It has the attribute of disadvantage because with Mahayana mind generation one knows that there is a disadvantage to giving up the Mahayana path. In *Ornament for Sutra* it says: “Giving up the path.” It has the attribute of discordant class because the Mahayana mind generation knows that voluntarily taking the Hinayana motivation is not correct and that it is discordant with the Mahayana mind generation. In *Ornament for Sutra* it says: “Discordant class, voluntarily taking it.” It has the attribute of benefit because there is the benefit of increasing the virtue which is the nature of merit and exalted wisdom. In *Ornament for Sutra* it says: “Its benefit is that it increases virtue which is the nature of merit and wisdom.” It has the attribute of definitely emerging from the object to be abandoned because with this mind one applies oneself to the practice of the six perfections. In *Ornament for Sutra* it says: “Always applying oneself to the six perfections is expressed as definite emergence.”

Wednesday afternoon class, March 4, 1998

(11) Mind generation has the attribute of being final because the bodhisattva with a Mahayana mind generation applies himself to his respective level of practice and eventually reaches the end of the path whereupon the mind generation becomes final. In *Ornament for Sutra* it says: “Each one practices as his/her respective level and generates the mind of enlightenment.”

Jedzün Chögyi Gyeltsen says that there are many other benefits to the Mahayana mind generation:

1. the Mahayana mind generation is the sublime gateway to the Mahayana path,
2. in dependence on it one will continuously create merit,
3. any previously created cause for the lower realms is purified and the creation of future negative actions is stopped,
4. one creates new causes to be born in a happy migration and any virtuous causes created in the past increase,
5. any virtue created in the past is transformed into a cause for peerless complete enlightenment, like alchemy transforms iron [into gold], and
6. anyone who generates such a mind instantly becomes an object of veneration of gods and human beings.

In the *Commentary on the Mind of Enlightenment* it says: “Without mind generation there is no attainment of buddhahood and while remaining in cyclic existence the only method for the welfare of other sentient beings is the mind of enlightenment. This commentary by Nagarjuna is based on the second chapter of the *Guhysamaja Root Tantra*. In *Precious Garland* by Nagarjuna it also says: “If one wishes to attain highest enlightenment for oneself or others the sole root is the mind of enlightenment.”

To summarize:
(1) Whenever someone generates the mind of enlightenment he becomes a Mahayanist; therefore mind generation is the gateway to the Mahayana path.

(2) “To continuously create merit” means that from the moment the mind generation arises one creates merit even when sleeping. To prove this Jedzün Chögyi Gyeltsen quotes the Bodhisattvacharyavatara which says: “From the moment of generating the mind of enlightenment one will have the unchanging determination to liberate the infinite sentient beings. Once this mind is generated one will always naturally create merit, even when one is unconscious. The continuous creation of merit is so great that the merit will be equal to the limits of space.” In short, one who has the mind generation does not stop creating merit even when sleeping or unconscious.

(3) Any previously created cause for the lower realms, negative karma, is purified and one does not create new negative actions to be born in the lower realms. The Sutra on the Liberation of Maitreya says: “When someone develops mind generation, he naturally becomes so magnificent that he overshadows/outshines all the hearers and solitary realizers because of the Mahayana lineage, just like a diamond outshines/surpasses all other jewels.

(4) One creates new causes to be born in a happy migration and any previously created virtue increases.

(5) Any virtue created in the past is transformed into a cause for peerless complete enlightenment, like alchemy transforms iron into gold. This means that when someone develops mind generation it transforms the impure body into the body of a victor, just like alchemy transforms iron into gold. Such a mind generation is priceless therefore one should protect it. All other virtues can be enjoyed but they come to an end, like when one eats any type of fruit. However, the wish-fulfilling tree provides inexhaustible fruit. The Sutra requested by Shridatta says: “If the merit from the mind of enlightenment were to exist as form it would not fit in a billion world systems.”

(6) Anyone who generates such a mind instantly becomes an object of veneration of gods and human beings. In Bodhisattvacharyavatara it says: “Whenever a miserable sentient being bound in the prison of cyclic generates the mind of enlightenment, in the next instant he becomes known as a son of the sugatas and becomes an object of veneration for the whole world, gods and human beings.”

The way in which the mind of enlightenment is generated has three divisions:

(1) The manner of generating the mind generation
(2) The measure of mind generation
(3) The manner of taking it through ritual or precept.

(1) The manner of generating the mind generation
The first way of generating the mind generation is according to the tradition of Atisha while the second way is according to Shantideva. The tradition according to Atisha is the meditation on the sevenfold causes and effect. With respect to the first point of this meditation, that of recognizing all sentient beings as having been one’s mother, it says in Nagarjuna’s Letter to a Friend that our present mother has been our mother countless times in our past lives. In fact, if someone were to gather all the dust of the billion world systems together and make pills the size of a berry from a juniper tree, the number of pills would not equal the number of times a single sentient being has been our mother. This means that we have had many many lives and in each of them we needed a mother in order to be born. The second point is to remember the kindness one has received from these mothers. Nagarjuna’s Letter to a Friend says that the amount of milk we have drunk from our mothers is greater than the quantity of water in the four great oceans. This is because we have taken so many lives while in cyclic existence. Jedzün Chögyi Gyeltsen says that not only has a single sentient being been our mother numberless times in the past but also each sentient being provided us with happiness and protected us from suffering.

Then the third cause is to develop the wish to repay the kindness one has received. In a Letter Sent to a Disciple it says: “Other sentient beings are sinking in the ocean of cyclic existence and if one neglects them simply because of not recognizing, due to changes of rebirth and death,
that they have been one’s mother and thinks only of one’s own liberation it would be a total lack of consideration.” This quotation means that we should not only look out for our own welfare but should exert effort in the methods for dispelling others’ suffering and bringing them every happiness. We have died and been born countless times, it is only because of this that we cannot remember that they have been our mothers.

Then one meditates on love, equanimous love, and its benefits. In meditation we wish that all sentient beings may have happiness. The benefits of love are mentioned in the Sutra of the King of Concentration saying: “If one meditates on equanimous love the benefits are so great that it creates more merit than the merit from making offerings to the buddhas and bodhisattvas even by filling numberless worlds with offering substances.” We should understand from this that we need to meditate on love as much as possible. Buddha himself meditated on love at nightfall and thereby destroyed all the hordes of maras and then at dawn attained enlightenment. Love is important even for protection from external fear.

Then one goes on to develop compassion. Jedzün Chögyi Gyeltsen says that one should take all sentient beings as one’s object of meditation and wish that all of them were free from their sufferings. One should intensely feel this in one’s meditation. Then one develops the extraordinary thought by taking all sentient beings as one’s object of meditation and thinking, “I myself will free them from suffering and set them in happiness.” It is not sufficient to meditate on this one time alone, one needs to repeatedly meditate until one develops this mind. As Shantideva says, “There is nothing that does not become easy through familiarity.” If we habituate our mind with something it becomes possible. For example, if we meditate continuously that other sentient beings bodies are our own, we will eventually be able to even feel their feelings. Only due to familiarity do we feel that our physical body is ours, although it, in fact, comes from our parents.

Having gone through these six causes one comes to the effect, the Mahayana mind generation. To develop this mind one thinks, “At the moment I do not have the capacity to liberate other sentient beings from suffering and give them happiness so I must achieve the state of buddhahood in order to be able to do this.” In reality we do not have the mind generation but what we can do is to make the determination to attain enlightenment in order to later on do all this work for sentient beings. So we should try to develop, at the very least, an artificial mind generation.

The second tradition for developing the mind of enlightenment is that of equalizing and exchanging oneself with others. Jedzün Chögyi Gyeltsen says to do this one needs to give up self-cherishing and develop cherishing others by thinking, “May all my happiness ripen on sentient beings and may all sentient beings sufferings ripen upon me.” In Bodhisattvacharyavatara Shantideva says: “Someone who wants to quickly protect himself and others should exchange himself with others and practice the sublime secret, the practice of equalizing and exchanging self with others.” This text also says: “All the happiness in the world comes from cherishing others, every suffering in the world comes from self-cherishing.” In brief, one should exchange self-cherishing for cherishing others because all bad qualities arise from cherishing oneself and all good qualities arise from cherishing others.

(2) The measure of mind generation
The measure of having developed the mind of enlightenment is that, having trained according to the instructions in the mind of enlightenment, one has prepared one’s mind and as a result one develops a good heart that is a distinguished feeling. The measure of the mind of enlightenment is when, for example, the mind generation becomes like the taste of the core of the sugar cane, whereas the artificial thought to attain enlightenment is compared to the mere taste of the stalk. The Sutra on Activating the Extraordinary Thought says: “One should not get attached only to the pleasant words concerning the mind of enlightenment but rather to its actual meaning.”

(3) The manner of sustaining the mind of enlightenment through ritual or precept.
The way of sustaining the mind of enlightenment through ritual has three divisions: (i) the object from whom one takes the bodhisattva vows, (ii) the person who takes the vows, and (iii) the way of performing the ritual.

(i) The object from whom one takes the bodhisattva vows
It is not enough to abide in the teachings or instructions given by someone who possesses the vows of wishing mind generation; instead, one should take the vows from someone who has the vows of practical mind generation. It is said by past holy gurus that one can perform a ritual through which one merely takes the vows of wishing mind generation and then observes the four positive actions and avoids the four negative actions. However to remain at this level is not enough, one should take the vows of practical mind generation from someone who has the vows of practical mind generation.

(ii) The person who takes the vows
In general even gods and nagas can be a proper basis for developing wishing mind generation. But in the text Lamp for the Path it says that it should be someone who is distressed about cyclic existence, who meditates on death-impermanence, and who has wisdom and compassion.

(iii) The way of performing the ritual
This has three parts: (a) preparation, (b) actual, and (c) conclusion.

(a) Preparation
The preparation is to go for special refuge, adorn the place, arrange statues and offerings (i.e., set up an altar), make the request, then actually take refuge in the Triple Gem and remain in the vows of refuge.

The explanation given today come from other texts and are is mentioned in Gyeltsab’s commentary. We went through these points so that one can understand how to meditate on the mind generation and put it into practice.

Thursday morning class, March 5, 1998

With respect to the ritual of taking the bodhisattva vows we have completed the preparation and will now do the actual body of the ritual.

b) Actual
The actual ceremony involves kneeling in front of the master with folded hands and then repeating either the sentence “All buddhas and bodhisattvas of the ten directions please pay attention to me” or “Master, please pay attention to me.” Then one says: “I, who am called (.............), all the roots of virtue that I have created in this life and in other lives, such as the roots of virtue from practicing the nature of generosity, morality, concentration, both the roots of virtue that I have created, the roots of virtue from making others create them, and the roots of virtue from rejoicing in my own and others creating of them, just as all the past tathagatas, the perfectly complete buddhas, those abiding on the great ground, and all the bodhisattvas who have generated the mind of enlightenment, have done, so do I, who am called (.............), also from this moment until the essence of enlightenment generate the mind of enlightenment toward peerless complete enlightenment. I will liberate those not liberated, give breath to those unable to breathe, and place those who have not gone beyond sorrow in the state of gone beyond sorrow.” This is to be repeated three times in order to receive the bodhisattva vows.

Jedzün Chögyi Gyeltsen says that in the case that there is no acharya present, there is a technique for taking the vows of wishing mind generation as was taught by Atisha. One visualizes Shakyamuni Buddha and all the tathagatas of the ten directions in the space before
oneself and then does as before for the preparation. Then one asks all the buddhas and bodhisattvas to pay attention to oneself instead of asking the master to listen. This is the method for taking the vows of wishing mind generation. One should not however that this person has to already have received the vows of practical mind generation and is therefore a special support for taking the vows of wishing mind generation. In short, the rest of the ritual is the same except that the phrase “Master, please listen to me” is omitted. In other words, one takes special refuge, adorns the place in which one is going to take the vows, arranges images, makes offerings, makes the request, and maintains the refuge vows.

(c) Conclusion
In conclusion the master explains the actual practice in which the disciple is to engage. He should listen to and reflect on the teachings of the baskets of Dharma concerning the mind of enlightenment, avoid all types of misbehavior, create all collections of virtue, encourage others to collect virtue, rejoice in the virtue created by others, admire those who already have collected or are collecting roots of virtue, make prayers three times in the day and three times at night to receive the mind of enlightenment that has not yet been received, to not degenerate that which has been generated, and to increase that which has been generated. One should finish the ceremony by adorning it with this prayer.

If one wishes to take the vows of wishing mind generation more briefly one can simply recite the prayer “I go for refuge until enlightenment to the Buddha, the Dharma, and the Supreme Assembly. By my merit from practicing generosity and the other perfections, may I achieve buddhahood for the benefit of all sentient beings” (“Sang gye chö dang...”).

2B2C-1A2B Explaining the precepts which indicate the means of accomplishing the aims of the promise
   1 Actual
   2 Explaining the origin of generating the wisdom arisen from meditation referring to emptiness through meditating on the subject of the precepts

2B2C-1A2B-1 Actual
   A Making connections
   B Explaining the meaning

2B2C-1A2B-1A Making connections
(Commentary Clarifying the Meaning page 6)

Having set out the ancillary divisions, in order that the bodhisattvas who have generated the initial mind of enlightenment and so forth is such a way, who act to strive just at the time (of hearing), who generate the mind of enlightenment (not attained before) and actualize the qualities entailed by it, (and) for the purpose of completely safeguarding the qualities attained in order to strongly increase them, the instructions as precepts (are presented).

Gyeltsab says that precepts come after the definition, divisions, and referents of mind generation. Persons who listen, such as any of three bodhisattvas on the three levels of accumulation (subject), have a purpose to be given a Mahayana precept by a supreme emanation body (predicate) because it allows them to generate a mind generation that has not been generated before, it helps them to accomplish the calm abiding and superior insight included in the perfect training that is induced by the mind generation, it protects all excellent qualities that have already been attained without degenerating, and it helps to increase more and more the coming grounds. In short, this syllogism means that there is a purpose to the supreme emanation body giving precepts, or oral instructions, to bodhisattvas on the three levels of the path of accumulation; this is in order for them to attain new excellent qualities that have not yet been attained, to generate those not yet generated, and to increase those that have been generated.

What are the excellent qualities that have not yet been attained in the continua of a bodhisattva abiding on the path of accumulation? Such a bodhisattva has not yet attained a union of calm abiding and superior insight observing the object selflessness, the four noble truths, and
emptiness. Although a bodhisattva on the path of accumulation has achieved a union of calm abiding and superior insight, it is not one that observes selflessness, etc.; this is achieved only when the bodhisattva achieves the path of preparation. On the path of accumulation a bodhisattva has the wisdom arisen from hearing and thinking. A bodhisattva on the great level of the path of accumulation realizes the concentration called ‘concentration of the stream of dharmas’ and can therefore receive oral instructions from a supreme emanation body. However there is no pervasion that only such a bodhisattva can receive instructions from a supreme emanation body because even someone who has not entered the path can receive such oral instructions. Since this is so, there is no need to mention that a bodhisattva on the small level of the path of accumulation can receive instructions from a supreme emanation body.

Gyeltsab then explains the characteristics a bodhisattva needs in order to receive the oral instructions/precepts. Such a bodhisattva needs to seek to listen to the oral instructions. Another cause for listening to the oral instructions is to have achieved the ‘concentration of the stream of dharma.’ To achieve this a bodhisattva should have eliminated most of the impediments to actually seeing a buddha and to receiving teachings from him. The are impediments that exist while on the small and middle levels of the path of accumulation, while on the great level of the path of accumulation most of them have been eliminated. He must also have a union of calm abiding and superior insight that is a distinguished ability to directly listen to teachings from a supreme emanation body. He must have accumulated merit over many eons, have pure view and pure morality, have the naturally abiding lineage, have heard many teachings, and have abandoned almost all of the four obstacles to awakening the naturally abiding lineage. These are the causes for achieving the concentration of the stream of dharma.

In regards to the causes for receiving the oral instructions/precepts there are different interpretations according to different masters. For example, some say that the concentration of the stream of dharma can only be achieved on the highest mundane dharma level of the path of preparation while others say that it can be achieved on the great level of the path of accumulation. Why this concentration is said to be a distinguished cause is because when a bodhisattva actualizes this concentration he can receive teachings even from a statue which appears to him as an actual supreme emanation body. Then, when a bodhisattva reaches the first ground, he becomes able to receive teachings from a statue of a buddha which appears to him in the form of a complete enjoyment body and gives only Mahayana teachings.

In his Golden Rosary Lama Tsongkhapa says that the concentration of the stream of dharma is: a concentration that is able to contemplate any object and that is accompanied by a remembering consciousness which is able to retain countless meanings of the words of scriptures taught by the Buddha. Lama Tsongkhapa then gives the etymology of the name ‘concentration of the stream of dharma’ saying that it is called so because it can retain the meaning of the words of the scriptures like a stream without any discontinuity/interruption. The boundary of the concentration of the stream of dharma is from the great level of the path of accumulation upward.

The four obstacles to activating the buddha nature/lineage are:
(1) to lack necessities for the practice of Dharma,
(2) strong familiarity with delusions,
(3) to be connected to negative friends, and
(4) to be controlled by others, such as a king or a domineering partner.
In Ornament for Sutra is also mentions four obstacles to activating the Mahayana lineage:
(1) strong familiarity with the delusions,
(2) being in relation with misleading friends,
(3) lacking the necessities for practicing Dharma and not being able to practice, and
(4) being overcome by another’s power, such as that of a king.
We need to be free of these four obstacles in order to activate the Mahayana lineage. There is a purpose to Gyeltsab mentioning ‘almost free from all obstacles,’ it is because there are always obstacles to activating the Mahayana lineage. These four impede practicing Dharma, meditating, developing compassion and other virtuous qualities.
These are the actual divisions of precepts, the second topic of omniscient mind. The first of these divisions is the precept of the entity of achievement. It is the wisdom realizing the two truths, the conventional and ultimate. The precepts say that a bodhisattva should do all the practices without passing beyond the two truths. In other words, he should stay within the limits of the two truths by understanding that while all phenomena do not exist ultimately they do exist conventionally and are suitable to have the function of being an agent and an action.

The second division of precepts, the truths, refers to the four noble truths which have been mentioned before: true sufferings, true origins, true cessations, and true paths. In relation to the four noble truths the precepts say that a bodhisattva should meditate, for example, on the true sufferings within the limit of the conventional and ultimate truths by understanding that true sufferings do not exist ultimately while they do exist conventionally.

The third division of precepts, the Three Jewels, Buddha and so forth, is the instructions concerning the Three Jewels. These instructions say that a bodhisattva should go for refuge thinking that, although the Three Jewels do not exist truly, they are able to perform the function of protecting from fear and suffering. Even in relation to the Three Jewels a bodhisattva should remain within the limits of the two truths by understanding that while they do not exist ultimately they do exist conventionally.

The fourth division of precepts, non-clinging, is the instruction to put effort into not clinging to the pleasures of this life, that is, to meaningless activities.

The fifth division of precepts, tireless, is to not think, “I am tired today. I will be tired tomorrow,” and so forth but to put effort into the practice.

The sixth division of precepts, that of thoroughly maintaining the path, is the instruction to bodhisattvas to put effort into counteracting the laziness of feeling incapable.

The seventh and eighth divisions of precepts, the five eyes and the six excellent qualities of clairvoyance, are instructions to bodhisattvas to develop these in order to help others.

The ninth and tenth divisions of precepts, the path of seeing and the path of meditation, are instructions concerning how to develop these two paths.

Gyeltsab says that there are ten divisions of precepts beginning from the instructions concerning the entity of achievement up to the instructions concerning the path of meditation.

If these oral instructions/precepts are divided there are two:

(1) oral instructions about the support of achievement and
(2) oral instructions about the supported achievement.

The first, the support of the achievement, is the oral instructions concerning the Three Jewels.

The second, the oral instructions about the supported achievement, is further divided into:

(1) oral instructions about the qualified basis and
(2) oral instructions about the qualities themselves.

The oral instructions on the qualified basis is again divided into:
The instructions about the aspect are the instructions about the entity of the achievement itself, while the instructions about the referent are the instructions about the four noble truths. The oral instructions about the qualities themselves are also further divided into two:

1. Instructions about dispelling the discordant class and
2. Instructions about achieving excellent qualities.

The instructions about dispelling the discordant class are also further divided into:

1. Instructions about dispelling the manifest discordant class
2. Instructions about dispelling the dormant discordant class

The instructions about dispelling the manifest discordant class concern the discordant class that is the three lazinesses of considering oneself as incapable, of lethargy, and of being attached to evil actions.

The instructions about dispelling the imprint/seed are the instructions about the path of seeing and meditation.

The instructions about the achievement of excellent qualities concern attaining the five eyes and the six clairvoyances. The instructions concerning the five eyes are given in order to engage in the achievement by one’s own force, while the six clairvoyances are given in order to achieve the result quickly.

This is just a short presentation of the divisions of precepts, they will be explained in greater detail in the context of the next outline “Commentary.”

Thursday afternoon class, March 5, 1998

In sutra it says: “Instructions about the achievements.” In Commentary Clarifying the Meaning (page 6) it says:

Regarding the achievement within the detailed divisions of the mind of enlightenment, they are explained: “without circumventing (passing beyond) the conventional and ultimate truths, uncommon with the hearers and so forth, one should engage in a manner which does not observe.”

Why is the instruction given? So as to realize the achievements. Also Gyeltsab poses the question: What is to be achieved? The 22 mind generations and the practice the six perfections which are impelled by those mind generations are to be achieved. How does one realize the achievements? One should establish the support, or person, who achieves; the path which is to be practiced; and the result to be achieved with a valid cognizer and then practice as explained. Knowing and practicing this as explained above is a gradual path based on conventional truth. To stay within the limits of the ultimate truth means to know all these as not truly existent. One should place all sentient beings, including those on the hearers’ vehicle, in the uncommon nirvana, the Mahayana nirvana. Thus one should engage in the perfection of wisdom in order to actualize the dharma by observing the four phenomena as non-truly existent. The four phenomena are (1) the object to be achieved, (2) the support, or person, who achieves, (3) the manner in which it is to
be achieved, and (4) the result to be achieved. One should engage them without seeing them as truly existent.

Gyeltsab says that the meaning of not going beyond the limits of the manner of realizing all conventional phenomena as false and an illusion is to be known as above. In sutra it says: “Shariputra, with regard to this when the bodhisattvas mahasattvas engage in the perfection of wisdom they should not see bodhisattvas on the basis of existing ultimately although they do exist.” This sutra passage presents the instruction on the entity of the achievement itself. It tells how not to pass beyond the gradual path based on the two truths. Gyeltsab says that it advises on how to meditate on all the topics representing omniscient mind, such as mind generation and so forth. In sutra it says: “Shariputra, if this world, bhikshu, Shariputra...” and so forth. This sutra passage presents the instructions on the uncommon entity of achievement itself. Gyeltsab says that it means that one should not reflect on one’s own welfare as it is done in the lesser vehicle.

The four phenomena mentioned previously are slightly different here: (1) the support, the person who achieves; (2) for what purpose does one achieve, (3) upon what basis is it to be achieved, and (4) the manner in which one achieves. First is the bodhisattva, the person who engages in the perfection of wisdom. For what purpose does he engage in the perfection of wisdom? To attain enlightenment. Upon what is it achieved? The bodhisattvas achieves it on the basis of the extensive path which is a conventional phenomenon and the profound path which is an ultimate phenomenon. How is this to be achieved? Without passing beyond the two limits, in other words, with the knowledge that although phenomena do not exist truly they do exist conventionally. The meaning of not going beyond the limits of knowing all phenomena to be illusions and false means to know that although conventional phenomena do not exist inherently they do appear to exist inherently and to understand that this appearance of inherent existence is an illusion. In other words, one should realize all phenomena to be like an illusion or like a magic show. A magician takes a substance, for example, a piece of wood, and makes it appear as and elephant or a horse to spectators whose eyes have been tricked. Although this wood appears as and elephant or a horse it does not exist as such. We need to be like the clever spectator who realizes that it is not true. This is the practice characterized by wisdom.

When it says in sutra: “Shariputra, regarding this when bodhisattvas engage in the perfection of wisdom they should not see other bodhisattvas although they do exist” it means that when a bodhisattva analyses the nature of phenomena, including the nature of other bodhisattvas, and investigates whether they exist inherently, he comes to a point where the bodhisattva being analyzed no longer appears. The same thing happens when one thoroughly analyses a table piece by piece until in the end the table no longer appears.

When it says in sutra: “Shariputra, all this world, bhikshu, Shariputra and so on” it is an instruction on the uncommon entity of achievement itself and presents the practice of the method side. This is because it says not to reflect on the lesser vehicle for one’s own purpose and thereby gives the idea that one should not think of oneself but should think of others. This is the conventional mind generation and therefore is the method side.

This section is divided into:

1 Definitions
2 Meaning of the terms
3 Divisions of illustrations
4 Investigating one and different

Then Gyeltsab explains the two truths saying that a bodhisattva should remain within the gradual path based on the two truths. Therefore, in this context one needs to understand the two truths.
The definition of ultimate truth is: that which is to be realized by way of non-dualistic appearance with a direct valid cognizer actually realizing it and which is not to be realized as an aspect of an affirmative phenomena.

Conventional truth

The definition of conventional truth is: that which abides in the class of that which is to be realized by way of dualistic appearance with a valid cognizer actually realizing it.

When we realize the ultimate truth, we realize without dualistic appearance, while when we realize the conventional truth it is by way of dualistic appearance. Since dualistic appearance is mentioned here very often, what does it mean? Dualistic appearance can be explained as being of three types:

1. The subject and object appearing as two,
2. The appearance of true existence, and
3. The mere appearance of conventional phenomena, such as form.

When a bodhisattva realizes emptiness his mind is focused only on emptiness and there is none of the three types of dualistic appearance. When a conventional phenomena is realized there is dualistic appearance because the subject and object appear to be different, the cognizer has the appearance of true existence, and the conventional phenomena appears. Svatantrika-Madhyamikas assert that dualistic appearance is not necessarily mistaken.

The definition of the two truths can be posited differently, for example, ultimate truth is an object found by a valid cognizer analyzing an ultimate phenomenon while conventional truth is an object found by a valid cognizer analyzing a conventional phenomenon.

When it says in the definition of ultimate truth “it is not to be realized as an aspect of an affirmative phenomena” it is because ultimate truth is a synonym of emptiness. When emptiness is realized one realizes just a mere non-affirming negative phenomena, in other words, one realizes the mere negation. Therefore, the definition says that the ultimate truth cannot be realized as an affirming negative phenomena.

Meaning of the terms

The terms are conventional and ultimate truths. The term ultimate truth is posited because anything that exists for an object-possessor/subject that is an aryā’s unmistaken contemplative mind is an ultimate truth. Conventional truth is posited because anything that exists for an object-possessor/subject that is wrong is a conventional truth. While it is a truth with respect to that wrong mind, it is in reality false, therefore it is a conventional truth, literally all-obscuring truth.

The term conventional truth is also used because conventional truths appear to a sensory consciousness that obscures the realization of emptiness yet those phenomena, such as form, do exist and do appear to this consciousness. They are called truths because they do appear to this obscuring consciousness.

Divisions of the illustrations

There are different ways of expressing ultimate truth but in terms of its entity there are no divisions. In terms of its expression there is the enumeration of ultimate truth and the non-enumeration of ultimate truth. The enumeration of ultimate truth is perceived by a knower that is an inferential cognizer while a non-enumeration of ultimate truth is only perceived by an aryā’s contemplative mind that perceives an ultimate truth.

When conventional truth is divided there are two: real conventional truth and false conventional truth. The definition of a real conventional truth is: it is one of the two, real or false conventional truth, and is not realized by ordinary beings to not exist in the way it appears to the mind for which it is an appearing object; for example, form, space, etc. The definition of false conventional truth is: it is one of the two, real or false conventional truth, and it can either be realized by ordinary beings to not exist in the way it appears to the mind for which it is an
appearing object, or it can be harmed by a valid cognizer with respect to its existence; for example, the reflection of a face in a mirror and the self of persons. False conventional truths can be realized by all persons to not exist, for example, one can realize that a reflection of the face in the mirror is not the face itself. On the other hand, the existence of a self of persons can be harmed by a valid cognizer realizing selflessness. The Prasangika-Madhyamikas do not assert a division of conventional truth into real and false because they say that a single basis cannot be both real and false. However, they do say that conventional truth can be divided into two with respect to the consciousness of an ordinary person because even for ordinary persons there is that which is true, or real, and that which is false, for example, a face and its reflection in a mirror.

Oral instruction/precepts was defined before but to repeat it the definition is: a Mahayana speech that unmistakenly shows a method for achieving the objects sought by a Mahayana mind generation. There are two objects sought by the Mahayana mind generation: perfectly complete enlightenment and others’ purpose.

Friday morning class, March 6, 1998

QUESTIONS AND ANSWERS
Question: Please go through the important points of the teachings covered in the past week, then give some more information on the difference between the wishing and practical mind generations in terms of the measure to which the practice is or is not directly sustained by mind generation, an explanation of the preparatory stages required before developing the mind of enlightenment, specifically the need to achieve a concentration, and go over again the five similarities between the mind generation and the mental factor desire.

Reply: Last week on Friday we stopped at the section on the scriptural perfection of wisdom. There are three perfections of wisdom: the scriptural, path, and resultant perfection of wisdoms. The resultant perfection of wisdom is an exalted knower that is fully developed wisdom that knows all phenomena directly. Emptiness is called a resultant perfection of wisdom because it is an object of the mind that is a resultant perfection of wisdom. That emptiness is given the name ‘perfection of wisdom’ is a case of the name of a subject being given to its object.

The scriptural perfection of wisdom is called a perfection of wisdom because one has to first study and listen to teachings on the texts, the three mothers, in order to achieve the resultant perfection of wisdom. This is a case of giving the name of a subject to the object that expresses it, in this case the three mothers. The path perfection of wisdom is so-called in order to make it known that to achieve the resultant perfection of wisdom one must practice the path, this is a case of the name of a result being given to its cause, the path. Therefore, only the resultant perfection of wisdom is an actual perfection of wisdom, while the scriptural and path perfection of wisdoms are merely labeled perfection of wisdoms.

On the other hand, the three Mahayana perfection of wisdoms are considered real compared to those of the Hinayana, which are said to be like a reflection of the Mahayana perfection of wisdoms. This is because the enlightenment achieved by the Hinayana path is like a reflection of the Mahayana enlightenment, the Hinayana path is like a reflection of Mahayana path, and Hinayana scriptures are like a reflection of the Mahayana scriptures.

This is a commentary on the root text of the Ornament “The perfection of wisdom is perfectly explained in eight categories.” This is a very brief presentation of the corpus of the text, which is followed by the eight categories and the seventy topics, which in turn is followed by the extensive explanation. We need to have a clear idea concerning the structure of the Ornament which comes in the 4th-18th stanzas. With respect to the categories one should know their definitions, then with respect to the 70 topics one should know the divisions of the eight categories without going through each of their individual definitions. For example, the exalted knower of all aspects, omniscient mind, is defined as a culminated exalted wisdom directly realizing all ten topics, such as mind generation. It can also be defined as a culminated exalted
wisdom fully realizing all phenomena. With respect to the knower of aspects, the term “aspects” refers to the aspects of phenomena which range from form to omniscient mind, for a total of 108 phenomena. In the context of the knower of paths, the term “paths” refers to either the fifteen paths (five each of hearers, solitary realizers, and bodhisattvas) or the three principal paths of hearers, solitary realizers, and bodhisattvas. The definition of a knower of paths is a Mahayana superior’s clear realization conjoined with the wisdom directly realizing emptiness within the continuum of the person who possesses it. Although a knower of paths is directly sustained by a wisdom directly realizing emptiness, there is no pervasion that it is a wisdom directly realizing emptiness. This specification is made because an arya bodhisattva has a wisdom realizing nonduality which is a realization belonging to those of solitary realizers and has the realization of selflessness of persons that belongs to hearers but neither of these is a wisdom realizing emptiness. A Mahayana arya also has compassion, conventional mind generation, and other realizations but they are not a wisdom realizing emptiness. A knower of paths is necessarily an exalted knower of a Mahayana superior/arya because a knower of paths is a synonym of an exalted knower in the continuum of an arya.

In the case of a knower of bases, the term “bases” refers to the four noble truths or to all the sixteen attributes of the four noble truths. Its definition is: an exalted wisdom conjoined with the wisdom directly realizing selflessness within the continuum of the person who possesses it and abiding within a lesser vehicle class of realization. The knower of bases is elaborately explained in the third chapter.

The definition of complete training in the aspects is a bodhisattva’s yoga that is conjoined with the wisdom meditating a compendium of the aspects of three exalted wisdoms.

The definition of peak training is a bodhisattva’s yoga that conjoined with the wisdom which is highly transformed from the Mahayana path of accumulation and that meditates a compendium of the aspect of the three exalted knowers. What is the meaning of meditating on a compendium of the 173 aspects? It means that meditation on these 173 aspects is sustained by the union of calm abiding and superior insight. Complete training in the aspects and peak training will be elaborately explained in the fourth and fifth chapters respectively.

Meditating on impermanence and compassion were not explained elaborately before. When one meditates on compassion one tries to unify one’s mind with compassion, in other words, one attempts to make one’s mind into the aspect of compassion. However, when one meditates on impermanence one focuses one’s mind on impermanence as an object, in other words, the mind is placed on its object, impermanence. When meditating on impermanence one also necessarily meditates on the exalted wisdom realizing impermanence. (see Gyeltsab p. 319) Gyeltsab says that when someone realizes impermanence he also meditates on the exalted wisdom realizing that object otherwise it would follow that the object becomes empty of existence. Our tradition says that one necessarily meditates on the exalted wisdom realizing that impermanence. Since when one mediates on impermanence one also mediates on the mind realizing that impermanence, there are two aspects, that known, the object, and that which knows, the knower. Here impermanence is taken as the object of the mode of apprehension. It is said that one also mediates on the mind realizing impermanence because at this moment this mind alone is manifest; in other words at this moment there is no other mind manifest.

Thus, we have gone over the eight categories very roughly. Now we can begin to look at the present subject, that of mind generation, in terms of the difference between a wishing mind generation and a practical mind generation. “A practice directly sustained by a mind generation” takes place during the subsequent attainment, or post-meditation, of an arya. We need to be clear concerning the difference between “a mind generation sustained by practice” and “a practice sustained by a mind generation.” A practice directly sustained by mind generation is when a bodhisattva in post-meditation develops the intention to give, at this moment his practice of generosity is directly sustained by a mind generation. There are two minds present in that moment, the mind generation and the intention to give; the mind generation is that which sustains and the intention to give is that which is sustained. This also happens in the case of the
practice of morality as well as the other perfections. Practice is sustained by mind generation from the path of accumulation up to the buddha ground. This is with regards to a practical mind generation, while a wishing mind generation exists from the path of accumulation up to the final continuum of a sentient being. Buton Rinpoche in his commentary on the Ornament says that when an arya bodhisattva has a manifest conception of true existence his mind generation is not sustained by practice. The reason for Buton Rinpoche to say so is because at this time neither mind generation nor a practice, such as the intention to give, are manifest. A bodhisattva, who in the meditation session is on the uninterrupted path of seeing, has a wisdom directly realizing emptiness and a mind generation that is not manifest. This mind generation is said to be only a wishing mind generation; it cannot be practical mind generation. When a bodhisattva attains a ground it is impossible for his practice to not be sustained by mind generation but it may not be directly sustained by mind generation. The reason is that, for example, when a bodhisattva attains a ground he constantly practices the six perfections and at this time the mind generation sustains them, but not always manifestly or directly. Panchen Sonam Trakpa says all practices on the grounds are sustained by mind generation in the sense that the mind generation does not degenerate. In other words, the fact that a bodhisattva does not degenerate his mind generation is taken to mean that his practice is sustained by mind generation.

Jedzün Chögyi Gyeltse says that with respect to actualizing the mind generation there are two supports, the mind and the body. Jedzün Chögyi Gyeltse says that the mental support of the mind generation can be the mind of a preparation of a concentration but that it cannot be a mind of the desire realm. Only on the path of meditation can a mind of the desire realm be a support of mind generation; the mind of the desire realm cannot be the support of a new mind generation. Here the doubt concerns why there is never any indication that the preparations for the concentration can be the mental support of mind generation. To eliminate this doubt we can say that mind generation is of two kinds, the real and the artificial. The support of an artificial mind generation does not need to be the preparation of a concentration. For example, when someone generates a real mind generation he enters the path of accumulation but just before entering into the path of accumulation the mental support can be either a preparation or an actual concentration. In the case of someone who has already attained an actual concentration it is the mental support for the mind generation. If someone has not attained an actual concentration but only a preparation, this mind is the support for the mind generation. If one has not attained a preparation it is possible for a single-pointed mind of the desire realm to be a support of a mind generation. This single-pointed concentration is the ninth level of the stages of developing calm abiding. One text says that this is possible but Jedzün Chögyi Gyeltse says that a desire realm mind cannot be the support of a mind generation because someone who enters the path of accumulation simultaneously achieves the complete training in the aspects. The word training, or application, indicates that two things are joined together, in this context these two are calm abiding and superior insight. It is said in Essential Explanation that one who has attained a union of calm abiding and superior insight has attained a preparation of an actual concentration. There are two kinds of preparation for an actual concentration, one that is uniquely calm abiding and the other that is superior insight, in the preparation that is uniquely a calm abiding there is no union with superior insight, while one who has a preparation that is a superior insight necessarily also has calm abiding. This is commented on in the fourth chapter of the Ornament saying that the supporting mind of a mind generation can be an actual concentration, a preparation, or, if neither of these, a single pointed mind of the desire realm. However, Jedzün Chögyi Gyeltse, based on Gyeltseab’s Essential Explanation, says that a mind of the desire realm cannot be the mental support of mind generation. Even in the hell realm there is the possibility of generating mind generation, so one can argue as to whether there is a mental support for mind generation there such as a preparation. If someone were to reply yes one could ask him whether there is the bliss of the suppleness/pliancy of body and mind in the hell realm? If there is, does that mean that there is a moment in which a hell being does not suffer? This argument comes about because it is said in a text that when Shakyamuni Buddha was born in the hell realm pulling a plow he generated the mind of enlightenment when he developed compassion for his partner and took the work upon
himself. When the hell guardian saw this he hit him on the head and as a result Shakyamuni Buddha immediately died and was reborn in the god realm. In this way Shakyamuni Buddha generated great compassion and the mind of enlightenment. However, some scholars interpret this passage saying that it does not mean that Shakyamuni Buddha generated the mind of enlightenment but only great compassion. They say it is not possible for someone in the hell realm to newly generate the mind generation, but there can be beings in the hell realm who have already generated it because there are bodhisattvas who have the definite karma to be reborn in the hell realm and will consequently be reborn there for a short time. In *Ornament for Sutra* it says that during the time a bodhisattva is in the hell realm he experiences a small suffering and benefits other hell beings. It is said that the duration of a bodhisattva falling into the hell realm and leaving again is similar to the duration of the bounce of a ball. In this case even though a bodhisattva has the definite karma to be reborn in the hell realm the duration of his stay is shorter than usual, and even if he has created the karma to have intense suffering it is less than that experienced by others. In addition while he is in hell he ripens the continuia of other sentient beings.

Then in terms of the supporting body of mind generation it can be the body of the six classes of beings of the desire realm. An animal body can be a support of mind generation because nagas can develop mind generation; this is shown in the quotation from sutra in which it says: “Twenty-one thousand nagas have generated the mind of enlightenment.” That a hell body can be a support is as discussed above. That the body of a hungry ghost can be a support is shown by the sutra in which it says: “Many hungry ghosts are placed in seeing the truth.” Placing them in the state of seeing the truth may appear to mean placing them on the path of seeing but here it means placing them in the mind generation on the path of accumulation and so on. The anti-god body, human body, and god body can also be the support of mind generation. Therefore the bodies of the six classes of being can be a support for mind generation. The body of the formless realm can also be the support of mind generation.

Question: It was said that the mental support of mind generation can be a preparation, which of the seven preparations can it be?

Reply: It can be any of them, including that of the mental contemplation of a mere beginner which is calm abiding. However, Gyeltsab posits this differently. It can also be the mind of the desire realm because it can be single-pointed concentration which is a mind that belongs to the desire realm. The first preparation, the mental contemplation of a beginner, and calm abiding are synonyms. The remaining six are preparations that purify delusions. They are:

- the mental contemplation of individual knowledge of the character
- mental contemplation arisen from belief
- mental contemplation of thorough isolation
- mental contemplation of withdrawal or joy
- mental contemplation of analysis
- mental contemplation of final training

Some people assert eight preparations saying that the eighth is the result of final training, however, this is already the actual absorption.

What does mental support mean? It is a path that is generated in the entity of a ground. Paths are developed on the basis of a ground, so they are generated in the entity of a ground.

Question: In the definition of Mahayana mind generation it says that the accompanying aspiration/desire is others’ purpose, does this word “other” refer to all sentient beings?

Reply: “Other” definitely refers to all sentient beings while “purpose” refers to nirvana. Therefore, “others’ purpose” means to set others’, sentient beings, in the state of nirvana. This refers to non-abiding nirvana. A bodhisattva should place all sentient beings on the path toward non-abiding nirvana.
There are five similarities between the primary mind, the mind generation, and the mental factor desire/aspiration that accompanies it. This desire is the aspiration seeking enlightenment, and not that seeking others’ purpose. The similarity of object is that both the mind generation and the desire observe complete enlightenment. The similarity of aspect is that both the mind generation and the aspiration have the same object of the mode of apprehension, the attainment of complete enlightenment. The similarity of substance means that in the retinue of this primary mind there is only one aspiration/desire, that seeking enlightenment, there are no others. The similarity of time is that the mind generation and the aspiration arise simultaneously. The similarity of support is that they have the same subjective/dominant condition, the mental faculty/organ.

We will learn all this slowly, so there is no need to force things. As it says in one of the trainings we need to go ahead continuously. There were forty-six faults, four groups of ten, plus six, one of which is to put too much energy in at the beginning and then give up completely. This was said by Buddha himself in the *Eight Thousand Stanza Perfection of Wisdom Sutra.*
Monday afternoon class, March 9, 1998

2B2C-1A2B-1B1B-1A4 Investigating one and different

Gyeltsab says that if the two truths were one there would be four faults and if they were different there would also be four faults. This is said in the Sutra Unraveling the Thought. The conclusion is that they are one entity but different in name. The four faults are listed in Jetsun Chogyi Gyeltsen’s commentary. The four faults of the two truths being one can be illustrated by a vase which is the conventional truth and the vase’s emptiness of true existence which is its ultimate truth. If a vase and the vase’s emptiness of true existence were one then:

1. It would follow that the vase’s emptiness of true existence would be an object of comprehension for a direct cognizer of an ordinary being because it is one with the vase.
2. It would follow that on observing the vase’s emptiness of true existence there would be the arisal of delusions such as attachment because it is one with the vase.
3. It would follow that there would not be any purpose to a yogi meditating with effort on the vase’s emptiness of true existence apart from seeing the vase because it is one with the vase.
4. It would follow that vase’s emptiness of true existence would have divisions such as color and shape because it is one with the vase.

The four faults of the two truths being different entities upon the are:
If a vase and the vase’s emptiness of true existence were different entities:

1. It would follow that with respect to a vase (subject) a valid cognition cognizing its emptiness of true existence would not eliminate the superimposition apprehending the vase as truly existent because the vase is a different entity from the vase’s emptiness of true existence.
2. It would follow that the vase’s emptiness of true existence is not the nature of the vase because it is a different entity from the vase’s emptiness of true existence.
3. It would follow that the vase is not the basis upon which the true existence of vase is negated because it is a different entity from the vase’s emptiness of true existence.
4. It would follow that in the continuum of an arya buddha there would be a valid cognition seeing the vase’s emptiness of true existence and another valid cognition seeing the vase’s emptiness of true existence as a different entity from the vase because the vase is a different entity from the vase’s emptiness of true existence.

Gyeltsab says that there is a commentary by Acharya Arya Vimuktisena concerning the two truths being one in entity but different in name. Gyeltsab does not elaborate much on the two truths. However, the two truths are posited upon each and every phenomena; this is what is important to understand here. In Madhyamakavatara Chandrakirti says that all objects of knowledge possess the two truths; in other words, all phenomena have the entity of both conventional and ultimate truths. This means that on each single phenomena there is something that is perceived as false and something that is perceived as its ultimate entity. These two, the conventional and ultimate truths, mean that whatever exists for a mistaken consciousness of an ordinary being is a conventional truth and whatever exists for the contemplative mind of an arya is an ultimate truth. There are much more detailed explanations concerning the necessity and benefits of realizing the two truths. For example, if one does not realize the two truths one will not be on the way to enlightenment. Realizing them, on the other hand, has many benefits, for example, with the realization of the two truths one has the two wings needed to fly to liberation while without this realization one would be like a bird with only one good wing.

According to Svatantrika-Madhyaymika the four noble truths are included in the two truths; in fact, all four truths are included in conventional truths. True sufferings and true origins are clearly included in the conventional truths. True cessations are also a conventional truth according to Svatantrika-Madhyamika because if an object of negation, such as a delusion, is a conventional truth, likewise the state of its having been negated must also be a conventional truth. Objects that are to be negated or ceased, such as the deluded obscurations and the obscurations to omniscience, are conventional truths and so too is the state in which they have been negated. True
paths are definitely conventional truths because they are consciousnesses. However, Prasangika-Madhyamikas asserts that true sufferings, true origins, and true paths are conventional truths, while true cessations are ultimate truths. Chittmatrins also posit similarly. The Prasangikas say that true cessations are the nature of a mind that is free from stains; the nature of mind being its emptiness of true existence. Thus true cessations are the emptiness of true existence of a mind that is free from stains. On a liberated path/path of release one attains a true cessation.

All phenomena are included in the two truths, but all phenomena are not included in the four noble truths. For example, a vase’s emptiness of true existence is none of the four noble truths. It is not a true suffering because it is not a result, it is not a true origin because it is not a cause, it is not a true path because it is not an exalted knower of an arya, and it is not a true cessation because it is not possessed by the continuum of an individual (true cessations are possessed by someone). If someone says it is true cessation it would mean that there would be true cessations in the hell realm because there is emptiness of true existence in the hell realm. This is much debated by scholars. For example one time a geshe argued with another saying that a vase is true suffering. The other replied: then is it samsara? The first geshe replied that it is. In the end both of them wrote commentaries on this.

Question: Is a table included in true suffering?
Reply: Some say it is because it is produced by karma and delusions. But others say that it is not true sufferings because it also exists on the buddha ground. Is not Buddha Amitayus holding a vase? One cannot reply no. Buddhas abide in a pure realm where there are no true sufferings but there are objects such as vases.

Gyeltsab says that for those seeking liberation the principal objects to be established are two:(1) those belonging to the class of cyclic existence and (2) those belonging to the class of nirvana, the purified side. True origins, which bind, and true sufferings, which are bound belong to the class of cyclic existence. True paths, cause, and true cessations, result, belong to the purified class. Thus there are two sets of causes and two sets of results. On the side of cyclic existence there are true origins and true sufferings, while on the side of nirvana there are true paths and true cessations. We find ourselves among the phenomena belonging to the side of cyclic existence with true sufferings and bound by karma and delusions, true origins. This shows why there are these two noble truths. Then recognizing that we are bound by karma and delusions we discover true paths by which we can abandon true origins and achieve true cessations, the other two truths.

According to the order of generation the four noble truths should be presented as true origins followed by true sufferings, and true paths followed by true cessations. Gyeltsab says that although the order according to cause and result is so, the order of their clear realization is true sufferings, true origins, true cessations, and true paths. This is because first we recognize true sufferings and then by meditating on them we come to understand that they are the result of causes, karma and delusions. Then by meditating we come to realize that true origins can be eliminated and true cessations achieved. Then we come to understand that to achieve true cessations we much meditate on true paths.
First one sees the shortcomings of cyclic existence in general and in particular since only with this knowledge of true sufferings can one think to eliminate true origins. Without recognizing true sufferings it is not possible to generate the wish to become free from their causes. When we have the wish to become free from suffering then we ask ourselves, “Can we actually become free from suffering? Do sufferings have causes? Are sufferings permanent?” Then one comes to understand true origins and see that sufferings cannot be removed in the same way that we can take a thorn out of our flesh. When we analyze true sufferings and how they exist we come to understand that to eliminate them we need to have a mind wishing to abandon their causes.

Gyeltsab points out the order of the four noble truths. First one meditates on true sufferings, then one develops the wish to abandon their causes, true origins. When one sees that sufferings can be stopped/ceased one understands that true cessations can be actualized. Therefore, true cessations are the third of the noble truths. To actualize these true cessations one needs to rely upon true paths; therefore, true paths are posited as the fourth noble truth.

Someone says: “At the first stage if one sees that true sufferings can be stopped one necessarily sees that true cessations of sufferings can be actualized. In other words, true sufferings should be presented first followed by true cessations. In addition, before understanding that true sufferings can be ceased one should present true origins. Then, because in order to see true origins can be abandoned one has to depend upon the realization of selflessness, it would be more suitable to present true paths followed by true origins. Therefore, the order of the four noble truths is not right.” Our own system replies to this as follows. In general before entering any activity one has to see its benefits or its disadvantages, only with this does one engage in the activity. Therefore, first one has to see the shortcomings of true sufferings, then by knowing them one develops the wish to achieve the benefits of true cessations. In other words, having first seen that cyclic existence is like a pit of fire with many shortcomings, one then generates the mere mind wishing to be free from such a cyclic existence. For this reason, one thinks to become free from the causes of cyclic existence and develops a valid cognition seeing that true origins can be abandoned and that true cessations can be actualized. Following this reasoning it is clear that true sufferings are suitable to be first, true origins to be second, true cessations to be third; and true paths to be fourth. The order of the four noble truths mentioned here accords with the order of the path of seeing in the continuum of an arya, i.e., he first observes true sufferings, then true origins, then true cessations, and then true paths.

Tuesday morning class, March 10, 1998

2B2C-1A2B-1B1B-1B1C Illustrations

An illustration of the suffering of suffering is kidney pain. An illustration of the suffering of change is the feeling experiencing the taste of good food with excessive attachment. An illustration of pervasive compositional suffering is any contaminated aggregate caused by karma and delusions. All of these are true sufferings. The suffering of suffering is so called because in addition to the kidney itself being a true suffering it is an actual source of pain. Although Gyeltsab only gives the illustration of kidney pain as a suffering of suffering it can be pain in any part of the body.

The second illustration, that of the suffering of change, is of someone with excessive attachment who eats a lot without control. Although at first this person experiences happiness, later, upon eating too much, he or she begins to experience suffering. There is also the example of people at the beach who initially experience happiness in the warm sunshine but then begin to suffer from the heat.

Pervasive compositional suffering is the aggregates produced by karma and delusion. Pervasive suffering is called so because no matter where this physical body is touched by, for example, a needle there is the experience of suffering. In the Sutra on the Close Placements of Mindfulness it says: “All six realms of cyclic existence are pervaded by suffering. No matter where
one takes rebirth there is suffering. If one is born in the hell realm there are the sufferings of heat and cold, if born in the hungry ghost realm there are the sufferings of hunger and thirst, in the animal realm there is the fear of being eaten by bigger and smaller animals, in the human realm there is the suffering of looking for food, shelter, etc., in the god realm there is the principal suffering of seeing the signs of death, and in the realm of the anti-gods there is the suffering of jealousy.” One should understand that pervasive suffering means that as long as one is in cyclic existence one will never have happiness; cyclic existence is like sitting on a bed of nails.

An illustration of true origins is contaminated karma and the delusions. An illustration of true cessations is the state in which suffering has been ceased. An illustration of true paths is the wisdom directly realizing selflessness.

Svatantrika-Madhyamika posit karma and delusions as true origins. There is also another interpretation of true sufferings and true origins which is that any contaminated object included among causes of suffering is a true origin, while any contaminated object that is produced by a contaminated cause is a true suffering. A true cessation is the mere fact of the cessation of suffering. A true path is the wisdom directly realizing selflessness which according to Svatantrika-Madhyamika is the lack of a self supporting substantially existent self of persons. The selflessness of persons and the selflessness of phenomena are posited from the point of view of the object of negation not from the point of view of the basis. Therefore according to the Svatantrika-Madhyamika school the selflessness of persons can be realized upon any object whatsoever.

2B2C-1A2B-1B1B-1B1D Valid cognizers which ascertain them
1 Identifying the sixteen perverse conceptions
2 Identifying the sixteen aspects of the truths contradicting those

2B2C-1A2B-1B1B-1B1D-1 Identifying the sixteen perverse conceptions

Gyeltsab first explains four perverse conceptions in relation to true sufferings which are contradictory to the four attributes of true sufferings:
1. a perverse conception of the aggregates as permanent
2. a perverse conception of the aggregates as pleasurable
3. a perverse conception of the aggregates as pure
4. a perverse conception of the aggregates as having a self

In general true sufferings are impermanent yet in spite of that we have a perverse conception thinking that, for example, the aggregates, a true suffering, are permanent. Another perverse conception thinks that the aggregates are pleasurable while they are in fact misery/suffering. We consider unpleasant feeling to be a happy feeling. We consider the aggregates as pure while they are in fact impure. This is because based on thinking that the self is permanent, partless, and independent, which does not accord with reality, we think that there are aggregates to be enjoyed by such a self and then think these aggregates are in the nature of purity.

The perverse conception of the existence of a self apprehends true sufferings, the contaminated aggregates, as an object to be enjoyed by a self-supporting substantially existent self. This perverse conception conceives of such a self and conceives the aggregates to be an object to be enjoyed by such a self.

These wrong conceptions concerning the self, or the person, come from non-Buddhist ideas of the self. For example, the Samkyas say that self, being, cognizer, and consciousness are synonyms and describe the self as being qualified by five attributes: the self is (1) an eater, (2) a permanent functioning thing, (3) is not a creator/agent, (4) does not possess qualities, and (5) does not have actions. Other non-Buddhists say that the self is permanent, independent, and partless. In Madhyamakavatara it says that while these five attributes are posited by Samkyas, the Tirthikas posit the self differently. The Vaishashikas say that the self does possess excellent qualities because it is a substance and substances necessarily have excellent qualities.

The four perverse conceptions related to true origins are:
1. that suffering is without a cause and that causes do not accord with their results
2. that there is only one cause of suffering
3. that suffering is induced by a movement of a mind, such as that of Ishvara
4. that there is a permanent self that changes momentarily

The Charvakas (Hedonists), a non-Buddhist school, assert that sufferings arise without a cause. Another school asserts that sufferings arise from a discordant cause. However, results arise from a concordant cause, for example, fire comes from smoke and not from water. The Samkyas assert that sufferings arise from a general principal, which implies a principal agent or creator. The Vaishashikas, another non-Buddhist school, say that sufferings arise from a creator which is different, literally a generality which is different. More details can be found in a text on tenets by Konchog Jigme Wangpo, the second incarnation of Kunkyen Jamyang Shepa, which is available in English.

The perverse conception that sufferings arise from a single cause is wrong because sufferings arise from diverse causes and conditions. The fourth perverse conception is that sufferings arise from a movement of Ishvara’s mind, in other words, they are planned by Ishvara. The Vaishashikas assert almost the same thing. They say that everything that exists in the world comes from a movement of the mind of Ishvara. This means that Ishvara at times engages in actions, then rests, then acts, and so on and from this movement all phenomena arise. An illustration of this is that when someone cuts wood with an ax, when the ax actually touches the wood it cuts it, but when he is in the process of swinging the ax it does not actually cut the wood.

In addition to these four perverse conceptions there is a perverse conception posited by the Nirgranthas who say that although the self is permanent it changes by its nature from moment to moment.

We should know that sufferings come from causes and in particular from concordant causes.

These four perverse conceptions are related to the four attributes of true origins:
(1) cause
(2) origin
(3) strong production
(4) condition

The perverse conceptions thinking that sufferings do not have a cause and that causes do not concur with their results are counteracted by the first attribute, that of cause. The perverse conception thinking that suffering comes from a single cause is counteracted by the second attribute, origin. The perverse conception thinking that sufferings arise from a movement of the mind of Ishvara is counteracted by strong production. The perverse conception of a self that is eternally permanent but changes momentarily is contradicted by the fourth attribute, condition.

The four perverse conceptions related to true cessations are:
1. that there is no liberation
2. that some contaminated states are liberation, for example, the actual absorption of the concentrations
3. that some sufferings are auspicious liberation
4. that sufferings can return once exhausted

The four attributes of true cessations are:
1. cessation
2. pacification
3. auspicious highness
4. definite emergence

The perverse conception thinking that there is no liberation from cyclic existence is counteracted by the first attribute, cessation. There is liberation because there is a cessation which is attained by the power of applying an antidote.
The perverse conception that some contaminated states are liberation is counteracted by the second attribute, pacification. Contaminated states are not true cessations because they are not a total pacification.

The perverse conception that some sufferings are auspicious liberation is contradicted by the attribute, auspicious highness, because such cessations of suffering are not auspicious for lasting freedom but are just temporary.

The perverse conception that suffering can return after having been exhausted is counteracted by the attribute of definite emergence which shows that true cessations are definitely emerged from suffering.

The four perverse conceptions with respect to true paths are:
1. that there are no paths to liberation
2. that it is not suitable to familiarize oneself with the realization of selflessness as a path to true cessations
3. that some concentrations are a path to liberation
4. that there is no path to be meditated on in order to eradicate true sufferings

The four attributes of true paths are:
1. path
2. suitability
3. achievement
4. deliverance

The perverse conception that there are no paths to liberation is counteracted by the first attribute, path, which says that there is a path to liberation because there is the wisdom directly realizing the selflessness of persons by way of which one can achieve liberation.

The perverse conception thinking that it is not suitable to meditate on selflessness as a path to liberation is counteracted by the second attribute, suitability, which is that an exalted knower directly realizing selflessness is suitable to act as an antidote to the delusions.

The perverse conception that some form realm concentrations are a path to liberation is counteracted by the third attribute, achievement, because a concentration does not realize the nature of mind, while achievement is a factor that realizes the nature of mind. In the past there were non-Buddhist yogis who meditated for a long time and thought that they had achieved liberation while in fact they had only realized a concentration. Then at the time of death they came to understand that they had not achieved liberation because, through their clairvoyance, they could see that they were about to be reborn in a lower realm. As a result of this they concluded that there is no liberation.

The perverse conception that sufferings although exhausted can return is contradicted by the fourth attribute, deliverance, which is that sufferings are exhausted forever.

These are the sixteen perverse conceptions contradicted by the sixteen attributes of the four noble truths (see Meditation on Emptiness by J. Hopkins).

We need to meditate in order to recognize the aggregates as being suffering, impure, impermanent, and selfless, which is the opposite of the perverse conceptions. If we apprehend ourselves as permanent we will not gain realizations nor even begin to practice Dharma. In other words, Dharma practice begins with the understanding of impermanence. This is why when Buddha taught the four noble truths he began with the first attribute which is impermanence. Buddha also showed the aspect of passing away to demonstrate impermanence. There are many benefits to meditating on impermanence. For example, when we encounter difficulties we should meditate on impermanence thinking that the difficulty itself is impermanent. Thinking in this way we will not give up trying to resolve our problems.
Tuesday afternoon class, March 10, 1998

2B2C-1A2B-1B1B-1B1D-2 Identifying the sixteen aspects of the truths contradicting those

With respect to true sufferings, they are impermanent because they arise occasionally. They are misery because they are controlled by others, which are karma and delusion. They are empty because they do not have a self as a separate object controlling them. They are selfless because they do no have a self that is an independent entity using them.

With respect to true origins, they are cause because contaminated karma and craving are the root of suffering which is their result. They are origin because they give rise repeatedly to the result of suffering. They are strong production because they rise to a strong suffering. True origins, craving, are conditions because craving is a cooperative condition in the maturation of the result of suffering.

With respect to true cessations, they are cessation because they are a freedom in which suffering has been extinguished by the power of an antidote. They are pacification because they are a freedom in which the delusions have been abandoned. They are auspicious highness because they are a liberation in which there is benefit and happiness. They are definite emergence because they are a liberation in which all sufferings have been abandoned irreversibly.

With respect to true paths, the wisdom directly realizing selflessness is a path because it leads to liberation. They are suitable because they act as a direct antidote to the delusions. They are achievement because are they are an exalted wisdom realizing the final reality of the mind. They are deliverance because the wisdom directly realizing selflessness is an antidote that exhausts sufferings irreversibly.

2B2C-1A2B-1B1B-1B2 Meaning of the branches
A Instructing about true sufferings
B Instructing about true origins
C Instructing about true cessations
D Instructing about true paths

2B2C-1A2B-1B1B-1B2A Instructing about true sufferings
(Commentary Clarifying the Meaning page 7)

Concerning suffering, it is said that the emptiness of resultant form and so forth, and the perfection of wisdom (directly realizing that) are the same nature within the entity of suchness.

Gyeltsab’s commentary quotes a sutra that says: “Shariputra, with regard to this a bodhisattva mahasattva who wishes to exert effort in the emptiness of form should...” This is an instruction for negating the perverse conception of the true existence of true sufferings, which are to be known. because it makes known that the resultant emptiness of contaminated phenomena, such as form, and the wisdom realizing that emptiness of true existence are one nature in suchness. This is similar to what it says in the Heart Sutra: “Form is empty, emptiness is form.” Our own minds and the mind of a buddha are also the same nature in that both are empty of true existence. When it says that it is an “instruction for negating the perverse conception of the true existence of true sufferings” it means that one should know true sufferings while stopping the conception of their true existence.

2B2C-1A2B-1B1B-1B2B Instructing about true origins
(Commentary Clarifying the Meaning page 7)
Concerning origins, as emptiness and causal form and so forth are not different entities, it is said that form and so forth are not the bearers of the qualities of origination, cessation, the thoroughly afflicted or the completely pure.

Gyeltsab quotes a sutra that says: “Form that has generation and cessation is not seen correctly/ultimately.” This is an instruction about true origins because the contaminated phenomena included among causes, such as forms, have new origins and new cessations and included among thoroughly afflicted phenomena and thoroughly purified phenomena do not exist truly. These phenomena do not exist truly because emptiness and forms, which exist at the time of the cause, are not different ultimately. True origins, which are to be abandoned, are to be negated as truly existent. This means that contaminated phenomena that are causes belonging to the deluded side, such as form, and those belonging to the purified side are both empty of true existence.

Concerning cessations, with regard to “emptiness is free from birth and ceasing, the thoroughly afflicted and the completely pure, decrease and increase and so forth, it is said, from “form does not exist, ignorance neither has birth nor does ignorance have ceasing, buddha neither exist,” till “nor does enlightenment exist.”

Gyeltsab quotes sutra which says: “Shariputra, emptiness is not generated and does not cease, it is not an thoroughly afflicted phenomena nor a thoroughly purified phenomena.” This is an instruction about true cessations because such an emptiness free from incidental stains is free of the true existence that exists upon the definition of compounded phenomena, generation, cessations, abandonment, antidote, thoroughly afflicted phenomena, thoroughly purified phenomena, temporary degeneration, temporary increasing, cause and effect. It is instructed that these do not have the attribute of existing truly. All things everywhere do not exist truly because ultimately general ever-deluded phenomena beginning with “form does not exist” up to “ignorance is not generated” do not exist truly. General thoroughly purified phenomena beginning with “cessation of ignorance” up to the realization of buddhahood, perfect abandonment and the nature body, do not exist truly. Also the attainment of true cessations does not exist truly. The instruction is given to negate the conception that apprehends true cessations as existing truly. In brief, we should not have a conception apprehending phenomena, which range from form up to enlightenment, as truly existent. Although we generally have a conception apprehending them as truly existent we should not cling to them as such.

Concerning paths, “the perfection of generosity and so forth, oneself or inner emptiness and so forth, outer emptiness and so forth, the limits of the past and the limits of the future, are established merely as not being mutually possessed nor not possessed,” setting forth (such statements) instructs about the truths.

Gyeltsab quotes a sutra which says: “Shariputra, when a great bodhisattva engages in the perfection of wisdom he should neither see himself as ultimately exerting effort or ultimately not exerting effort in practicing generosity.” This is an instruction about true paths because a bodhisattva does not possess perfections, such as generosity, which are truly existent. The bodhisattva does not exist as a truly existent meditator and he does not have a truly existent object of meditation. Even those which are possessed are negated to exist truly.

Gyeltsab quotes a sutra concerning the instructions about the attributes true paths of suitability and achievement: “With respect to emptiness one should not apply true existence to it
because it would not be a yoga of emptiness.” These are instructions on suitability and achievement because the three factors making a circle are empty of true existence. The three factors are inner emptiness, the mind concentrating on the emptiness, and the action of concentrating itself. These three are empty of true existence. Also the three factors making one circle in the case of taking outer emptiness as an object do not exist truly. Even these circles are empty of true existence.

There is a sutra quotation concerning the attribute of true paths of deliverance: “On the basis of form one should not add true existence in the beginning nor at the end.” This is an instruction on deliverance because the beginning of form refers to the beginning of cyclic existence while the end of form refers to the end of cyclic existence, i.e., nirvana. From what does one definitely emerge? One definitely emerges from cyclic existence. Toward what does one emerge? One emerges toward true cessations. Deliverance does not exist truly nor does one possess the attribute of deliverance truly.

These instructions are given to stop the conception grasping at the path as truly existent. No one possesses a truly existent path, yet it is not true that people do not possess a path that is empty of true existence. An arya possesses true paths. In short, paths that exist conventionally are possessed by someone but a truly existent path is not possessed by anyone.

Jetsun Chogyi Gyeltsen in his text Ocean Playground gives the definition of true sufferings: a truth belonging to the thoroughly afflicted class that is distinguished by being the four: impermanent, misery, empty of a self that is a different object, and without a self supporting substantially existent self of persons. When divided there are two: the impure world in which we live and the world/transitory collection that is impure sentient beings themselves. In Abhidharmasamucchaya it says: “What are true sufferings? True sufferings are sentient beings who are born and the place in which they are born. The categories of true sufferings can be discussed in terms of suffering of suffering, suffering of change, and pervasive compositional suffering. An example of the suffering of suffering is kidney pain and so forth; an example of the suffering of change is the taste of good food; an example of pervasive compositional suffering is the aggregates which are appropriated by karma and delusion.

All this means is that true sufferings are qualified by the four attributes mentioned previously.

Wednesday morning class, March 11, 1998

We will continue to look at the four noble truths according to Jetsun Chogyi Gyeltsen.

Jetsun Chogyi Gyeltsen defines true origins as: a truth included in thoroughly afflicted phenomena that is distinguished by four attributes, cause, origin, strong production, and condition. If it is divided there are two: true origins that are karma and true origins that are delusions.

In Abhidharmasamucchaya it says: “What are true origins? They are the delusions and the karma that derives from them. There are three types of karma: meritorious karma that belongs to cyclic existence, demeritorious karma, and unwavering karma. Meritorious karma is divided into two: (1) a karma that projects rebirth in the human realm and (2) a karma that projects rebirth among the gods of the desire realm. The karma that projects rebirth in the human realm has four divisions: the karmas that project rebirth in the four continents. The karma that projects rebirth in the god realm of the desire has six divisions: the karmas that project rebirth in the six levels of the gods of the desire realm.

Demeritorious karma is divided into three: the karmas that project rebirth in the three lower realms.

Unwavering karma is divided into two: the unwavering karma that projects rebirth in the form realm and the unwavering karma that projects rebirth in the formless realm. The
unwavering karma that projects rebirth in the form realm is divided into four: the karma that projects rebirth in the first concentration, the karma that projects rebirth in the second concentration, the karma that projects rebirth in the third concentration, and the karma that projects rebirth in the fourth concentration.

The karma that projects rebirth in the first concentration is further divided into three: that which projects rebirth in Brahma Class, that which projects rebirth in Brahma’s Spokesman, and that which projects rebirth in Great Brahma.

The karma that projects rebirth in the second concentration is divided into three: that which projects rebirth in Little Light, that which projects rebirth in Limitless Light, and that which projects rebirth in Bright Light.

The karma that projects rebirth in the third concentration is divided into three: that which projects rebirth in Little Virtue, that which projects rebirth in Limitless Virtue, and that which projects rebirth in Vast Virtue.

The karma that projects rebirth in the fourth concentration is divided into two: that which projects rebirth in the levels of ordinary beings and that which projects rebirth in the levels of arya beings. The karma that projects rebirth in the levels of ordinary beings is divided into three: that which projects rebirth in Cloudless, that which projects rebirth in Born from Merit, and that which projects rebirth in Great Result. The karma that projects rebirth in the levels of aryas is divided into five: that which projects rebirth in Not Great, that which projects rebirth in Without Pain, that which projects rebirth in Excellent Appearance, that which projects rebirth in Great Perception, and that which projects rebirth in Not Low (Akanishta).

The karma that projects rebirth in the formless realm is divided into four: that which projects rebirth in Infinite Space, that which projects rebirth in Infinite Consciousness, that which projects rebirth in Nothingness, and that which projects rebirth in Peak of Cyclic Existence.

The six classes of the gods of the desire realm are not mentioned specifically here but they are: Four Great Kings, Heaven of the Thirty-Three, Free from Combat, Joyous Land, Enjoying Emanation, and Controlling Others’ Emanations.

All these realms are described in detail in the third chapter of Abhidharmakosha. The beings of these realms can be divided into two groups: those depending/living on the ground and those not depending on the ground. Those depending on the ground include the beings of the three lower realms, human beings, and two classes of the gods of the desire realm, those of Four Great Kings and the Heaven of the Thirty-Three. The rest do not depend on the ground.

Jetsun Chogyi Gyeltsen divides the second of true origins, delusions, into two: the six root delusions and the twenty secondary delusions. The six root delusions are: (1) attachment, (2) anger, (3) pride, (4) deluded ignorance, (5) deluded view, and (6) deluded doubt.


We are already expert in the root delusions and secondary delusions as we have all experienced them. We should check our own mind for attachment, anger, etc. and then examine their particular characteristics. It is of most benefit to know something through experience, since we will then remember it for a long time.

Jetsun Chogyi Gyeltsen defines true cessations as: a truth included in the thoroughly purified class that is distinguished by being qualified by four attributes: cessation, pacification, auspicious highness, and definite emergence. If true cessations are divided without distinguishing between real true cessations and designated true cessations there are ten: (1) profound cessation, (2) cessation of indication/term/label/designation, (3) ultimate cessation, (4) incomplete cessation, (5) complete cessation, (6) cessation without ornament, (7) cessation with ornament, (8) cessation with remainder, (9) cessation without remainder, and (10) highly elevated cessation. In Abhidharmasamucchaya it says: “What is cessation? The profound, indication, ultimate, not
Jetsun Chogyi Gyeltsen gives an illustration of the ten: (1) a true cessation in the continuum of a Mahayana aryā, (2) a temporary abandonment of manifest delusions through the worldly path, (3) a true cessation in the continuum of an aryā, (4) a true cessation in the continuum of a Hinayana learner, (5) a true cessation in the continuum of a Hinayana foe destroyer, (6) a nirvana with remainder that is a liberation by way of wisdom alone, (7) a nirvana without remainder that is a liberation by way of both wisdom and meditative stabilization, (8) a true cessation of a hearer foe destroyer who is abiding in a nirvana with remainder which is a liberation by way of only wisdom, (9) a true cessation of a hearer foe destroyer who is abiding in a nirvana without remainder that is a liberation by way of both wisdom and meditative stabilization, and (10) a non-abiding nirvana. If condensed there are two: designated true cessations and ultimate true cessation. A designated true cessation is merely designated while the others are real true cessations.

“By way of wisdom alone” means that someone, without achieving any of the actual concentrations, becomes free from the deluded obscurations. “By way of both wisdom and meditative stabilization” means that someone, by way of attaining any of the actual concentrations, becomes free from the deluded obscurations and achieves liberation. With the preparation called Not Unable one can become free from the deluded obscurations and achieve liberation without ever achieving an actual concentration.

Jetsun Chogyi Gyeltsen defines true paths as: a truth included in the thoroughly purified class distinguished by four attributes: path, suitability/knowledge, achievement, and deliverance. If true paths are divided from the point of view of their retinues there are five: the path of accumulation and so forth. The first two paths, the path of accumulation and the path of preparation, are merely designated true paths; however, the last three paths are actual true paths. In Abhidharmasamucchaya it says: “What are true paths? They are that which thoroughly knows suffering, abandons true origins, actualizes true cessations, and meditates on the path.” The path is also divided into five: the path of accumulation, the path of preparation, the path of seeing, the path of meditation, and the path of culmination. The “path of culmination” is the path of no-more-learning.

These definitions and divisions are supplementary information concerning the four noble truths. We could go into much more detail in relation to the four Buddhist tenets. In the text Uttaratantra by Maitreya it says: “The sickness is to be known, the cause is to be abandoned, well-being is to be attained, and the medicine is to be applied.” The four noble truths should be understood in the same way: true sufferings are to be known, true origins are to be abandoned, true cessations are to be attained, and true paths are to be applied. This passage in Uttaratantra reflects how one should practice the four noble truths. It is practical advice because whenever we experience pain we should first recognize it, then identify its causes, then, wishing to abandon it, look for a method to become free from it. Often the cause of suffering is found to be an object of attachment, for example, suffering arises when we cannot attain an object we desire. The solution is to decrease our attachment and for this we need to meditate. To not sleep although one goes to bed, to not digest although one has eaten, to not work although goes to work, all these can be due to anger at someone who is considered to be one’s enemy. However, they can also be brought about by an imbalance of elements in the body. We will often find the causes of our problems in our minds, these being mainly attachment and hatred. However, if we do not find the causes in our minds these problems may be due to an imbalance of the four elements. When one finds that the cause is such an imbalance one should take the right medicine, exercise, etc. There are also other causes that can bring about physical problems, such as external beings, maras, etc. and those who cast black magic. We also need a method to stop this kind of harm, such as particular pujas. In India there is a particular person whose job it is to perform pujas. This person goes from home to home performing pujas. In Lhasa, Tibet there were nuns called “ro-ling ani” who at dusk would go to
people’s homes and at the porch would ask whether the family needed some prayers to eliminate interferences. When they sat down to do the prayers, the house owner would offer them food, drink, and a donation. These types of prayers are definitely helpful.

There is a story about a guru who was visited by someone who asked him for a mantra to recite. The guru did not want to teach the man a mantra but the visitor begged him. The visitor’s face was covered with freckles and the guru upon seeing this said in his own language, “Your face is like a raksha’s rosary” because in India the saddhus have a porous rosary with many holes and the visitor’s pocked face reminded the guru of this. However, the visitor became very happy upon hearing this phrase and thinking that he has received the transmission of a mantra recited it day and night. As a result he became able to heal people with his breath and became quite well known. One day the guru whom he had visited developed a swelling in his throat which he was unable to cure even though he visited many doctors. His attendant suggested that he call a particular tantric practitioner who had become very famous. The tantric practitioner was called and said to the lama, “Your face is like a raksha’s rosary,” whereupon the guru remembered saying this and laughed heartily whereupon the ball of pus in his throat burst open and he was healed. In short, although the guru had not given the man a mantra but in fact had actually insulted him, because of the man’s faith he was actually able to achieve powers by reciting the words of this phrase.

Another story to this effect concerns a man who went to see a pandit. The pandit did not want to receive him and shouted, “Go away” (bahira jao) in the Indian language and shooed the man away with a gesture of his hand. The visitor believed he had received both mantra and mudra and went away happy. He recited the “mantra” day and night and became a healer using the mantra and mudra to successfully heal people. This mantra not only healed people but since the man was saying “go away” it also sent spirits who were inhabiting the sick person away.

Wednesday afternoon class, March 11, 1998

2B2C-1A2B-1B1B-2 Instructions about the supports of achieving
A General meaning
There is nothing with regard to this outline in Haribhadra’s commentary.
B Meaning of the branches

2B2C-1A2B-1B1B-2A General meaning
1 Recognizing the uncommon three rare supreme ones
2 General presentation of refuge
3 Difference of conventional and ultimate refuge
4 The manner in which to go for refuge

2B2C-1A2B-1B1B-2A1 Recognizing the uncommon three rare supreme ones

A Buddha Jewel, literally a rare supreme buddha, is: a final object of refuge having eight qualities, such as that of being uncompounded. Gyeltseb quotes Uttaratantra saying that a rare supreme buddha has the eight qualities of being:
(1) uncompounded (a buddha is free from generation and perishing)
(2) spontaneous (a buddha performs activities effortlessly)
(3) unrealizable by sound and conception (the qualities of buddha are so great that they are inexpressible and inconceivable)
(4) knowledge (a buddha possesses knowledge perceiving the conventional and ultimate truths)
(5) mercy (a buddha possesses great compassion)
(6) ability
(7) [the fulfillment of] one’s own purpose
(8) [the fulfillment of] other’s purpose

The first three qualities are those of a buddha’s abandonments because a buddha has the quality of being uncompounded in that he is free from generation and perishing, he is spontaneous, and his qualities are inexpressible and inconceivable. The second three, knowledge, mercy, and ability,
are the qualities of a buddha’s realizations. All of these qualities can be condensed into the last two; the first three into [the fulfillment of] one’s own purpose and the last three into [the fulfillment of] other’s purpose. The first six are included in the last two because to fulfill one’s own purpose a buddha needs to be free from all obscurations; therefore a buddha is uncompounded, spontaneous, and has qualities that are inexpressible and inconceivable. To fulfill the welfare of others one needs knowledge, compassion, and ability. With knowledge but no compassion one would not act, if one had knowledge and compassion but lacked ability one would not be able to fulfill others’ purpose. These are the qualities of a rare supreme buddha. Gyeltsab says a rare supreme buddha is the essence of the three bodies with the two purposes completed.

The rare supreme Dharma also has eight qualities. While a rare supreme buddha necessarily possess all eight of his respective qualities, a rare supreme Dharma does not necessarily possess all eight of its respective qualities. The eight qualities of a rare supreme Dharma are that it is:

1. unthinkable
2. without any of the two
3. inconceivable
4. pure
5. clear
6. an antidote
7. true cessations (which means free of obscurations)
8. true paths (which bring about freedom from obscurations)

“Unthinkable” means that a rare supreme Dharma cannot be reached by someone with intellectual arguments using the four points of comparison. “Without any of the two” means that a rare supreme Dharma is without karma or delusions. “Inconceivable” means that a conception with improper mental activity cannot conceive of a rare supreme Dharma. “Pure” means that a rare supreme Dharma is pure in the sense that it is not mingled with obscurations. “Clear” means that a rare supreme Dharma cognizes conventional truths (what-it-is-ness or whatever exists) and ultimate truths (how-it-is-ness, the way of reality, or how things are). “Antidote” is because a rare supreme Dharma is an antidote to all delusions.

The first three qualities are included in true cessations while the second three are included in true paths.

The qualities of a rare supreme Dharma can be summarized as: any rare supreme Dharma existing in the continuum of an arya and belonging to either of the two, true cessations or true paths, and included in the thoroughly purified class.

In short, Gyeltsab says a rare supreme Dharma is characterized by the two truths, true cessations and true paths, of the thoroughly purified class.

A rare supreme Sangha is: an arya person who possesses any of the eight qualities including those of knowledge and freedom. It has eight qualities:

1. knowledge cognizing ultimate truth
2. knowledge cognizing conventional truth
3. knowledge of the inner sciences
4. free from obscuration of attachment
5. free from obstructive obscurations
6. free from inferior obscurations
7. knowledge
8. freedom

The first three belong to knowledge while the second three belong to freedom. In short can say that a rare supreme Sangha is an arya possessing any of the eight qualities such as knowledge and freedom. There is no pervasion that a rare supreme Sangha necessarily possesses all eight qualities.
According to Gyeltsab, a rare supreme Sangha is an arya sangha who is irreversible and has the qualities of knowledge and freedom.

2B2C-1A2B-1B1B-2A2 General presentation of refuge

Gyeltsab quotes Uttaratantra saying: “The teacher, teaching, and disciple by meaning are the [followers of] the three vehicles in terms of appreciation. Thus, the three objects of refuge are posited.” The teacher is Buddha himself who is posited as a Mahayana refuge. The teaching is the actual Dharma refuge which is posited as a refuge for solitary realizers. The disciple, the sangha, is posited as a refuge for hearers. This is because one who wishes to achieve buddhahood focuses on the Buddha refuge, one who wishes to attain nirvana focuses on the Dharma refuge, in particular the twelve links, and those of the hearer vehicle focus on the arya sangha.

Gyeltsab says that the presentation of the three refuges accords with that of the scriptures in general. There is a purpose to positing the objects of refuge in this way. Those following the Mahayana vehicle have a resultant buddha refuge object. The causal Buddha refuge object is those who are already buddhas. They are also causal refuge objects for followers of the hearer and solitary realizer vehicles. This causal Buddha refuge object is posited as a rare supreme Buddha because there are people who have not yet entered the path but make offerings and pay respect to the buddhas because of their belief.

When solitary realizers come to their last life in cyclic existence after entering their path they seek a resultant refuge object by seeking a nirvana without depending on others’ speech. They are posited here as a Dharma refuge object because there are people who have not entered the path but who count them as supreme and make offerings and pay respect to them. When those following the paths of hearers at the end of their last life in cyclic existence seek their resultant refuge object which is a nirvana that is to be attained by following others’ speech, they are posited as a Sangha refuge object because there are people who have not entered the path who count them as supreme and make offerings and pay respect to them.

To summarize, those following the Mahayana vehicle seek buddhahood and put effort into becoming a buddha. Having become a Mahayanist they dedicate themselves to buddhahood by making offerings and paying respect. Generally speaking there are two kinds of Buddha refuge: the causal and resultant. The resultant Buddha refuge is the future buddha one will become. The causal Buddha refuge is the buddha existing in the continuum of others, such as the historical buddha.

Solitary realizers are related to the Dharma refuge object. Before entering into the solitary realizer vehicle someone aims to achieve the nirvana of a solitary realizer. Then when he enters the path of a solitary realizer he meditates, without depending on others, on the twelve links during his last life in cyclic existence in order to attain the nirvana that is a resultant Dharma refuge. The causal Buddha refuge object for solitary realizers is the same as the above (the buddha existing in the continuum of others).

Hearers before entering the hearer path wish to become an arya, after entering the path they continue to strive to become aryas and for this purpose meditate, make offerings, and so on. Hearers are therefore posited as a Sangha refuge object. Those following the hearer vehicle have a causal Buddha refuge object as above (the buddha existing in the continuum of others).

Although one does not have the two wishes, to achieve the nirvana of a solitary realizer or to become an arya being, alone, one can still take refuge in the present causal Dharma and Sangha refuge objects.

Gyeltsab says that the uncommon Mahayana refuge is presented above. The two, hearers and solitary realizers, have also been posited as having three objects of refuge. One should understand that they themselves have two resultant refuge objects. The purpose of presenting the teaching in this way is to set out the general presentation of the three objects of refuge according to the scriptures.

2B2C-1A2B-1B1B-2A3 Difference of conventional and ultimate refuge
Gyeltsab quotes Uttaratantra which says: “Because of being abandoned, deceptive, non-existence and fear, the two aspect of dharmas and the assembly of sangha are not eternal supreme refuges.”

A scriptural Dharma refuge is not an ultimate refuge for us because when we achieve realizations and become a buddha we “abandon” the scriptural Dharma, like someone who, wanting to cross a river, uses a boat only to get to the other shore, but then abandons it when he gets there.

“Deceptive” refers to a true path existing in the continuum of someone on a learner’s path. A true path is not an ultimate object of refuge because phenomena that appear to be without stain to someone on a learner’s path are not completely without stain. In other words, although phenomena appear to be totally stainless there are still stains at the level of a learner’s path. To an exalted knower realizing selfless phenomena appear to be free from stains, however an exalted knower realizing selflessness in the continuum of, for example, an arya bodhisattva is still stained.

“Non-existence” means a hearer’s nirvana without remainder is not an ultimate object of refuge because it is distinguished by the mere non-existence of the true sufferings and true origins.

“Fear” means that a hearer’s nirvana without remainder is not an ultimate object of refuge because it is together with the fear of the obscurations to knowledge.

It then says “the two aspect of dharmas and the assembly of sangha.” The two aspects of Dharma are the scriptural and realizational. A true path existing in the continuum of a bodhisattva on a learner’s path is not a final object of refuge because it is still together with fear. Such a true path is not a final object of refuge because there still exist the obscurations to knowledge. Someone on a learner’s path can be said to be afraid of the obscurations to knowledge and for this reason is not an ultimate object of refuge. In conclusion, the only ultimate object of refuge is a rare supreme Buddha. The distinction between an ultimate and conventional object of refuge is that which has reached the end of the path in reality is an ultimate object of refuge while that which has not reached the end of the path in reality is a conventional object of refuge. Uttaratantra says that: “the ultimate object of refuge for the welfare of sentient beings is the Buddha refuge alone.” It also says “Buddha himself possesses the truth body and is therefore also a sangha refuge.” Because a buddha is an arya sangha he is a sangha refuge.

Is there anything which is all three objects of refuge? Svatantrika-Madhyamika says yes, there is one and gives the illustration of a mental consciousness existing in the continuum of an arya buddha. Who is an example of an arya buddha? The illustrating mental consciousness is an arya buddha; it is also a Dharma refuge because it is omniscient mind and consciousness; and it is also a sangha refuge because it is an arya being. When we become a buddha our mental consciousness will become the Buddha, Dharma, and Sangha refuges.

Thursday morning class, March 12, 1998

Gyeltsab says that one should read and study the text, Compendium of Ascertainments, which is one of the five treatises of Asanga, to learn about refuge, the precepts associated with refuge, and the qualities of the Three Jewels. One has to have two causes for taking refuge in the Three Jewels. The first cause is to develop fear of all the shortcomings of cyclic existence in general and those of the three lower realms in particular. Secondly, one needs to develop faith that the Three Jewels have the ability to protect one from these fears. With these two causes we should take refuge in the Three Jewels from the depths of our hearts, tame our minds, and train in the precepts of refuge. In brief, with regard to taking refuge we should totally trust that the Three Jewels can help us. With this kind of trust one effectively goes for refuge, while without it it is not real refuge.

It is important that one know the precepts that are to be kept after taking refuge. Details of these can be found in the above mentioned text, Compendium of Ascertainments, by Asanga.

The benefits of refuge and keeping the precepts are that one receives the blessings of the victors whereby one’s qualities increase and one takes the essence of this precious human rebirth. Without heartfelt refuge there will be very little result from hearing, thinking, and meditating.
This presentation of refuge is in accordance with the uncommon Mahayana refuge. The refuge objects will be explained in the context of verse 33 in the fourth chapter of the Ornament which says “Buddha and so forth...”

Concerning buddha, since buddha and enlightenment are the same entity, with regard to not observing the exalted knower of all aspects, the defining quality which acts to (identify) buddha is said to be “by not joining to form and so forth” and “to know equally the observed object and the observer.”

Gyeltsab comments on this subject quoting a sutra that says: “When a bodhisattva engages in the perfection of wisdom he should not join it to form on up to omniscient mind. Form itself is not to be seen ultimately.” This passage is an instruction about abandoning the conception apprehending a buddha to exist truly because that which is observed and that which observes are seen by exalted wisdom to be equally empty of true existence. Such an exalted wisdom is the rare supreme Buddha. “Not join omniscient mind to form” refers to all phenomena, form, feelings, etc., which are not to be joined to true existence. In other words, all phenomena, from form up to omniscient mind, should be seen to not exist truly. Therefore, this sutra gives the instruction to abandon the conception seeing them as truly existent. Only a rare supreme Buddha sees that which is to be observed and that which observes as equal in lacking true existence.

Then in sutra it says it is an instruction on the rare supreme Buddha because: “That very omniscient mind is not to be observed as ultimately existent. One should join the same phrase, [not to be observed as ultimately existent], to subject and object, definition and definiendum, sphere and cognizer of sphere. Joining them in this way they are not to be conceived as ultimately existent.” Although the word used here is “omniscient mind” it refers to buddha because omniscient mind is a characteristic that represents buddha. Omniscient mind is not to be observed to exist ultimately because buddha and the enlightenment possessing the two purities are the same in having the characteristic of being empty of true existence. The sutra means that one should not superimpose true existence on the object and on the subject. Since a buddha is someone who has a final exalted wisdom seeing all phenomena, Gyeltsab talks of omniscient mind in relation to buddha. In brief, one can simply say, “So-and-so is a buddha because he has omniscient mind.” “When it says buddha and enlightenment have the same character” it refers to the two kinds of enlightenment, that of abandonment and that of realization. The enlightenment of abandonment is the enlightenment possessing the two purities (the nature body) in which the incidental stains and natural stains have been removed. The enlightenment of realization refers to a buddha’s exalted wisdom which has exhausted all stains and knows that the stains will no longer be regenerated.

Concerning Dharma, its is said that the three exalted knowers of all themselves include all bases, antidotes, and aspects and that “all phenomena which are included in them are entitless.”

Gyeltsab quotes a sutra that says: “Do not join phenomena, form and so forth, to true existence. Do not join non-functioning things with true existence.” This passage is an instruction about the rare supreme Dharma because it includes all the bases, antidotes, and aspects of the three exalted knowers which are said to not have an ultimate entity. The three exalted knowers include the bases, impermanence and the other fifteen attributes; the antidotes, which include the fifteen
types of paths; and the aspects of knowing all phenomena. When a bodhisattva goes through the bases, paths and antidotes he should meditate free of the conception of true existence. For example, when he actualizes the various levels of the path he should do so without conceiving them to be truly existent.

Concerning sangha, excluding the foe destroyers (arhat) who are included in the buddha-jewel, by means of (setting forth) specific abiders and enterers in the result, seven great beings, along with solitary buddhas, eight, through specific dull faculty and so forth, the enumeration is complete in twenty. It is said, setting forth (such) quotations as “engage the irreversible bodhisattva superior learners as merely non-products,” instructs on the three jewels.

Gyeltsab quotes a sutra that says: “Great aryas bodhisattvas, bodhisattva learners, and non-returners should engage in the practice of the perfection of wisdom without the conception of ultimate generation.” This passage is an instruction about the rare supreme Sangha because it says that one should not conceive of the rare supreme Sangha as a truly existent companion on the way. The sangha who are a companion on the way can be of many kinds: the three abiders in the result and the four enterers (the seven hearer sangha) and the solitary realizers. These eight can be further divided into twenty on the basis of those who have dull faculties, etc.

Are there not eight Mahayana sangha, four enterers and four abiders? The great Mahayana foe destroyer is not included within the rare supreme Sangha because he is included in the rare supreme Buddha.

All this is said to negate the conception apprehending the Three Jewels as being truly existent. This concludes the instructions on the Three Jewels according to Gyeltsab Je. Now we will go through them according to Jetsun Chogyi Gyeltsen who gives a more elaborate commentary on the Three Jewels in his text, Ocean Playground based on quotations from Ornament for Sutra.

Jetsun Chogyi Gyeltsen first says: “The Three Jewels are called rare supreme jewels because there are six similarities between them and a wish-fulfilling gem: the Three Jewels appear rarely in the world just as does a wish-fulfilling gem; they are stainless like a wish-fulfilling gem; they have powers, such as clairvoyance; they are the best ornament for a virtuous thought; they are supreme among excellent qualities; and they are not under the domination of attachment and hatred.” In Uttaratantra it says “Arising rarely, stainless, having powers, worldly ornament, supreme, not changing, because of this they are rare supreme jewels.” The etymology of “rare supreme jewel” is that a buddha appearing in this world is rare. Not only this is rare but the fact that he gives teachings is also rare. In addition, that there are followers who maintain these teachings is also rare. The quality of their being stainless is because the real Three Jewels are stainless. However, it cannot be said that the Three Jewels are completely free from stain because, although the rare supreme Buddha and the rare supreme Dharma are necessarily free from stains, the rare supreme Sangha can still have stains.

The third similarity with a wish-fulfilling gem is that the Three Jewels have powers because they possess clairvoyance and many other excellent qualities. For example, they have the power to benefit sentient beings through clairvoyance, magical emanation, and so forth. Although generally speaking it can be said that the Three Jewels have these powers, more specifically only the rare supreme Buddha and the rare supreme Sangha have these powers. The rare supreme Dharma cannot be said to possess such powers because it is not a person.

The Three Jewels are the best ornament for a virtuous thought or mind because when someone with a virtuous mind takes refuge in the Buddha, Dharma, and Sangha the mind becomes ornamented.
The Three Jewels are supreme among excellent qualities because among all the precious objects, supreme objects, and excellent qualities in the world, the sole uncontaminated quality is the Three Jewels.

The Three Jewels are not dominated by attachment and hatred because they do not change as a result of attachment and hatred. On the other hand, ordinary beings, such as ourselves, change due to attachment and hatred. At times we experience pleasure when we encounter an object of our attachment and at others we experience suffering when we encounter an object of our hatred. This does not happen to the Three Jewels.

For these reasons the Three Jewels are a correct or proper object of refuge. An object of refuge in general can be of many types. According to the Sublime Banner Sutra there are many types of objects of refuge such as food, clothes, houses, darkness, forests, and so forth. This is understandable because if, for example, someone were chasing us we might take refuge in darkness to hide ourselves. These are ordinary objects of refuge and not ultimate objects of refuge.

In Ornament for Sutra there are three outlines: (1) brief presentation of the objects of refuge that have five greatnesses, (2) extensive explanation, and (3) proving that the Mahayana objects of refuge are supreme.

(1) Brief presentation of the objects of refuge that have five greatnesses,
Jetsun Chogyi Gyeltsen presents this in the form of a syllogism: Refuge taken in the supreme vehicle, the Mahayana, is supreme among all refuges because of the following:
(i) its observed object pervades all
(ii) the supreme promise to practice is great
(iii) the attainment of supreme realization
(iv) outshining the hearers and solitary realizers
(v) being supreme due to its natural characteristics
One who takes refuge in the Mahayana has an observed object that pervades all; “all” being all sentient beings. The supreme promise to practice means to promise to go through all three vehicles, hearers, solitary realizer, and bodhisattva vehicles. The attainment of supreme realization means that one attains the two wisdoms: the wisdom realizing the selflessness of persons and the wisdom realizing the selflessness of phenomena. Outshining the hearers and solitary realizers means that one who takes refuge in the Mahayana will generate the mind of enlightenment and thereby outshine the followers of the Hinayana. It being supreme due its natural characteristics means that it is supreme simply due to the different [characteristics] of its divisions.

(2) Extensive explanation
Here the five divisions that show that Mahayana refuge is supreme are explained extensively here. The first of the five divisions, its observed object pervades all, has four attributes which Jetsun Chogyi Gyeltse presents in the form of syllogisms. “(1) A child of the victors (a bodhisattva) with intelligence proceeds to all sentient beings because he engages in activity for the purpose of liberating all sentient beings from sorrow. (2) He proceeds to all vehicles because he is expert in practicing the three vehicles. (3) He proceeds to all exalted wisdoms because he possesses the knowledge of both selflessnesses. (4) He proceeds to all nirvanas because he realizes cyclic existence and peace as one taste in lacking a self of phenomena. For all these reasons, one should understand that such a bodhisattva’s object of observation is all pervasive.” In Ornament for Sutra it says: “One who engages in liberating all sentient beings, proceeds to all vehicles, has skill in proceeding to exalted wisdom, and has a nirvana where cyclic existence and peace are one taste; such an intelligent one in this case is known as “one who goes everywhere”.”

Thursday afternoon class, March 12, 1998
The second of the five divisions is the supreme promise to practice. Jetsun Chogyi Gyeltsen again sets out syllogisms in this regard. “(1) An arya child of the victors seeks supreme enlightenment with great joy because he has a heroic mind that knows its excellent qualities. (2) He has the attribute of achievement because he is able to practice while bearing hardship for others without sadness. (3) He has the attribute of attainment because one day he will become a complete buddha and will have abandonments and realizations equal to all the buddhas. Such a one with intelligence is to be known as having a supreme promise.” In *Ornament for Sutra* it says: “Such a one seeks supreme enlightenment with great joy. Such a one practices while bearing hardship without sadness. Such a one will become equal to the buddhas. This intelligent one is to be known as “having a supreme promise”.”

The third division of the five, the attainment of supreme realization, is also set out as syllogisms. “(1) An arya bodhisattva has a distinguished realization because he has attained a great heap of merit and has become a lama for the three existences, has attained the pleasures of cyclic existence, has pacified the heap of sufferings, and has attained the supreme mind of non-conceptual exalted wisdom with happiness. (2) An arya bodhisattva has a distinguished result because he has a collection of merit for attaining the supreme aggregate of an eternal body of a buddha, attains freedom from cyclic existence and solitary peace, and has eliminated the two obscurations together with their imprints.” In *Ornament for Sutra* it says: “A great heap of merit, a lama of the three existences, the pleasures of cyclic existence, pacification of the heap of sufferings, a supreme mind with happiness, a virtuous accumulation of many dharmas for the attainment of the supreme aggregate of an eternal body, eliminating imprints, freedom from cyclic existence and solitary peace.” The “three existences” can refer to either the three realms, the desire, form, and formless realms, or the realm above ground, the realm on the ground, and the realm below ground.

The fourth division of the five, the outshining light of the bodhisattva, is also set out in syllogisms. “An arya bodhisattva outshines the assembly of hearers and solitary realizers because of possessing the following qualities: (1) possessing extensive roots of virtue which are much greater than those of hearers and solitary realizers, (2) having great purpose, (3) working uninterruptedly for the infinite sentient beings, and (4) possessing the excellent quality of everlasting exalted wisdom. These four virtues have three functions: (1) they ripen the sentient beings of this world and those who have gone beyond, (2) they find the richness of power over excellent qualities, and (3) they exhaust all contaminated aggregates without exception.” In *Ornament for Sutra* it says: “The intelligent ones outshine the assembly of hearers due to extensive virtue, great purpose, uninterrupted work for the infinite; these virtues ripen [sentient beings] of this and other worlds, find the richness of power, and pacify the contaminated aggregates, thereby exalted wisdom becomes inexhaustible.”

The fifth division of the five, supreme due to the nature of its divisions, is also set out in syllogisms. “Mahayana refuge has a significance to its entity because, wanting to obtain the very state of supreme buddhahood, one promises to take them as one’s object of refuge. It has a significance to its cause because it is a knowledge that is derived from mercy-compassion. It has a significance to its result because it acts to attain the omniscient state itself. It has a function because of engaging in hardship for other sentient beings without sadness in order to set them in happiness. It has many excellent qualities because it makes [sentient beings] definitely emerge from the objects to be abandoned and possesses the quality of showing [the way to] complete the two accumulations. If refuge is divided there is gross refuge that comes about by indication and [subtle] refuge that comes about by the force of nature/thusness. The intelligent should know that Mahayana refuge is superior to that of Hinayana as proved above.” In *Ornament for Sutra* it says: “[Mahayana refuge] is wanting that and promising; is to be known to be derived from compassion; from there the omniscience; benefiting without sadness; emerging definitely, always
possessing the quality of showing [the method of] all vehicles; so it is the refuge of the intelligent who have taken refuge by indication and thusness."

Refuge can be condensed into two: one that is taken by way of indication, this is an artificial refuge, and one that is taken by way of thusness, that is a genuine or natural refuge. When it says “wanting to obtain the very state of supreme buddhahood” it indicates that one takes refuge in the buddha because of wanting to become a buddha.

(3) Proving that the Mahayana objects of refuge are supreme
Jetsun Chogyi Gyeltsen says: "Mahayana refuge has great significance because there is both great meaning for oneself, because one’s own excellent qualities increase limitless, and great meaning for others, because one’s compassion pervades all migrating beings. It has the attribute of action because the Dharma of the great aryas who are incomparable expands. In Ornament for Sutra it says: “Going for refuge here has great meaning in that one’s own excellent qualities increase limitlessly and one’s compassion covers all sentient beings. The Dharma of the great incomparable ones also expands.”

These stanzas prove that the Mahayana refuge is supreme when compared to the Hinayana refuge. All these statements are based on verses in Ornament for Sutra.

Next we will look at how refuge is put into practice in that we need to combine the instructions on refuge with practice. The actual practice of going for refuge has five divisions: (1) on which objects does one rely, (2) the causes for taking refuge, (3) the measure of having gone for refuge, (4) the benefits of going for refuge, and (5) the stages of training oneself after having gone for refuge.

(1) On which objects does one rely
Those seeking liberation take refuge in the rare supreme ones alone because the Three Jewels, the rare supreme ones, are the sole objects of refuge. In Sublime Banner Sutra it says: “Those with fear take refuge mostly in mountains, forest, monasteries, places of worship, trees, and so forth. However, these refuges are not the main ones. Nor are they the supreme ones. By relying on these refuges one will not become liberated from all suffering. When one takes refuge in Buddha, Dharma, and Sangha one will become free from suffering and the causes of suffering and will transcend suffering by the eight fold noble path and thereby go to nirvana.” Jetsun Chogyi Gyeltsen quotes the Bodhisattvacharyavatara which says: “The principal refuge is the protector of sentient beings” meaning the Buddha, the Dharma, and the Sangha. Then Jetsun Chogyi Gyeltsen quotes A Hundred and Fifty Stanzas of Praise: “The intelligent definitely take refuge in someone who is totally free of all faults and has complete knowledge.” In Seventy Stanzas on Refuge it says: “Buddha, Dharma, and Sangha are refuge for those seeking liberation. The three rare supreme ones are the right refuge for those seeking liberation because they themselves are free from fear, are skilled in the methods for liberating others from fear, engage in activities for all sentient beings with compassion and without partiality, and act as a sublime friend, protector, and refuge for all embodied beings.”

When we take refuge we should do so in someone who has the ability to protect us, for if we take refuge in someone who cannot protect us there will be many negative consequences.

(2) The causes for taking refuge
The causes are (1) fear of suffering and (2) faith that only the three rare supreme ones have the capacity to help one. Having these, one has the perfect causes for going for refuge. Depending on these perfect causes, one will inevitably take refuge in the three rare supreme ones.

(3) The measurement of having gone for refuge
The measurement of having gone for refuge is (1) to have total confidence from the depths of one’s heart that the Three Jewels can protect one from all suffering and (2) to abide in the distinguished class because of having made the promise [to not go for refuge to any objects other than them] due to the two causes. This is the entity of taking refuge. Jetsun Chogyi Gyeltsen
quotes the *Bodhisattocharyavatara*: “With great fear, I offer all, including myself, to Samantabhadra.”

If the going for refuge is divided by way of its entity there are three divisions: (1) going for refuge with the body, (2) going for refuge with the speech, and (3) going for refuge with the mind. Going for refuge with the body is for example making physical prostrations; going for refuge with the speech is to recite a prayer or mantra; going for refuge with the mind is to think upon the meaning of the words of refuge with mindfulness. When doing physical prostrations one touches the four limbs and the head to the ground. Physical prostrations can differ depending on the limits of space: one can do long prostrations, short prostrations, just join the palms of the hands together, or even just raise one hand in salutation.

Refuge is also divided into the refuges of small, middle, and great beings. That of a small being is to go for refuge to the Three Jewels in order to become free of the suffering of the lower realms. That of a middling being is to go for refuge in order to free oneself from cyclic existence. That of a great being is to go for refuge to the Three Jewels to liberate other sentient beings from the suffering of cyclic existence.

Refuge is also divided by way of its boundaries: (1) the refuge present at the causal time and (2) the refuge present at the resultant time. That present a the causal time is the refuge present in the continuum of sentient beings. That present at the resultant time is the refuge present on the buddha ground.

Refuge is also divided into gross refuge that comes from indication and subtle refuge that comes from the force of thusness. Gross refuge that comes from indication is the refuge that is taken with the help of words recited by an abbot, acharya, and so forth. Refuge that comes from the force of thusness is either when one takes refuge as a result of the imprints of having taken refuge in the past or when one takes refuge by the force of recognizing the natural form, meaning that when one realizes emptiness one [automatically] goes for refuge to the Three Jewels. “Nature” does not always mean emptiness. This is explained in the text *Definitive and Interpretive Meanings* which discusses different kinds of form such as imaginary form, natural form/thusness, form of thorough analysis, and so forth. Natural form can be, for example, when someone sits down and thinks of various things, such as an image of buddha, and then takes refuge. Or natural form can mean a pure vision due to which one takes refuge.

(4) The benefits of going for refuge

Jetsun Chogyi Gyeltsen says: “Having gone for refuge, there are many benefits: (1) the negative karma of downfalls will be destroyed, (2) one completes the two great accumulations, (3) one will be protected from all harm, (4) one will be able to receive new vows such as those of individual liberation, (5) one will increase those vows that have been received, and (6) the buddha nature will be awakened. (7)There are many other excellent qualities such as attaining enlightenment quickly and so forth. In sutra it says: If the merit of going for refuge were to exist as form it could not be contained in a billion world systems. It is impossible to count the number of handfuls of water in the oceans; likewise, is the merit of going for refuge.”

(5) The precepts of going for refuge

There are individual precepts with respect to each of the Three Jewels and common precepts to be kept with respect to all of them. With respect to each of the Three Jewels there is a precept concerning what is to be abandoned and a precept concerning what is to be practiced. With respect to the precepts concerning what is to be abandoned in sutra it says: “When someone takes refuge in the Three Jewels he becomes an upasika. Having taken refuge in the Buddha, he should not take refuge in other gods. Having taken refuge in the sublime Dharma, his mind should be free from harm. Having taken refuge in the Sangha, he should not associate with Tirthikas or misleading friends.” With respect to the precepts concerning what is to be practiced in Nagarjuna’s *Letter to a Friend* it says: “The wise should respect an image of a tathagata, even that made of wood, as if were an actual [tathagata.]” In general the teachings on refuge say that one
should treat all images of a Buddha as if they were an actual Buddha, no matter whether they are made of paper, clay, or wood.

The precepts common to all Three Jewels are to cherish the Three Jewels as even more precious than one’s own life, to remember the Three Jewels continuously, to make prostrations and offerings and respect them, and to never generate a mind of disrespect toward them even for an instant. If one keeps these common precepts a foundation of all happiness and goodness will be established. A praise composed by Lama Tsongkha is quoted here which says: “When sentient beings encounter the terrifying precipice of cyclic existence or are wandering without a friend there is no refuge superior to the three rare supreme ones. Therefore one should take refuge in them from the depths of one’s heart.” This means that whenever one finds oneself in a desert or a jungle and takes refuge in the Three Jewels one will be protected by them.

When I was living in Buxar in Bengal, I once went to visit a small town where there were many Bhutanese. On my return home I met an old lama called Lobpon-la (Master) who was well versed in Dharma. I asked him, “Lobpon-la, why are you walking alone?” Lobpon-la replied, “I am never alone, I am always accompanied by the Three Jewels” and put his hands together in prayer. I felt rather embarrassed by his response! If we take refuge sincerely we will always be accompanied by the Three Jewels.

Friday morning class, March 13, 1998

QUESTIONS AND ANSWERS

Question: Please go through the important points of the teachings given this week. With respect to the mind generation that is like a festival of Dharma, one text says that it exists on the tenth ground while here it says that it is included on the buddha ground. Which is correct?

Reply: Of the twenty-two mind generations the first three belong to the three levels of the path of accumulation, the fourth belongs to the path of preparation, the next ten belong to the ten grounds respectively, the next five belong to the special path of the tenth ground, and the last three belong to the buddha ground. In some texts the last three are said to belong to the tenth ground while in other texts they are said to belong to the buddha ground. The explanation I gave is that the twentieth mind generation, that which is like a festival of Dharma, is one that arises in one session alone on the last interrupted path of the tenth ground. For this reason, it is said to exist on the buddha ground. The tenth ground has three parts: the preparation, actual, and conclusion. The actual ground is meditative equipoise while the conclusion is the subsequent attainment of omniscient mind. This explanation accords with the Ornament for Illumination by Haribhadra. However, in another text it says that this mind generation belongs to the tenth ground because it is a mind generation that arises on an uninterrupted path of the tenth ground. In chapter one it says that the tenth ground can be labeled “buddha ground.” The reason for this is that the tenth ground is very similar to the buddha ground. In chapter one it says “Having passed the ninth ground, the exalted wisdom by which to abide on the buddha ground, that bodhisattva ground should be known as the tenth.” Once a bodhisattva passes from the ninth to the tenth ground he has an exalted wisdom which will allow him to abide on the buddha ground.

Each of the topics of the eight categories presents a complete path to buddhahood. For example, the first topic of omniscient mind, mind generation, covers the five paths. For this reason our system says that the topics are like a curve in a road, each one containing a complete path. The second topic of precepts also covers the whole path. Precepts can be of two types: precepts/oral instructions on the Mahayana and precepts/oral instructions on the Hinayana. A Mahayana precept is defined as a Mahayana speech that teaches a method for attaining that sought by a Mahayana mind generation. A Hinayana precept is defined as: a Hinayana speech that shows the path to the Hinayana liberation.
This week we went through the precepts concerning the entity/nature of achievement itself, about the four noble truths, and the Three Jewels. In terms of the first, when a bodhisattva practices he should not pass the limit of the two truths but practice while remaining within their limits. In this context the two truths, the conventional and the ultimate are discussed.

Viśṇubhaṁśikas define the two truths as:
Conventional truth: a phenomena which is such that when it is broken up or mentally separated into individual parts, the consciousness apprehending that object rejects it. For example, if something is destroyed by a hammer the mind apprehending it as such is given up. Also when an object is dissected mentally it is not longer apprehended as such by the mind.
Ultimate truth: a phenomena which is such that when it is broken up or mentally separated into individual parts, the consciousness apprehending that object does not reject it.
An illustration of an ultimate truth is directionally partless particles and temporally partless moments of consciousness. Viśṇubhaṁśikas say that directionally partless particles cannot be destroyed and that temporally partless moments of consciousness cannot be mentally separated into any more parts.

Sautrantikas posit the two truths as:
Ultimate truth: that which is ultimately able to perform a function.
Conventional truth: that which is not ultimately able to perform a function.
An illustration of an ultimate truth is a vase, which is opposite to what the Viśṇubhaṁśikas assert.
An illustration of a conventional truth is generally characterized phenomena, in other words, a meaning generality.

Chittamātrins posit the two truths as:
Conventional truth: an object that is realized with dualistic appearance by a valid direct cognizer that directly cognizes it.
Ultimate truth: an object that is realized without dualistic appearance by a valid direct cognizer that directly cognizes it.
Other powered phenomena and imaginary phenomena are conventional truths while thoroughly established phenomena are ultimate truths.

Svātantrika-Madhyamikas posit the two truths somewhat similarly as:
Ultimate truth: an object that is realized without dualistic appearance by a valid direct cognizer that directly realizes it and that is not realized as an affirmative phenomena.
Conventional truth: an object that abides in the class that is to be realized with dualistic appearance by a valid cognizer that directly realizes it.
An illustration of conventional truth is a vase and an illustration of an ultimate truth is a vase’s emptiness of true existence.

Prasangika-Madhyamika posit the two truths as:
Ultimate truth: an object that is found by a valid cognition distinguishing a final nature and with respect to which a valid cognition distinguishing a final nature becomes a valid cognition distinguishing a final nature.
Conventional truth: an object that is found by a valid cognition distinguishing a conventionality and with respect to which a valid cognition distinguishing a conventionality becomes a valid cognition distinguishing a conventionality.

(See Cutting Through Appearances for more information regarding the two truths.)

There is an elaborate commentary on the two truths according to the four schools that was composed by a Mongolian monk. He also wrote a text on the grounds and paths of tantra mainly in accordance with the Guhyasamaja tantra.
The etymology of the term “ultimate truth,” literally “ultimate meaning truth,” is that “ultimate meaning” refers to the exalted wisdom of meditative equipoise of an arya, and “truth” to any phenomena seen by this exalted wisdom. Conventional truth, literally all-obscured truth, means anything that is true with respect to an all obscured mind. To a mind that is obscured, phenomena, such as vase, appear to exist truly. These phenomena are a truth for this obscured mind. Another way of saying this is that a conventional truth is a truth for a sensory consciousness.

Ultimate truths, or ultimate meaning truths, are of two kinds: enumerated ultimate truths and non-enumerated ultimate truths. Both are subjects that take emptiness as their object but an enumerated ultimate truth is an emptiness that appears to an inferential cognizer while an non-enumerated ultimate truth is an emptiness that appears to the exalted wisdom of meditative equipoise of an arya.

Conventional truths are of two kinds: unreal conventional truths and real conventional truths. An unreal conventional truth is an object that an ordinary person, who has not realized emptiness, can know to be unreal. A real conventional truth is an object that an ordinary person, who has not realized emptiness, cannot know to not exist as it appears. An illustration of an unreal conventional truth is the reflection of a face in a mirror, while an illustration of a real conventional truth is the face itself. Even by ordinary beings, such as ourselves, who have not realized emptiness know that a face reflected in a mirror is not a real face. On the other hand, ordinary beings do not know that a face, a real conventional truth, does not exist as it appears. For example, a particular building for ordinary beings appears to be permanent in that day after day it appears to be the same. Ordinary beings do not realize that it does not exist as it appears.

The two truths are one entity but different in name. We should understand the four consequences that would follow if the two truths were one and the four consequences that would follow if the two truths were different entities.

When one understands the two truths well one approaches buddhahood. One should meditate on the two truths with the four logical reasonings that (1) prove that phenomena can perform a function, (2) prove the correctness of being [true or right], (3) prove that phenomena are dependently related, and (4) prove that certain objects have their own natural characteristics. The last means that certain objects have particular characteristics, for example, water has the nature of being wet and moist, of flowing downward and never upward, while fire has the nature of being hot and burning and to blaze upward and never downward. All phenomena should be analyzed with these four logical reasonings. An example of the logic that proves correctness is the proof that sound is impermanent by way of a sign, such as the sign “because it changes momentarily.” The five reasonings that establish all phenomena as non-truly existent can be included in the logic that proves correctness. The logic that proves dependent relationship shows that all phenomena are dependent, for example one side of a mountain depends on the other side and vice versa, teacher exists because their are students and vice versa, and so forth. The logic that proves phenomena can perform a function is, for example, that good karma functions to bring about a good result and that bad karma functions to bring about a bad result.

Today is the day in which we celebrate the last of the fifteen days in which the Buddha performed miracles. During these days Buddha participated in a competition of magical emanations.

END
Monday afternoon class, March 16, 1998

Gyeltshab says that there are three [divisions] concerning the instructions about removing manifest discordancies, the first of the three being instructions about not degenerating the causes of achieving/practice. In sutra it says: “Great bodhisattva, the practice of the perfection of wisdom is any effort that is exerted with body, speech, and mind.” This is an instruction about the need for effort in not clinging to trivial actions because it teaches that one has to realize the body and so forth as ultimately entitless. It is suitable to instruct so because if one does not familiarize oneself with the meaning of emptiness, one will have grasping at true existence. This means that trainees of dull faculty would not have the ability to achieve the meaning explained above in the context of the mind generation. Therefore, that grasping at true existence needs to be abandoned. What is the cause of this grasping? It is the generation of the very pleasure that comes from attachment to the body and so forth due to attachment to trivial activities. Those of dull faculty generate pleasure from attachment to their bodies due to clinging to ordinary activities. In other words, beings at an ordinary level are attached, or cling, to ordinary activities. They have this clinging because they are attached to physical and mental pleasure. Due to attachment to this pleasure, the attachment grows. This attachment should be abandoned.

Gyeltshab quotes sutra: “When great bodhisattvas practice the six perfections they should not conceive of form as being truly existent form, they should not conceive of feeling as being truly existent feeling...” This passage is an instruction about the need for a total lack of tiredness in achieving/practice because it is an instruction that teaches that one should realize that all phenomena, from form up to complete enlightenment, do not exist truly. It is suitable to instruct so because when those of dull faculty do not come to the object of their aim after much hardship they become despondent. For that reason it is necessary to eliminate the laziness of lethargy/sloth. The sutra passage means that when one practices the six perfections one should not conceive of phenomena, such as form, as being truly existent. One should abandon the conception of true existence and engage in the practice. One should give up the laziness of lethargy because if one has this laziness one will not be able to reach one’s aim.
“If one must receive instructions of the paths for each meaning from the buddhas residing in the ten directions and so forth,” since the mind will become discouraged, the precept on phenomena as unproduced by nature, instructs concerning the completely upheld path,

Gyeltsab’s commentary quotes a sutra which says “Shariputra, a great bodhisattva due to possessing such an exalted wisdom, the worlds of the eastern direction equal to the grains of the sand of the Ganges River...” This passage is an instruction on completely upholding the Mahayana path because it is an instruction that teaches that all phenomena are not generated naturally. It is suitable to instruct so because if one listens to the meaning of each of the teachings taught by the buddhas residing in the ten directions one might then have the feeling thinking, “How can I ever do that?” This laziness, the laziness of incapability, needs to be abandoned.

In summary, one should not become discouraged but should think, “I can do it!” One should put effort into understanding that one’s own mind and the minds of enlightened beings are the same in being empty of true existence. Whenever one thinks that one is not able to become enlightened, one should think that one can indeed go through all the paths needed to get to their enlightened state. Therefore, it is important to have self-confidence and courage in following the instructions and the whole path. One should make one’s mind strong and encourage oneself.

This laziness is developed because of “one must receive instructions of the paths for each meaning from the buddhas residing in the ten directions.” One may think that one is incapable of doing this, therefore there is the instruction to give up this laziness. As it says in one text: “You, Buddha, became enlightened by your effort and I wander in cyclic existence due to my laziness.”

When Lama Yeshe used to scold the young monks at Kopan he would say that “those who are lazy will not even find water for their mouths!”

Here Gyeltsab says “Five eyes: the causes of engaging independently in achieving” because when one possesses these five eyes one becomes independent in one’s achieving/practice. In other words, at this time one no longer needs to depend on others.

The enumeration of 1) eye of flesh, 2) divine eye which arose from maturation, 3) eye of wisdom, 4) eye of dharma, and 5) eye of buddha, are respectively, the subject which 1) ascertains things individually, 2) (sees) death, migration and birth of sentient beings, 3) does not conceptualize regarding any phenomenon, 4) realizes all superiors, and 5) is completely enlightened with regards to all aspects of all phenomena. To teach that these (subjects) are established as one in suchness, instructs concerning the five eyes.

Gyeltsab quotes sutra: “Shariputra, a bodhisattva mahasattva with his eye of flesh can see phenomena at a distance of 100 pakse (6800 kilometers).” This passage is an instruction about the five eyes because it teaches that all the objects of the five eyes and the subjects (the five eyes themselves) are to be seen as one taste in suchness. Relatively, these five eyes are presented as having the capacity of seeing and at the same time those [subjects and objects] are taught to not exist ultimately.

The flesh eye can be of various types: one that sees phenomena within the limit of 100 pakse and one that sees the gross and subtle forms that exist in a billion world systems. The divine eye realizes [the transference of consciousness] at death of all sentient beings and the place where they will be born. The divine eye comes from the maturation of past contaminated virtuous karma. The wisdom eye directly realizes all phenomena as not existing truly. The Dharma eye is
able to indicate who are aryas of sharp and dull faculty. The buddha eye can see all the innumerable phenomena because it is a subject that realizes the whole universe.

The flesh eye exists from the path of accumulation up; the divine eye from the path of preparation up; the wisdom eye from the path of seeing up; the Dharma eye from the post-meditation of the path of seeing; and the buddha eye exists on the buddha ground. An approximate buddha eye exists from the eighth ground up.

When one has the first eye, the flesh eye, one is able to know where one’s virtuous spiritual friends are no matter how far away they are in the billion world systems. One is also able to know where one’s disciples are. With the divine eye one is able to know when one’s disciples will die and where they will be reborn. With the wisdom eye one is able to directly know the meaning of reality as a method for taming disciples. With the Dharma eye one is able to know the differences between sentient beings very well, i.e., whether they are dull or sharp facultied, and is then able to teach them appropriately. With the buddha eye, even if one realizes just an approximate buddha eye, one is able to see most conventional truths and therefore one exhorts oneself in the practice without need to rely on others.

In his text Ocean Playground Chokyi Gyeltsen sets out five divisions in relation to the five eyes: (1) definitions, (2) divisions, (3) boundaries, (4) causes, and (5) the purpose of them coming from causes.

(1) Definitions
The definition of eye is: that which arises in dependence on a mind of an actual absorption of a concentration, which is its empowering condition, and that is a cognizer abiding in the class that is distinguished by seeing its object directly/clearly.

(2) Divisions
There are five divisions: flesh eye, divine eye, wisdom eye, Dharma eye, and buddha eye.

The definition of a flesh eye is: that which is one of the five eyes and is a cognizer that directly sees all gross and subtle forms within 100 pakse in dependence on an eye of flesh that is its uncommon empowering condition.
The definition of a divine eye is: that which is one of the five eyes and is a cognizer that directly sees the death and rebirth of sentient beings by depending on the divine eye which is its uncommon empowering condition.
The definition of a wisdom eye is: that which is one of the five eyes and is observed as a non-conceptual exalted wisdom.
The definition of a Dharma eye is: that which is one of the five eyes and is an exalted knower that realizes the level of the faculties of arya beings as sharp and dull.
The definition of a buddha eye is: that which is one of the five eyes and is a final exalted wisdom directly realizing all phenomena.

Others’ opinions are set out here in the text but we will not go through them.

(3) Boundaries
This is similar to what Gyeltshab says in that the flesh eye exists from the path of accumulation and so forth. However, Gyeltshab mentions these boundaries in relation to someone who has not previously entered the Hinayana path. Jetsun Chokyi Gyeltsen says that the divine eye can exist in someone who has not entered a path, while the Dharma eye can exist in the continua of those following the hearer vehicle. For example, someone who has not entered a path but has achieved the actual fourth concentration has the divine eye and there are followers of the hearer vehicle who can indicate which aryas have sharp faculties and which have dull faculties. Therefore, there is no pervasion of the boundaries posited above. There are also those who have attained the clairvoyance of reading others mind [without having entered the path].
(4) Causes
In sutra it says: “Great bodhisattva, those who wish to thoroughly train in the five eyes and those who wish to attain all five should practice the perfection of wisdom.” Jetsun Chokyi Gyeltsen says that to attain the five eyes one should train in the six perfections and the four legs of magical emanation. The four legs of magical emanation refer to the concentrations. One goes through calm abiding, attains superior insight, unifies calm abiding and superior insight, achieves the various concentrations, and becomes able to emanate many forms. The principal cause of the five eyes is to achieve the actual concentrations of the form realm. Before attaining an actual concentration one has to develop calm abiding followed by superior insight/higher seeing. Therefore, all is based on calm abiding. To attain this one needs to have the various requirements such as the right place and so forth.

Which eyes do we have? If we had the flesh eye we would be able to see things at a distance of 100 pakses. However, we know that our eyes are made of flesh. In short, our eyes are flesh eyes but not the flesh eyes included in the five divisions of eyes.

Beings in the fourth concentration have the divine eye. Are the divine eyes of beings in the form realm flesh eyes or mental eyes? When answering such questions we have to be careful to distinguish between eye and eye consciousness and so forth.

With respect to the instructions of abandoning the laziness of being attached to evil actions, “evil actions” does not mean killing and so forth but refers to meaningless or trivial actions that are only concerned about this present life. Another instruction says not to indulge in the laziness of lethargy but exert oneself. Another instruction says that one should not feel incapable but develop a self-confidence thinking, “I am able to achieve enlightenment. Then, I will be able to do whatever is necessary.”

Tuesday morning class, March 17, 1998
Jetsun Chokyi Gyeltsen says that there is a purpose to generating the five eyes in one’s continuum. This purpose is to be able to practice the Mahayana achievement independently. There is a purpose to depending on the five eyes because in dependence on them one knows exactly what favorable conditions are needed for the practice of Mahayana achievement, and one realizes how to abandon conditions adverse to Mahayana achievement. There are many favorable conditions necessary for the practice of Mahayana achievement as it says in Nagarjuna’s Letter to a Friend: “To stay in a conducive place, to rely upon a holy being, to have made prayers, and to have merit from past lives; these four great wheels are present in you.” The four wheels refers to the four, staying in a conducive place and so forth. In Ornament for Sutra with regard to staying in a conducive place it says: “The place where an intelligent person practices should be one where all necessities are easily found, it should be a place that is noble/good, one’s companions should be noble, and there should be all the necessities for a yogi to have a good life.” These characteristics are the same as those needed for doing a retreat: a place where necessities, including food and clothes, can be found; a place that is noble, meaning that it should be free from noise and the movement of people, and not too hot or damp as this would produce sickness. Noble companions refers specifically to the person who helps one during retreat, someone who does so without too much talk. All these are part of the first wheel, staying in a conducive place.

With regard to the second wheel, that of relying on a holy being, in Ornament for Sutra it says that this holy being should be: “A bodhisattva who has listened/studied, who sees the truth, who is skillful in speaking, who is merciful, and who is without despondency.” With regard to the third wheel, that of making prayers, Jetsun Chokyi Gyeltsen says that one should make prayers as it says in Ornament for Sutra: “The observed object should be noble, the way should be noble, the method should be noble, the definite emergence should be noble, the effort should be noble, and the application should be noble. A prayer made in this way is a correct prayer.” Jetsun Chokyi
Gyeltsen says a noble observed object is the Mahayana; a noble way means the way of increasing one’s merit; a noble method means to meditate on calm abiding and superior insight; a noble definite emergence means to be satisfied with the minimum of necessities; a noble effort means constant effort; and a noble application means to have respect. One has to pray to develop all these attributes.

With respect to the fourth wheel, that of making merit, it says in Ornament for Sutra: “Joy, rebirth of leisure, without sickness, concentration, acting cause that discriminates, whatever merit created in the past.” Jetsun Chokyi Gyeltsen says that as taught one needs these. “Rebirth of leisure” means to have leisure [for Dharma practice] due to having created good karma in the past. These attributes show how many prayers we have made in the past. For example, if we have health or concentration they are the result of causes, that is, prayer and positive karma created in the past.

The flesh eye, which has an empowering condition, is a special eye; it is not the ordinary eye. This empowering condition is actualized by achieving an actual absorption of a concentration. Within our eyeballs is the eye faculty, which is lucid matter, around which the flesh eye develops.

Gyeltsab quotes a sutra that says: “A great bodhisattva practicing the perfection of wisdom will attain the perfection of the clairvoyances and will perform many types of magical emanation.” This passage is an instruction about the six clairvoyances because it teaches how the six clairvoyances are to be generated relatively in one’s continuum and how they are ultimately pacified from the beginning. The meaning of “ultimately pacified from the beginning” is that the clairvoyances are to be developed in one’s continuum while realizing that they do not exist truly.

With respect to the six clairvoyances Gyeltsab sets up syllogisms. With respect to the first, that of magical emanations he says: the clairvoyance of magical emanation possesses special power because it is accompanied by a concentration and a wisdom with which one is able to shake the earth and make many emanations such as multiplying one emanation into many and many into one. The meditative stabilization possessing a concordance with wisdom should also be applied to the remaining five clairvoyances.

With respect to the second clairvoyance, divine ear, Gyeltsab says: the clairvoyance of divine ear possesses a special power because it possesses lucid matter arisen from meditation, which is its dominant condition and belongs to the level of the concentration, and is accompanied by concentration and wisdom with which one is able to hear any faint or loud sound made in the world/universe.

With respect to the third clairvoyance, that of knowing others’ minds, Gyeltsab says: the clairvoyance of knowing others’ minds possesses a special power because it directly knows whether the minds of others have attachment or are free from attachment and so forth and is accompanied by concentration and wisdom. Gyeltsab only says that this clairvoyance sees whether others’ mind are with or without attachment but this includes all 22 minds, with or without anger, with or without ignorance.

With respect to the fourth clairvoyance, that of remembering former lives, Gyeltsab says: the clairvoyance of remembering former lives possesses a special power because with this
clairvoyance one remembers many hundreds of thousands of past lives by the power of experiences.

With respect to the fifth clairvoyance, that of the divine eye, Gyeltsab says: the clairvoyance of divine eye, which is actualized by meditation on the actual absorption, has a dominant condition that is clear matter, is accompanied by a union of concentration and wisdom, is a mental consciousness, and is able to see gross and subtle forms which are hidden and not hidden. “Hidden” can be because the object is far way, because the entity is subtle, or because there is a lot of time in between. The divine eye is not an eye but a mental consciousness.

With respect to the sixth clairvoyance, that knowing the exhaustion of contaminations, Gyeltsab says: the clairvoyance knowing the exhaustion of contaminations possesses a special power because it is a method for abandoning the afflictive obscurations and the obscurations to knowledge; it is an exalted wisdom that clearly sees the separation from those obscurations; and it possesses concentration and wisdom.

In summary, one possessing the six clairvoyances is able to hear very clearly all the gross and subtle sounds of Dharma teachings in the worlds/universe; one is able to clearly know where the teachers and disciples with which one has had relationships in the past are presently; with the clairvoyance of magical emanations one inspires disciples to develop this power; one knows the minds of sentient beings, whether they are with or without attachment, and thereby can show them the methods for attaining liberation; and one can actualize the achievement/practice quickly in oneself and thereby quickly achieve omniscient mind.

Jetsun Chokyi Gyeltsen also comments on the six clairvoyances under the divisions of: (1) the supports of the clairvoyances, (2) the nature of the supported clairvoyances, (3) boundaries, (4) causes, (5) purpose, and differentiation.

(1) Supports of the clairvoyances

The first five clairvoyances can be generated upon any actual absorption of a concentration as their dominant condition. In Abhidharmasamucchaya it says: “Non-Buddhists, hearers, and bodhisattvas can achieve the four immeasurables in dependence on any one of the four pure concentrations and can also likewise develop the five clairvoyances.” Jetsun Chokyi Gyeltsen says that the sixth clairvoyance is generated only upon the concentration on the excellent end (the fourth concentration). In Abhidharmasamucchaya it says: “The remaining excellent qualities can also be generated in dependence upon that concentration, that of the excellent end.” Jetsun Chokyi Gyeltsen says that the clairvoyance knowing the exhaustion of contaminations, as well as other excellent qualities, can be supported on the concentration of the excellent end and can therefore be developed by hearers, bodhisattvas, and tathagatas. The concentration on the excellent end, refers to the fourth concentration. The six clairvoyances are not supported on the actual formless absorptions. In Abhidharmasamucchaya it says: “All six clairvoyances are supported on the concentrations.”

Among the six clairvoyances the first five can be supported on any one of the four concentrations that is a pure actual concentration. There are two types of actual concentrations, a pure and an uncontaminated. The five clairvoyances are supported on a pure actual absorption and not on an uncontaminated actual absorption. However, the sixth clairvoyance, that knowing the exhaustion of contaminations, is supported on an uncontaminated actual absorption.

“The concentration on the excellent end,” explained in Lati Rinpoche’s Meditative States, is developed through “alternating meditation.” A yogi meditates on an uncontaminated concentration then a contaminated concentration, then an uncontaminated concentration and then a contaminated concentration, and so forth.

(2) The nature of the supported clairvoyances (definition)

The definition of a clairvoyance is: that which abides in a special class because of seeing its object directly in dependence on a mind that is an actual absorption of a concentration which is its empowering condition.

203
(3) Divisions
Clairvoyance has six divisions: that of magical emanation and so forth

The definition of the clairvoyance of magical emanation is: that which is one of the six clairvoyances, is a cognizer that is able to shake the earth, and emanates one into many and many into one and so on.

A mere magical emanation can be divided into four: magical emanation due to karma, magical emanation due to mantra, magical emanation due to medicine, and magical emanation due to the development of concentration. An illustration of a magical emanation due to karma is a magical emanation of a human being, a universal king, a yaksha, and raksha. An illustration of a magical emanation due to mantra is being able to perform magical emanation by reciting mantras, such as being able to levitate or fly, or making the body shrink or grow. An illustration of a magical emanation due to medicine is being able to make magic just by merely holding certain medicines. An illustration of a magical emanation due to concentration is the clairvoyance of magical emanation.

The magical emanation of a human being is performing magic by way of substances; this is often given as an example in the teachings of non-true existence. The fourth cannot be easily achieved, for it cannot be achieved by mantra and medicine, but only by way of achieving an actual concentration.

Tuesday afternoon class, March 17, 1998

The definition of the clairvoyance of divine ear is: that which is one of the six; arises in dependence on a divine ear which is its empowering condition; and knows the gross and subtle sounds existing in the world. Mere divine ear is divided into three: the divine ear attained at birth, the divine ear arisen from karma, and the divine ear arisen from concentration. An illustration of the divine ear attained at birth is that in the continuum of a being of the fourth concentration. An illustration of the second, the divine ear arisen from karma, is that of a universal king. An illustration of the third, the divine ear arisen from concentration, is that of this case, the clairvoyance of divine ear.

To achieve the clairvoyance of the divine ear one needs to first attain an actual absorption, such as that of the first concentration, after which clear matter forms around the ear faculty, which is its empowering condition. This faculty is hundreds of times more powerful than the ordinary ear faculty; with it one can hear the gross and subtle sounds in all the worlds.

A mere divine ear attained at birth is that of a being who is born in any one of the four concentrations and immediately has the divine ear.

A mere divine ear of a universal king is that due to karma a universal king is able to hear distant sounds. Now we have radios and satellites which allow us to hear sounds at a long distance, this is due to the power of substance. However, one day we will be able to hear sounds at a long distance by the power of the divine ear without need for such technology. Hearing sounds through, for example, a radio is due to the meeting of certain conditions, in the same way the divine ear can be achieved by the gathering of the necessary conditions.

The definition of the clairvoyance knowing others’ minds is: that which is one of the six and abides in the class of knowing whether others minds are with attachment or without attachment, and so forth. There is a purpose to saying “abides in the class”; it is to know that the clairvoyance knowing others’ mind that is in the continua of non-Buddhists is not the same as this clairvoyance because their clairvoyance is not able to know whether there is or is not attachment in the minds of others because they cannot know that others’ minds are free from attachment.

If the mere knowing of others’ minds is divided there are four: the knowing of others’ minds attained at birth, the knowing of others’ minds arisen from karma, the knowing of others’ minds arisen from being a logician (the Vedas), and the knowing of others’ minds arisen from
concentration. An illustration of the first, the knowing of others’ minds attained at birth, is the knowing of others’ minds that is possessed by gods of the desire realm and by many spirits. An illustration of the second, the knowing of others’ minds arisen from karma, is the knowing of others’ minds of the intermediate state beings. An illustration of the third, the knowing of others’ minds arisen from being a logician, is the knowing of others’ minds in the continua of an expert logician. An illustration of the fourth is the knowing of others’ minds of this case, the clairvoyance knowing others’ minds.

Gods of the desire realm at birth naturally have the ability to know others’ minds, likewise some spirits naturally know others’ minds. Intermediate state beings due to karma have a complete set of faculties and can move unobstructedly, as a result they know others minds. The knowing of others’ minds in the continua of an expert logician is illustrated by a story. Vasubandhu and Dignaga one time were considering a pregnant cow, unseen to them, on the opposite side of a hill. They made a bet as to how the cow’s calf would be. Dignaga said that the calf would have a white patch on its forehead. However, Vasubandhu, based on intellectual understanding, said that it was the tip of the calf’s tail that was white. After the calf was born they asked the owners where the white patch was on the calf and it was found to be the tip of its tail. Therefore, Vasubandhu was right based on his knowledge of how a calf is situated in the womb of a cow, i.e., that its tail lies against its forehead.

The definition of the clairvoyance of remembering former lives is: that which is one of the six and abides in the class of remembering the places of many former births of oneself and others. There is a purpose to saying “abides in the class”; it is to eliminate the clairvoyance of non-Buddhists who do not see as many past lives. When the mere knowledge of past places is divided there are three: the knowledge of past places at birth, the knowledge of past places arisen from karma, and the knowledge of past places arisen from concentration. An illustration of the first is that of most spirits. An illustration of the second is that of hell beings, who when they take rebirth in the hell realm can recall their previous rebirths. An illustration of the third is the clairvoyance remembering former lives.

The definition of the clairvoyance of divine eye is: that which is one of the six; arises in dependence on its empowering condition the divine eye; and clearly sees all the gross and subtle forms existing in the universe. If the mere divine eye is divided there are three: the divine eye attained at birth, the divine eye arisen from karma, and the divine eye arisen from concentration. An illustration of the first is that of hell beings, who when they take rebirth in the hell realm can recall their previous rebirths. An illustration of the second is that of a universal king. An illustration of the third is that of this case, the clairvoyance of divine eye.

The two clairvoyances of the divine eye and the divine ear are not sensory consciousnesses, but are mental consciousnesses because these two are consciousnesses generated upon the support of a mind of an actual absorption, which is their uncommon empowering condition. This is according to Svatantrika-Madhyamika. However, in Abhidharmakosha the Vaibhashikas assert that the divine eye and divine ear are sensory consciousnesses that are unpredicted/neutral phenomena.

The definition of the clairvoyance knowing the exhaustion of contaminations is: that which is one of the six clairvoyance and is a total abandonment of deluded/afflictive obscurations.

The difference between the clairvoyance of divine eye and the divine eye/eye of the gods is that the clairvoyance of divine eye arises from achieving an actual absorption in this life while the divine eye comes from the maturation of virtuous karma created in the past. In Lamp of Illumination, a commentary on the Twenty-Thousand Stanza Perfection of Wisdom Sutra, it says that the difference is that any divine eye belonging to the group of five eyes arises from the maturation of karma, while the divine eye of clairvoyance comes from a manifest effort in concentration (or
from actualizing a concentration). *Abhidharmakosha* says: “All six clairvoyances are liberated minds,” meaning they are wisdom. In *Abhidharmasamucchaya* it says: “They are included in either concentration or wisdom”.

### (3) Boundaries

The first five clairvoyances exist in the continua of non-Buddhists, hearers, solitary realizers, and bodhisattvas. The sixth clairvoyance, that knowing the exhaustion of contaminations, exists in the continua of all foe destroyers who have attained an actual absorption of concentration. In the case of somebody who has not entered the Hinayana previously, an approximate sixth clairvoyance exists from the eighth ground up while the real one exists on the buddha ground.

### (4) Causes:

There are common causes, causes that project each individually, and causes that actualize.

The common cause for all six clairvoyances is any of the four actual absorptions of the concentrations.

Then comes the causes that project the six clairvoyances individually. The cause for the clairvoyance of divine eye, as it says in Nagarjuna’s *Precious Garland*, is making garlands of light offerings to stupas and in dark places, and making offerings of butter lamps and oil lamps. The cause of the clairvoyance of divine ear is offering music, bells, conch shells, and drums. The cause of the clairvoyance knowing others’ minds, as it says in Nagarjuna’s *Precious Garland*, is to not talk a lot about others’ faults, to not point out what others lack, and so forth, such as saying, for example, that so-and-so has a long nose. The cause of clairvoyance of magical emanation, as it says in Nagarjuna’s *Precious Garland*, is offering shoes and vehicles, paying respect to those who are humble and to those who are one’s elder. “Being wise in this, one will attain magical emanation.” The cause of the clairvoyance remembering others’ lives is to perform Dharma activities, to remember the words and meaning of Dharma, to give Dharma teachings; being pure in these, one will remember one’s past lives. The cause of the clairvoyance knowing the exhaustion of contaminations is knowing that all phenomena do not have the nature of true existence. By this one will attain the supreme state in which all contaminations are exhausted. These are the causes that project the six clairvoyances individually.

Then there are the causes that actualize the six clairvoyances. One first develops a mind of an actual absorption of a concentration which is a non-conceptual exalted wisdom. Then, with this exalted wisdom, one focuses on the six respective objects of the six clairvoyances and reflects upon them. In this way one will quickly attain the six clairvoyances. In *Ornament for Sutra* it says: “After attaining an extremely peaceful concentration, one thoroughly holds a non-conceptual exalted wisdom and reflects on abiding in the aspect of a self-cognizer accordingly. One will thereby attain the sublime cause to accomplish the clairvoyances.” Jetsun Chokyi Gyeltsen says that after developing an absorption of an actual concentration, one goes on to reflect on the appearances of forms, to reflect on the diverse appearances of sounds to the ears, to reflect on the infinite enumeration of minds, to reflect on infinite past lives, to reflect on a light body without obstructions, and to reflect on all phenomena as being non-truly existent. Meditating in this way one will attain the clairvoyances quickly. This is the method for training in clairvoyances. For example, to reflect on the appearance of forms, one trains by meditating to see things at a long distance. To reflect on a light body, one meditates that one’s body is as light as cotton and without obstruction, that it can pass through walls, and so forth. Meditation on all phenomena as lacking true existence is the cause to attain the clairvoyance knowing the exhaustion of contaminations.

One of the exercises to train in knowing others’ minds is to begin by imagining what others are like by noting that they have such and such a type of body, gestures, expressions, etc.

### (5) Purpose
The purpose [of attaining the six clairvoyances] is the same as that mentioned in Gyeltsab’s *Essential Explanation*: “One who has the six clairvoyances is able to hear the gross and subtle sounds of Dharma teachings in all the worlds...” and so forth.

Jetsun Chokyi Gyeltsen summarizes the six clairvoyances saying, “In brief, the six clairvoyances have the distinguished result of the three doors of liberation, [known as] the aryas’ abode, the distinguished result of the four concentrations, [known as] the god’s abode, and the distinguished result of the four immeasurables, [known as] the abode of Brahma (great purity, a buddha realm). While remaining within these results one makes offerings to the fully accomplished buddhas existing in the countless worlds for the sake of sentient beings and purifies the negativities that obscure sentient beings. In *Ornament for Sutra* it says: “By which the abode of the aryas, the gods, and Brahma. One abides there for a long time and makes offerings to all the buddhas of the ten directions for sentient beings.”

There are two more distinguished qualities which we will cover tomorrow.

Wednesday morning class, March 18, 1998

(Continuation of the fifth, purpose)
A further explanation concerning the fifth outline which is about the purpose is that the distinguished result of the six clairvoyances is to abide in the aryas’ abode, the three doors of liberation; to abide in the gods’ realm, the four concentrations; and to abide in Brahma’s abode, the four immeasurables.

There are different ways of positing the three doors of liberation, in this context they are that all phenomena have the entity of not existing truly (emptiness); there being no sign of truly existent causes (signlessness); and there being no wish to (attain) a result that is truly existent (wishlessness). Brahma’s realm has four levels called immeasurable love, immeasurable compassion, immeasurable joy, and immeasurable equanimity. “Brahma” here refers to the great pure land of a buddha. One wanting to attain enlightenment has to develop the four immeasurables, while in the buddha ground these have already been developed.

In summary, the six clairvoyances are explained in terms of their distinguished functions which are divided into three: (1) the function of seeing and showing, (2) the function of radiating rays of light, and (3) the function of purifying the place/land. With respect to the function of seeing and showing in *Ornament for Sutra* it says: “One with the six clairvoyances sees all those with attachment and all those with fear, and sees even the whole universe as an illusion. He has control due to possessing clairvoyance by way of which he can show diverse methods to sentient beings.”

With respect to the function of radiating rays of light it says in *Ornament for Sutra*: “One with the six clairvoyances radiates rays of light everywhere. They set the beings of the lower realms on the way to high status and destroy the mansions of the maras which appear as beautiful, thereby expelling and frightening the maras.” Sometimes maras create emanations, such as beautiful houses, which attract people to live there. One who has the six clairvoyances destroys such houses and sends the maras away.

With respect to the function of purifying the land it says in *Ornament for Sutra*: “One with the six clairvoyances abides in the supreme spiritual community of hearers and bodhisattvas and demonstrates immeasurable levels of concentration. He, with a supreme emanation body, works for the welfare of sentient beings through action, rebirth, and land. He remains all the time.” Also it says: “Because of having gained control over exalted wisdom, one attains a pure land in accordance with one’s wishes. One then makes the Buddha’s name known in those places where it was unknown and causes the sentient beings therein to be placed in the pure lands.” “Because of having gained control over exalted wisdom” means that someone who has the six clairvoyances is able to attain a pure land and, having the clairvoyance knowing the exhaustion of contaminations, can show various aspects to sentient beings, for example, manifesting the color of
lapis lazuli. This person already has attained ten types of control and is therefore able to show whatever is necessary for sentient beings, wherever they are, in accordance with their wishes. “Abides in the supreme spiritual community” means that such a person can demonstrate his powers of concentration to the aryasangha. The ten types of control are:

1. control over life
2. control over the mind
3. control over necessities
4. control over actions
5. control over rebirth
6. control over belief/appreciation
7. control over prayers
8. control over magical emanations
9. control over exalted wisdom
10. control over Dharma

The meaning of these will be explained in the eighth chapter of the Ornament.

Furthermore, someone with the six clairvoyance is able to thoroughly ripen, is admired, and his words are worthy of being retained. As it says in Ornament for Sutra: “With those six clairvoyances one will have the ability to thoroughly ripen sentient beings, will be able to fly like a bird with two wings, will receive great admiration from the buddhas, and one’s words will be worthy of being retained by others beings.” This means that one with the six clairvoyances can easily gather disciples by, for example, flying in the sky, like a bird with two wings, to attract sentient beings. The buddhas admire one with six clairvoyances saying, “Well said. Well said,” when such a person correctly answers questions. There are certain words expressed by one possessing the six clairvoyances that are worthy of being retained, because they are of value. This is because one who possesses the six clairvoyances benefits sentient beings.

(6) Differentiation

In the text The Destruction of Harm, a commentary on the Perfection of Wisdom Sutras, it says: “The clairvoyance existing in the continua of worldly beings, hearers, and solitary realizers allows them to see the minds of those equal or inferior to themselves. The clairvoyance of a bodhisattva allows him to see even the minds of beings of a higher state. They are not impeded to see the power of higher beings such as those of the Buddha Bhagavan.”

Concerning the path of seeing, the very entity of the sixteen moments included (as subjects) by the four truths the essential nature of dharma-forbearance, dharma-knowledge, subsequent-forbearance, and subsequent-knowledge the yogi, like a magician, realizes all phenomena are without entitiness thereby embodies an absence of strong clinging to any phenomenon, and thoroughly meditates on (the mere entity of the sixteen moments) as the direct antidotes themselves of the objects to be
abandoned by the (path of seeing). Setting this forth instructs concerning the path of seeing.

Gyeltsab asks, “What is the path of seeing?” to which the answer is that the path of seeing is the sixteen moments of the realization of the four noble truths, those of dharma forbearance and so forth. To what person are these instructions given? To a yogi who realizes all phenomena as without the entity of true existence. Gyeltsab says that since the actual commentary on the path of seeing will come later on he will not go into detail here.

The sixteen moments of the realization of the four noble truths are the moments of the path of seeing that observe the four noble truths of the desire realm and of the upper realms. With respect to the desire realm there are four dharma forbearances and four dharma knowledges, for a total of eight. With respect to the upper realms there are the four subsequent forbearances and subsequent knowledges, for a total of eight. With respect to the sixteen moments of the path of seeing of a Mahayanist, the eight forbearances are said to occur simultaneously and the eight knowledges to occur simultaneously. For someone on a Hinayana path of seeing, the sixteen moments are gone through sequentially: dharma forbearance with respect to true sufferings, dharma knowledge with respect to true sufferings, subsequent forbearance with respect to true sufferings, subsequent knowledge with respect to true sufferings, and so forth. The Svatantrika-Madhyamikas assert that the Mahayana path of seeing abandons 108 obscurations to knowledge and 112 afflictive obscurations.

Gyeltsab quotes sutra: “Subhuti, without the sphere of compounded phenomena it would not be possible to label a sphere of uncompounded phenomena.” This passage is an instruction about the path of meditation by way of example because it instructs about the path of meditation which is the actual antidote to the innate [obscurations to knowledge and the afflictive obscurations].

The compounded (true path) and the uncompounded (true cessation) are merely one entity. Just as one cannot realize them as mutually different because they are not observed as different from the property which was made manifest by the path of seeing that was explained, (the path of ) seeing and meditation do not have (modes of realizing dharmata) which are different. Thus there is no fully qualified presentation of the path of meditation.

Gyeltsab says that there is no qualified path of meditation to be presented as a different entity from the path of seeing which directly realizes reality because the path of seeing and the path of meditation are not different in terms of their contemplating the same object emptiness. There is a true path that directly realizes compounded phenomena. If the true paths and the true cessations which are free from the seed of stains were different entities it would follow that true cessations would not be free from stains. Just as true paths and true cessations are not different entities, also the two paths, the path of seeing directly realizing its object, and the path of meditation are not different entities. The path of meditation observes the same object observed by the path of seeing. An emptiness does not have a differentiation of aspects by way of entity. Even the two contemplations that meditate on the emptiness do not have a differentiation of aspect by way of entity. Furthermore, the two paths, the path of seeing and the path of meditation, directly observe the very elimination of the conceived object of the innate conception of true existence.

Gyeltsab says that however these two paths cut off their individual objects, their respective superimpositions. This is because the path of seeing removes intellectually formed objects of abandonment, while the path of meditation removes innate objects of abandonment.
Someone says: “Within the contemplation of the tenth ground there is no difference in seeing the object emptiness but there is a difference in seeing the truth body.” We respond: “According to someone who accepts true cessations as ultimate truth that would be right. But if we assert that true cessations are conventional truths then there would be many consequences. If they were conventional truths it would follow that they would be contemplated on the learner’s path that directly sees emptiness but this goes beyond logical reasoning because seeing a conventional truth within that contemplation is not possible. It would follow that meditation equipoise and post-meditation would be the same for someone on a learner’s path. It would follow that this person would have the total abandonment of the stains of the conception holding the two truths as different entities. It would follow that there would not be a mistake in a bodhisattva actualizing the perfect end without completing the three conditions.”

This discussion comes concerning the two truths because Svatantrika-Madhyamika asserts that true cessations are conventional truths while Prasangika-Madhyamika asserts that they are ultimate truths.

However, that is (established) by the nature of dependent-arising. “Meditate on the direct antidotes of the objects to be abandoned by that (path of meditation),” instructs about the path of meditation.

Someone says: “If you say that there are no differences in the characteristics of the path of seeing and the path of meditation it would follow that they do not differ in their ability to abandon the objects of abandonment.” Our own system replies: “Although the two paths are not of different types, the two do have a difference in their ability to abandon the objects of abandonment. For example, the former path does not abandon the innate seeds. The latter path has much greater familiarity with emptiness and is therefore naturally able to abandon the innate seeds. For example, a valid inferential cognizer realizing that sound is impermanent knows the non-existence of sound as permanent; yet this only harms the manifest conception of sound as permanent which is intellectually formed and not the innate conception that sound is permanent.” A valid inferential cognizer realizing that sound is impermanent only abandons the intellectually formed conception of permanent sound and not the innate conception of permanent sound. The purpose of giving this illustration is to show that the path of seeing abandons the intellectually formed objects of abandonment while the path of meditation abandons the innate objects of abandonment. However, these two paths are the same in taking emptiness as their object.

Wednesday afternoon class, March 18, 1998

Gyeltsab says that thus the Mahayana instructions/precepts presented here are of ten types. These ten are presented in the context of instructions because those who strive for the omniscient state can actually accomplish their aims perfectly and completely merely by way of these ten divisions. If someone were to think that there is no purpose to setting out the paths and explanations that follow this would not be right because, although there is no Mahayana path that is not included here in [the category of] instructions/precepts, all the divisions and clarifications are not presented here, therefore they need to be learned from other texts. In brief, although one may think that there is no need to go through the paths because they are gone through here this would not be right because there are many more divisions and clarifications than are included here. These should be learned from other sources. For example, although there are no functioning things that are not included in the category of product there is no pervasion that the term “product” presents all functioning things.
Thus, concerning the mind of enlightenment and the very entity of the phenomena entailed by that, the perfection of wisdom, 1) not referring to whatever aspects of achieving there are, 2) the four truths of the superiors which are the observed objects of that, 3) the three refuges which are the support, 4) non-attachment which is the cause of special progress, 5) consistent tirelessness which is the cause of irreversible progress, 6) completely upholding the path which is the cause of not progressing by other vehicles, 7) the five eyes which are the cause of progressing without dependence on others, 8) the six clairvoyances which are the causes of perfectly completing the knower of all aspects, and (9-10) some of the final causes the path of seeing the truth and meditation, all these are set out in the context of precepts, and since by just that much all aims will become perfected, the precepts are of ten types.

Gyeltsab says that the ten paths, meaning the ten divisions of instructions/precepts, are based on the mind of enlightenment, projected by the mind of enlightenment, sustained by the mind of enlightenment. This entity of Dharma practice is included in the order of the Mahayana path.

To practice such a perfection of wisdom there are different types of meditation on the ten divisions, some of which are not common to hearers. The ten divisions are: (1) not going beyond the limit of the two truths, (2) the observed object of achievement, (3) the support of achievement, (4) the difference of increasing more and more, (5) being irreversible from the practice of achievement, (6) not degenerating from the Mahayana path and falling down to those of hearers and solitary realizers, (7) [the five divine eyes] for engaging in achievement independently, (8) [the six clairvoyances] for quickly achieving the two accumulations, (9) the path of seeing, and (10) the path of meditation. The last two are the causes for finalizing the achievement by extinguishing the two obscurations. These are the ten instructions. In general, the reason for giving the instructions of the ten divisions together with the attribute of emptiness is to make it known that in general all Mahayana paths should be sustained by wisdom and in particular to know that on the path of accumulation one should meditate on conventional truths during post-meditation and on emptiness during meditative equipoise. By meditating thus, one will know that on definite similitude, the path of preparation, there is the wisdom arisen from meditation observing emptiness.

In this way we have completed the topic of precepts. Each of the seventy topics contains the complete path to enlightenment.

2B2C-1A2B-1B2 Explaining the rare supreme sangha in detail
(see outline 10)
A General meaning
B Meaning of the branches

2B2C-1A2B-1B2A General meaning
1 Examples which indicate
2 Meanings which are indicated
This outline of general meaning is found only here in Gyeltsab’s commentary; it is not based on Haribhadra’s Commentary Clarifying the Meaning.

2B2C-1A2B-1B2A-1 Examples which indicate
A Presentation of fruits
B Presentation of persons

2B2C-1A2B-1B2A-1A Presentation of fruits

Gyeltsab asks, “What is the result of the mode of training in virtue?” The answer is that the mode of training in virtue is the manner of engaging in ultimate virtue by abandoning the delusions. The mode of training in virtue is an uninterrupted path. There are certain abandonments by the uninterrupted path that are called a “result of separation,” while a result of a liberated path is called “a result similar to the cause.” Therefore, when results are divided there are two types: the compounded and the uncompounded. The result of a liberated path is a compounded phenomena, while the result of separation is an uncompounded phenomena. There are four types
of result in this context according to sutra. There are four results because there are obstacles to engaging in liberation which are (1) the three objects of abandonment of the path of seeing, (2) the last five similitudes, and (3) the five upper similitudes. The four results in relation to the three objects of abandonment are:

(1) the result of stream enterer which comes about by abandoning the obstacles that are the three objects of abandonment of the path of seeing;
(2) the result of once returner which is achieved by abandoning most of the second, the last five similitudes;
(3) the result of non-returner which is achieved by abandoning all of the second, the last five similitudes without exception, and
(4) the result of foe destroyer which is achieved by abandoning the third, the five upper similitudes.

The results of once returner and non-returner are called “middle results” because they come between the result of stream enterer, the first result, and the result of foe destroyer, the last result. The three objects of abandonment of the path of seeing are: transitory view (view of the transitory collection), the view holding bad morality and bad conduct as supreme, and doubt. This transitory view is that which is intellectually formed. The last five similitudes are: transitory view, the view holding bad morality and bad conduct as supreme, doubt, the attachment of the desire realm, and harmful mind (no sem). The five upper similitudes are: the attachment of the form and formless realms, sleep, excitement, pride, and deluded ignorance.

The first two results, those of stream enterer and once returner can be achieved supported on a preparation of the first concentration. For one who goes through the four results in a sequential manner, the mental support is a preparation of the first concentration (Not Unable).

The third result, that of non-returner, is achieved by previously separating from attachment. The reason for emphasizing attachment is that when someone attains the path of seeing this person has almost always previously separated from the attachment of the desire realm. Those who have the result of non-returner have previously separated from the attachment of the desire realm. One who has achieved the second result, that of once returner, has abandoned most of the delusions of the desire realm. The delusions are divided into nine levels: the small big, small middle, small small, and so on. A once returner has abandoned the first six and is therefore said to have abandoned most of the delusions of the desire realm. A non-returner has abandoned all nine levels of desire realm delusions.

A non-returner who previously separated from attachment did so by depending on one of the four actual absorptions of the concentrations. One who goes through the four results serially achieves the result of non-returner in dependence on a preparation of an actual concentration. One who previously separated from attachment achieves a result of non-returner supported on one of the four actual concentrations.

If the fourth result, that of foe destroyer, is attained in the two lower realms, the desire realm or form realm, it is achieved supported on any of the six levels of concentrations. If it is achieved in the formless realm it is achieved supported on any of the first three formless absorptions (Infinite Space, Infinite Consciousness, and Nothingness).

Thursday morning class, March 19, 1998

With regard to the twenty types of sangha we said that when the fourth result is realized in the two lower realms (the desire and form realms) it is achieved supported on six levels of concentration. These six are:
(1) the preparation of the first concentration called Not Unable
(2) the mere first actual concentration
(3) the special first actual concentration
(4) the second actual concentration
(5) the third actual concentration
(6) the fourth actual concentration
If the fourth result is attained in the formless realm it is supported on a mind of one of the first three formless absorptions: Infinite Space, Infinite Consciousness, or Nothingness. It cannot be achieved supported on a mind of the desire realm or a mind of the Peak of Existence. The mind of the desire realm is too gross and the mind of the Peak of Existence is too subtle and unclear. Therefore, these two minds are not appropriate supports of the fourth result.

By which paths are these results attained? The first result, that of stream enterer, is attained only by the path of seeing. The second and third results, those of once returner and non-returner, when attained serially are attained on the path of meditation. The result of once returner and non-returner who have previously separated from attachment to the desire realm are attained on the path of seeing. The result of foe destroyer is attained only by the path of meditation because the objects of abandonment of the Peak of Existence can only be totally extinguished by the path of meditation.

The four results can be attained by two types of path, a mundane path and a supermundane path. The first and the last results are attained only by the supermundane path. One who has strong familiarity with calm abiding attains the middle two results in dependence on the mundane path which has the aspects of coarseness and peace. “Strong familiarity with calm abiding” means that a mundane path of calm abiding, of someone who has not yet attained the path of seeing, functions to abandon attachment to the lower realms by looking at the lower realms as coarse and the upper realms as peace.

The physical support of the four results are as follows. The first three results, stream enterer, once returner, and non-returner, can be attained with the body of the desire realm. The result of foe destroyer can be attained with a body of all three realms.

This is a general overview of the twenty sangha.

2B2C-1A2B-1B2A-1B Presentation of persons

There are eight persons: (1) approacher to the first result, (2) abider in the first result, (3) approacher to the second result, (4) abider in the second result, (5) approacher to the third result, (6) abider in the third result, (7) approacher to the fourth result, and (8) abider in the fourth result.

The definition of an approacher to stream enterer is: a person striving for the distinguished result by way of abandoning the three fetters (objects of abandonment of the path of seeing). There are two divisions: followers of faith and followers of Dharma. The boundary is from a single meditation session that begins on the path of preparation up to the liberated path belonging to the result of stream enterer.

The definition of an abider in the result of stream enterer is of two types: a serial abider in the result and a simultaneous abider in the result. The definition of a abider in the result of stream enterer who abandons serially is: a person abiding in the distinguished result by way of abandoning the three fetters (objects of abandonment of the path of meditation). The objects to be abandoned are the attachment and so forth of the three realms. These are not abandoned at once because a serial abider in the result abandons them serially. The three objects to be abandoned, the three fetters, are the intellectually formed transitory view, the view holding bad conduct and bad morality as supreme, and doubt.

When abiders in the result of stream enterer are divided in terms of faculty there are two: aspirers-by-faith and attainers-by-seeing.

When abiders in the result of stream enterer are divided in terms of activity there are two: mere abiders in the result and distinguished abiders in the result. A mere abider in the result is
one who has attained the result of stream enterer who is not yet striving to achieve the result of once returner. A distinguished abider in the result is one who has attained the result of stream enterer and is striving to achieve the result of once returner.

These divisions in terms of faculty and activity should also be applied to once returners and non-returners.

When abiders in the result of stream enterer are divided by way of differentiation of rebirth there are two: those who are obstructed by seven lives and those who has to be born from class to class. Those who are obstructed by seven lives are divided into two: those who are definite and those who are not definite. Those who are born from class to class are also divided into two: those who are born as a god after having been a god and those who are born as a human after having been a human.

The boundaries of stream enterer is that it exists from the sixteenth moment of the path of seeing up to the uninterrupted path that abandons the sixth delusion to be abandoned by the path of meditation.

The definition of an abider in the result of stream enterer who abandons simultaneously: a person abiding in the distinguished result by way of abandoning the three fetters who simultaneously abandons all the objects of abandonment of the three realms that are to be abandoned by the path of meditation.

By depending on the preparation of the first concentration called Not Unable, one is able to abandon all the delusions of all three realms. The other levels (the mere actual first concentration, the special actual first concentration, the second actual concentration, the third actual concentration, the fourth actual concentration, and the four formless absorptions) are not appropriate mental supports for abandoning all the delusions of the three realms. These delusions are abandoned only by the supermundane path of meditation because a mundane path of meditation is not able to abandon the delusions of the Peak of Existence. In short, only on the support of the preparation Not Unable can all delusions of the three realms be abandoned simultaneously. It is not possible to abandon all these delusions at once on the basis of the mundane path which has the aspect of coarseness and peace.

The way of abandoning is now discussed. The path of meditation is divided into three main divisions: small, middle, and great. These are then further divided into: 1) small small, 2) middle small, 3) big small, 4) small middle, 5) middle middle, 6) middle big, 7) small big, 8) middle big, and 9) great big. These nine divisions of the path of meditation abandon the 81 levels of attachments of the nine levels.

The nine levels are: 1) the desire realm, 2-5) the four concentrations of the form realm, and 6-9) the four formless absorptions. There is attachment in each of the nine levels. This attachment in each particular level is divided into three: great, middle, and small. These are further divided into: 1) big big, 2) middle big, 3) small big, 4) big middle, 5) middle middle, 6) small middle, 7) big small, 8) middle small, and 9) small small. As there are nine attachments for each level and nine levels, there is total of 81 attachments.

The small small path of meditation simultaneously abandons all the big big levels of attachment of all nine levels. The middle small path of meditation simultaneously abandons all the middle big levels of attachment of all the nine levels. This is the same up to the ninth antidote which is the big big path of meditation that simultaneously abandons all the small small levels of attachment of all the nine levels.

The person who meditates with the preparation of Not Unable is sharp facultied and meditates thinking that the aggregate of form and so forth are impermanent, selfless, etc. without distinguishing them as belonging to the desire realm and so forth. By gathering the aggregates of form and so forth into one he then familiarizes himself with this meditation.

The abiders in the middle two results do not simultaneously abandon all the objects of abandonment because when abiders in the result of once returner abandon the sixth level of attachment of the desire realm they do not abandon the sixth level of attachment of the Peak of
Existence which is to be abandoned by the supramundane path of meditation, and when abiders in the result of non-returner abandon the ninth level of attachment of the desire realm they do not abandon the ninth level of attachment of the Peak of Existence. Only abiders in the result of stream enterer and abiders in the result of foe destroyer simultaneously abandon all these levels of attachment [by each of the nine antidotes].

Simultaneous abiders in the result of stream enterer are divided into two: mere abiders in the result of stream enterer and distinguished abiders in the result of stream enterer. A distinguished abider in the result is one who is striving to attain the result of foe destroyer.

The boundaries of these two divisions of abiders in the result of stream enterer are that they exist from the 16th moment of clear realization of the truth up to the level of the uninterrupted path of meditation that abandons the small small level of attachment (the 81st attachment) that is to be abandoned by the path of meditation.

Once returners are also divided into enterers and abiders. The definition of an approacher to the result of once returner is: a person who is striving to attain a distinguished result of training in virtue who has previously separated from most of the attachments of the desire realm. There are two divisions: the approacher to once returner who abandons serially and the approacher to once returner who leaps over. The boundary of the approacher to once returner who abandons serially is that it exists from the moment of exerting effort (after attaining the path of seeing) in abandoning the objects of abandonment of the desire realm by the mundane path of meditation up to the abandonment of the sixth delusion.

An abider in a result who abandons serially is one who first enters into stream enterer and attains that result, then enters into once returner and attains that result, then enters into non-returner and attains that result, and then enters into foe destroyer and attains that result.

The definition of an approacher to the result of once returner who leaps over is: one who has abandoned any of the two levels of attachment, the seventh and eighth, of the desire realm before the path of seeing. Although this person has abandoned seven or eight levels attachment of the desire realm, he has definitely not abandoned the ninth level of attachment. In other words, the an approacher to once returner who leaps over is one who has previously separated from the six levels of attachment of the desire realm [by the mundane path] and then enters the path of seeing [without previously attaining the result of stream enterer], whereupon on the sixteenth moment of the path of seeing, the subsequent knowledge of true paths, he attains the abider in the result of once returner.

An approacher to the result of non-returner who leaps over abandons the nine levels of attachment of the desire realm before the path of seeing. He then enters the path of seeing and on the sixteenth moment, the subsequent knowledge of true paths, becomes an abider in the result of non-returner. According to Abhidharmakosha there is are five reasons for positing the four results.

Thursday afternoon class, March 19, 1998

The definition of an abider in the result of once returner is: a person abiding in the distinguished result of training in virtue who has previously separated from most of the attachments of the desire realm. When abiders in the result of once returner are divided there are two in terms of the result attained: abiders in the result of once returner who abandon serially and abiders in the result of once returner who leap over.

There is an abider in the result of once returner who has only one more rebirth before achieving the result of foe destroyer. Such an abider in the result of once returner has abandoned either the seventh or eighth level of attachment of the desire realm, but has not abandoned the ninth level of attachment. He will attain nirvana by taking one more rebirth. He attains an uncontaminated faculty which is one of the three uncontaminated faculties included in the
twenty-two faculties: (1) the faculty making all known, (2) the faculty knowing all, and (3) faculty possessing the knowledge of all. These are the antidotes that abandon the objects of abandonment; they refer respectively to the path of seeing, the path of meditation, and the path of non-more-learning. The five faculties of faith, effort, mindfulness, concentration, and wisdom accompany these uncontaminated faculties.

The boundaries of abiders in the result of once returner who leap over is from the sixteenth moment of clear realization of the truth up to the uninterrupted path of meditation that is the antidote to the ninth level of attachment of the desire realm. The boundaries of the abider in the result of once returner who abandons serially are from the liberated path that is separated from the sixth level of attachment of the desire realm up to the uninterrupted path of meditation that is the antidote to the ninth level of attachment of the desire realm.

There are also enterers into the result of non-returner and abiders in the result of non-returner. The definition of an approacher to the result of non-returner is: a person who strives to attain the distinguished result of training in virtue by abandoning the last five similitudes. The divisions are two as above: enterers into the result of non-returner who abandon serially and enterers into the result of non-returner who leap over.

The boundaries of non-returners who have previously separated from attachment are similar to those of once returners who leap over, i.e., from the sixteenth moment of clear realization of the truth up to the uninterrupted path of meditation that is the antidote to the ninth level of attachment of the desire realm.

The difference between an approacher to the result of non-returner who has previously separated from attachment and an approacher to the result of once-returner who leaps over is in terms of the objects that they have abandoned. An approacher to the result of non-returner who has previously separated from attachment has abandoned any level of attachment from the ninth level of attachment of desire realm up to the 72nd level of attachment of Nothingness (the third formless absorption).

The boundaries of enterers into the result of non-returner who abandon serially is from the moment of exerting effort in abandoning the seventh level of attachment of the desire realm after attaining the path of seeing up to that of exerting effort in abandoning the ninth level of attachment of the desire realm.

An abider in the result of non-returner is: a person who abides on the distinguished result of training in virtue by way of abandoning the last five similitudes: (1-3) the three fetters, (4) aspiration for the desire realm, and (5) harmful mind. When abiders in the result of non-returner are divided in terms of the manner of attaining the result there are two: abiders in the result of non-returner who attain the result serially and abiders in the result of non-returner who attain the result by previously separating from attachment. There is also a division of abiders in the result of non-returner in terms of devoting oneself to the aryā Dharma: non-returners who having completed their life in the desire realm go to nirvana and non-returners who do not attain nirvana in that same life but in a future life. Non-returners who having completed their life in the desire realm go to nirvana are those who first generate the aryā path in the desire realm, then continuously generate the path, and then attain the result of non-returner. Having attained the path of seeing, they attain nirvana in, literally, seen-phenomena (the same life).

Non-returners who do not attain nirvana in that same life but in a future life are those who attain the result of non-returner on the path of seeing and do not attain nirvana in that same life but either (1) migrate to the form realm, (2) migrate to the formless realm, (3) attain peace in that life, or (4) manifest with a body.

The definition of a non-returner who migrates to the form realm is: a person who, having attained the result of non-returner at the time of attaining the path of seeing, takes rebirth in the form realm. There are five divisions: (1) those who pass beyond in the intermediate state, (2) those who pass beyond upon rebirth, (3) those who pass beyond with manifest effort, (4) those who pass beyond without manifest effort, (5) those who transfer to a higher level. To attain nirvana
one can pass beyond in the intermediate state, at rebirth, by manifest effort, without manifest effort, and by transferring to a higher level. Transferring to a higher level means that the non-returner migrates from, for example, the desire realm to the first concentration, and so forth. A non-returner who passes beyond in the intermediate state has abandoned the fetters of the projecting causes to be reborn in the form realm but has not abandoned the fetters that are actualizing causes for such a rebirth. Although he passes beyond, i.e., achieves nirvana, in the intermediate state of the form realm, and therefore does not take rebirth there, he is said to migrate to the form realm because he achieves the intermediate state of the form realm which is part of the process of taking rebirth there.

Non-returners who achieve nirvana in the intermediate state of the form realm are of three types: (1) those who attain nirvana quickly, (2) those who attain nirvana slowly, and (3) those who attain nirvana after a long time.

The definition of a non-returner who passes beyond upon birth is: one who has just come into the birth existence of the form realm who has not abandoned either of the two fetters (the fetters that are projecting causes for rebirth and the fetters that are actualizing causes). Such a non-returner attains nirvana at birth by actualizing the path.

The definition of a non-returner who passes beyond with manifest effort is: one who has not abandoned either of the two fetters and, having taken birth, actualizes nirvana with great manifest effort. The definition of a non-returner who passes beyond without manifest effort is: one who attains nirvana without the need to exert great effort due to strong familiarity with the path. This non-returner is also one who is reborn but he attains nirvana without great effort.

The definition of a non-returner who transfers to a higher level is: one abiding in the distinguished result, having abandoned the last five similitudes, who attains nirvana upon either a support of Not Low (Akanishta) or a support of the Peak of Existence after having taken several rebirths in the form realm. Non-returners who transfer to a higher level are divided into two: (1) non-returners who migrate to Not Low (the seventeenth level of the form realm) and attains nirvana and (2) non-returners who migrate to the Peak of Existence and attains nirvana. Non-returner who migrate to Not Low and attains nirvana are further divided into three: (1) those who leap, (2) those who half leap, and (3) those who leap in all levels of the form realm except that of Great Brahma. Those who leap are called so because this type of non-returner is first born in Brahma Class and then reborn in Not Low where he actualizes nirvana. Those who half leap are called so because this type of non-returner is first born in Brahma Class, then in one of the five arya pure lands of the form realm, and then in Not Low where they actualize nirvana. Those who leap everywhere take rebirth in Brahma Class and are then reborn serially in all the levels of the form realm except that of Great Brahma. The reason that they are not reborn in Great Brahma is because it is said that an arya is not reborn there because in that realm one can generate dissimulation/hypocrisy. There is a story concerning Brahma who deceived someone who asked him a question by answering irrelevantly saying, “I am Brahma. I am great Brahma.” This is also mentioned in Abhidharmakosha saying “With dissimulation Brahma led.”

There are said to be twenty sangha but if counted in detail there are many more.

Friday morning class, March 20, 1998

QUESTIONS AND ANSWERS

Question: Please go through the important points of the teachings given this week and then say something about whether at the time of increasing the mind of giving it is directly sustained by mind generation, if so, how it is sustained, and what is its appearing object and observed object.
Then in post-meditation when someone practices the six perfections how is the mind generation sustained by the practice?

Reply: This week we began with continuing the divisions of instructions/precepts which include the three efforts, the five eyes, the six clairvoyances, the path of seeing, and the path of meditation. The instructions regarding the three efforts say to cultivate the three types of effort that counteract the three types of laziness: the effort that counteracts the laziness of lethargy, the effort that counteracts the laziness of clinging to trivial activities, and the effort that counteracts the laziness of feeling incapable.

The five eyes are necessary for oneself to be able to engage in practice/achievement without depending on others, while the six clairvoyances enable one to accumulate merit quickly. With respect to dispelling discordant objects there are those that are manifest and there are those that are seeds. The manifest discordant objects are the three types of laziness. The discordant objects that are seeds are the intellectually formed delusions and innate delusions, which are to be abandoned by the path of seeing and the path of meditation respectively.

We should put effort into actualizing the five eyes and six clairvoyances. The five eyes each have a particular empowering condition which is achieved by way of achieving one of the four actual concentrations. To achieve the first concentration one needs to eliminate the levels of attachment of the desire realm by way of the preparations of the first concentration. Through seeing the desire realm as coarse and the first concentration as peace one achieves the first concentration. Having achieved the first concentration, one aspires to achieve the second concentration and does so by way of the preparations of the second concentration that see the second concentration as peaceful and the actual first concentration as coarse. Then one achieves the preparations of the third concentration and goes on to achieve the third concentration, and so on up to the fourth actual concentration.

Each of the four actual concentrations has its preparations. The first concentration has three levels that are uncommon, or particular to it: the preparation called Not Unable, the mental contemplation of a mere beginner, and the preparation that eliminates delusions. With which of these preparations does one see the lower realm as coarse and the upper realm as peace? Only with the preparation that eliminates delusions. This preparation can be further divided into six [mental contemplations]. By way of the preparation that eliminates delusions one can achieve an actual concentration. On this basis, an actual concentration, one can achieve the five eyes and six clairvoyances. With the preparation Not Unable one does not see the lower realm as coarse and the upper realm as peace.

We looked at the definitions of the five eyes and six clairvoyances before so we will not go through them again here. With respect to the six clairvoyances we looked at their different types of causes: the projecting cause and the actualizing cause. It is important to know that in order to achieve the five eyes and the six clairvoyances one needs to first achieve an actual concentration. To achieve this one needs a conducive place, a noble friend, and so forth, just as is needed in order to achieve calm abiding. With respect to the individual causes that project the clairvoyances there is that of making offerings of light in dark places and so forth. Although each clairvoyance has its specific cause, the common cause for all of them is an actual concentration.

Although we first need to achieve an actual concentration in order to achieve the clairvoyance of the divine eye, we can begin to train ourselves now so as to develop it in the future by imagining in meditation that the whole universe is filled with the light of form—the natural white light of space during the day. With our eyes open we see light, here in meditation we imagine the universe filled with this light. We imagine further and further until all the billion world systems are filled with light.

In order to train in the divine ear and develop its actualizing cause, one imagines that all space is filled with sound, first at a limited distance then extending out to the billion world systems. To train in the clairvoyance knowing others’ minds one can imagine already knowing others’ minds. Abhidharmakosha sets out 12 and 20 different types of mind, one should know them and think of others as having these minds. The twelve minds are related to the three realms:
(1) a virtuous mind of the desire realm
(2) a non-virtuous mind of the desire realm
(3) an obscured unpredicted mind of the desire realm
(4) an unobscured unpredicted mind of the desire realm
(5) a virtuous mind of the form realm
(6) an obscured unpredicted mind of the form realm
(7) an unobscured unpredicted mind of the form realm
(there no non-virtuous mind in the form realm)
(8) a virtuous mind of the formless realm
(9) an obscured unpredicted mind of the formless realm
(10) an unobscured unpredicted mind of the formless realm
(11) an uncontaminated mind of learning
(12) an uncontaminated mind no-more-learning

The twenty minds are:
(1) a virtuous mind of the desire realm acquired from birth
(2) a virtuous mind of the desire realm arisen from application
(3) a non-virtuous mind of the desire realm
(4) an obscured unpredicted mind of the desire realm
(5) an unobscured unpredicted mind of maturation of the desire realm
(6) an unobscured unpredicted mind of behavior of the desire realm
(7) an unobscured unpredicted mind of arts of the desire realm
(8) an unobscured unpredicted mind of emanation of the desire realm
(9) a virtuous mind acquired from birth of the form realm
(10) a virtuous mind arisen from application of the form realm
(11) an obscured unpredicted mind of the form realm
(12) an unobscured unpredicted mind of maturation of the form realm
(13) an unobscured unpredicted mind of behavior of the form realm
(14) an unobscured unpredicted mind of emanation of the form realm
(15) a virtuous mind acquired at birth of the formless realm
(16) a virtuous mind arisen from application of the formless realm
(17) an obscured unpredicted mind of the formless realm
(18) an unobscured unpredicted mind of maturation of the formless realm
(19) an uncontaminated mind of learning
(20) an uncontaminated mind no-more-learning

Virtuous minds are further divided into: virtuous minds acquired from birth and virtuous minds arisen from application.
There are no non-virtuous minds in the form and formless realms. Unobscured unpredicted minds can be divided into four:
(1) an unobscured unpredicted mind of maturation
(2) an unobscured unpredicted mind of behavior
(3) an unobscured unpredicted mind of arts
(4) an unobscured unpredicted mind of emanation

Each of these minds can be further divided into many more; for example, there are many different kinds of minds of arts as each person can have the idea to create something different.
   To develop the clairvoyance knowing others’ minds one should reflect on these different kinds of minds and come to understand them.
To achieve the clairvoyance remembering the places of past rebirths one can train by thinking simply that one had countless rebirths in the past and imagine different kinds of live that one could have had. This is done just at the level of imagination; one tries to imagine where one
was born, the people that were there, etc. One does this for many many lives going backward in time.

To achieve the clairvoyance of magical emanation one trains in meditation imagining that one has a body that weighs as little as cotton, that it can levitate and then fly farther and farther to particular places, without being obstructed by mountains and so forth.

To achieve the clairvoyance knowing the exhaustion of contaminations one should meditate that all phenomena do not exist truly.

These ways of training for the clairvoyances are their actualizing causes. In order to attain the clairvoyances it is not enough to create their respective projecting causes, one must also achieve their specific actualizing causes.

The five eyes and six clairvoyances are genuine instruments that enable one to enact the welfare of sentient beings. One should reflect on the different kinds of clairvoyances thinking for example, “Is the clairvoyance of divine eye an eye consciousness or a mental consciousness? Is the clairvoyance of divine ear an ear consciousness or a mental consciousness?” From the point of view of Svatantrika-Madhyamika they are mental consciousnesses. The Vaibhashikas, however, say that the clairvoyance of divine eye is an eye consciousness, and the clairvoyance of divine ear is an ear consciousness. What is the difference between the divine eye and the clairvoyance of divine eye? The answer was given before.

The ninth division of precepts is the precepts/instructions about the path of seeing. The path of seeing has sixteen moments which are divided into two groups: a group of eight forbearances and a group of eight knowledges. The path of seeing can also be divided as follows: a path of seeing that is an exalted wisdom of contemplation, a path of seeing that is an exalted wisdom of subsequent attainment, and a path of seeing that is neither. A path of seeing that is an exalted wisdom of contemplation can be an uninterrupted path, a liberated path, or neither an uninterrupted path nor a liberated path. Paths of seeing that are exalted wisdoms that are uninterrupted paths are the eight forbearances and the paths of seeing that are exalted wisdoms that are liberated paths are the eight knowledges. On a Hinayana path of seeing one abandons the objects of abandonment serially by first achieving a forbearance, then a knowledge, then a forbearance, etc. On the Hinayana path the eight forbearances cannot be generated simultaneously, nor can the eight knowledges be generated simultaneously. This is only possible for a bodhisattva on the Mahayana path of seeing.

There are two groups of four sangha discussed in terms of the hearer vehicle, these are the four enterers and the four abiders. They are only discussed in terms of the Hinayana sangha and not the Mahayana sangha. These eight are called “sangha of example,” they are the sangha that represents, while the others, the Mahayana sangha, are called “sangha of meaning,” they are the sangha that are represented.

An approacher to stream enterer is one who enters the path of seeing and continues up to the 15th moment of the path of seeing, which is a subsequent forbearance. On the 16th moment, the subsequent knowledge of true paths, this enterer becomes an abider in the result of stream enterer. At this point he is free from the three fetters. Someone is called an enterer when he is in the process of putting effort into abandoning the three fetters; he becomes an abider when these three have been abandoned.

Enterers into stream enterer are of two types: followers of faith and followers of Dharma; they are respectively those of dull faculty and those of sharp faculty. When they become abiders in the result of stream enterer they are called respectively “appreciators-by-faith” and “attainers-by-seeing.”

With regard to the question concerning mind generation. When someone is training in increasing the mind of giving and has the constant wish to attain omniscient mind, the mind generation is said to be directly sustained by practice. The mind generation is said to be directly sustained by practice because at this moment there are two minds manifest: the mind of giving and the mind wishing to achieve enlightenment. The mind generation can be directly sustained by the practice
of generosity, morality, patience, and so forth. For example, in the case of someone who has the manifest mind of safeguarding vows together with the constant wish to achieve enlightenment, the mind generation is directly sustained by the practice of morality. One can say that there are two minds that sustain each other: the mind safeguarding the vows directly sustains the mind generation and the mind generation directly sustains the mind safeguarding the vows. The observed object of the mind generation is enlightenment. The observed object of the mind of giving is the object of the generosity. These two minds are not one substance, i.e., they do not have a common substance. They are like two people helping each other in that they cooperate with each other but do not have a common substance.

We can talk about two minds being directly sustained by each other only in post-meditation. In the case of meditative equipoise there is no direct sustainment. There is sustainment but it is not direct. In meditation equipoise [on emptiness] the only mind that is manifest is that realizing emptiness. In post-meditation, two minds directly sustain each other because a bodhisattva in post-meditation has a constant wish to attain enlightenment and with this engages in various practices.

Question: What are the appearing objects to the two minds and to the two persons in post-meditation?
Reply: Two objects can appear to one person at the same time, for example, two people can be seen at the same time. For the mind generation observing complete enlightenment the appearing object is the meaning generality of complete enlightenment. In post meditation, when someone with the mind generation has the wish to increase the mind of giving, his appearing object is the object of his generosity. Therefore, he has two appearing objects: complete enlightenment and the object of his generosity. However, according to Pramanavartika there cannot be two conceptual minds simultaneously in a single mind of an ordinary being because in sutra it says that an ordinary being at any one moment can have only a single continuity of mind. Therefore, if we look at this person in post-meditation from the point of view of Pramanavartika, he cannot have two conceptual minds at the same time, one that wishes to attain enlightenment and one that wishes to increase the mind of giving. However, the Pramanavartika can be interpreted to mean that there cannot be two minds that are similar but different substances.

Question: What is meant by dualistic appearance with respect to conventionalities?
Reply: If something else appears to a mind that has just seen the non-affirming negative, emptiness, there would be dualistic appearance. However, if what appears to the mind is only the non-affirming negative, emptiness, there is no dualistic appearance.

Question: In the example of the suffering of change, the experience of eating food with excessive attachment, what is the actual suffering of change? The pleasure of eating the food with excessive attachment or the suffering that comes afterward?
Reply: The pleasure of eating the food with excessive attachment is the suffering of change. All contaminated pleasures are the suffering of change; however, they are not suffering because they are happiness. If they were suffering they would have to be the feeling of suffering.
Monday afternoon class, March 23, 1998

2B2C-1A2B-1B2A-1B  Presentation of persons (continued)

If someone does not do the alternating meditation he will not be born in a pure land. These are the five pure lands of the form realm. Those who do the alternating meditation can be non-returners or foe destroyers. Foe destroyers who do the alternating meditation can be either those of sharp faculty or those of dull faculty. Foe destroyers of dull faculty meditate in order to eliminate the obscurations to experiencing the taste of concentration. Foe destroyers of sharp faculty meditate in order to abide in bliss in this life (literally visible phenomena). Non-returners do the alternating meditation in order to be reborn in one of the five pure lands.

The mental support of the alternating meditation is a mind that is serviceable/pliant; this mind is supreme. The alternating meditation begins with the fourth concentration because it is free from the eight types of faults of concentration and is therefore a mind that is supreme. The eight faults are: (1) happy feeling and (2) suffering feeling, (3) investigation and (4) analysis, (5) joy and (6) happiness of mind (sem de), and (7) inhalation and (8) exhalation. Someone at this level no longer depends on breathing; inhalation and exhalation almost come to a stop. Someone who is free from all these faults has a mind that is very serviceable/pliant.

To do the alternating meditation one begins with the support of the fourth concentration, but, having done one round, one can go on to do the alternating meditation on the basis of the first concentration and so forth. The alternating meditations are of five types because there are five pure lands:

- (1) three alternations, the small;
- (2) six alternations, the middling;
- (3) nine alternations, the great;
- (4) twelve alternations, the extremely great; and
- (5) fifteen alternations, the greatly extremely great.

When doing three alternations one enters, in a single session, into an uncontaminated absorption, then a contaminated absorption, then an uncontaminated absorption.

Each time one enters a round of three, one begins with an uncontaminated concentration, then a contaminated concentration, then an uncontaminated concentration. Then again one enters an uncontaminated concentration, then a contaminated concentration, and then an uncontaminated concentration. In the first round there are two uncontaminated absorptions and one contaminated absorption. In the second round there are four uncontaminated absorptions and two contaminated absorptions.

Someone who has previously created the projecting cause to be reborn in the fourth concentration by meditating on a pure fourth concentration transforms this projecting karma into the projecting karma to be born in a pure land of the fourth concentration. Although it is generally said that a person does not create new projecting karma after seeing the truth and becoming an arya, it is not a fault to say as above because there is the transformation of a karma that was created previously (and not a creation of new karma). There is no fault in this because although it is generally said that when someone sees the truth he does not create new projecting karma, here he merely transforms his own previous karma to be reborn in the fourth concentration into the cause to be reborn in a pure land.

All that said above is in relation to a non-returner who migrates to the form realm.

The definition of a non-returner who migrates to the formless realm is: a non-returner who has attained the path of seeing who, without taking rebirth in the form realm, actualizes nirvana on a support of the formless realm. There are four divisions, those above excluding that of passing beyond in the intermediate state: (1) those who pass beyond upon birth, (2) those who pass beyond with manifest effort, (3) those who pass beyond without manifest effort, and (4) those who transfer to a higher realm.
The definition of a non-returner who attains peace in this life is: a non-returner who actualizes nirvana in the very life that he attains the path of seeing.

The definition of a non-returner manifesting-with-a-body is: a learner arya who possesses the eight liberations.

The liberations are divided into three groups: one group of three related to form, one group of four related to the formless, and one related to cessation. The three related to form are:
1. the embodied looking at form
2. the formless looking at a form
3. beautiful form

The group of four related to the formless are:
4. infinite space
5. infinite consciousness
6. nothingness
7. peak of existence.

The eighth is:
8. the absorption of cessation

These will be explained elaborately in the fourth chapter of the Ornament.

The boundaries in relation to a non-returner who abandons serially are from the liberated path that is free of the ninth level of attachment of the desire realm up to the uninterrupted path that opposes the ninth level of attachment of the Peak of Existence. The boundaries of a non-returner who is a leaper is from the sixteenth moment of the clear realization of truth [up to the uninterrupted path that opposes the ninth level of attachment of the Peak of Existence].

Foe destroyers are also divided into approachers to the result of foe destroyer and abiders in the result of foe destroyer. The definition of an approacher to the result of foe destroyer is: an arya who is striving to attain a distinguished result of training in virtue by abandoning the five upper similitudes. When foe destroyers are divided there are two: foe destroyers who abandon serially and foe destroyers who abandon simultaneously.

If the approacher to the result of foe destroyer is a non-returner (who is still abiding in this result) the boundaries are from the beginning of striving to eliminate the remaining attachments (from the 10th upward) to be abandoned by the path of meditation up to the uninterrupted path that opposes the ninth level of attachment of the Peak of Existence (the 81st level of attachment). If the approacher to the result of foe destroyer is a stream enterer the boundaries are similar to those of a stream enterer who eliminates the objects of abandonment simultaneously; or we could simply say that it is from the sixteenth moment of the path of seeing up to the uninterrupted path that oppose the small small object of abandonment of the path of meditation.

The definition of an abider in the result of foe destroyer is: one abiding in the distinguished result of training in virtue who has abandoned the five upper similitudes. Before we said that the five upper similitudes are:
1. attachment of the form realm and attachment of the formless realm
2. sleep
3. excitement
4. pride
5. ignorance

However, in the Gyeltsab’s commentary, the first two upper similitudes seem to be two attachments: (1) attachment of the form realm and (2) attachment of the formless realm, without clearly saying two, but we think that perhaps the person who transcribed this text simply forgot to put in the word “sleep” since according to Abhidharmakosha the second is of the upper similitudes is sleep.
When abiders in the result of foe destroyer are divided in terms of the objects to be abandoned there are foe destroyers who abandon serially and foe destroyers who abandon simultaneously. But when divided by way of faculty there are six:

1. foe destroyers with qualities that thoroughly degenerate
2. foe destroyers who intend to die
3. foe destroyers who subsequently protect
4. foe destroyers who abide immutably
5. foe destroyers who are fortunate ones who realize
6. foe destroyers with unfluctuating qualities

The boundaries of these six is that they exist at a level where the extinction of delusion is known to be forever, literally “the extinction [in which the delusions] are known not to arise anymore.”

The six abiders in the result of foe destroyer are explained here in relation to \textit{Abhidharmakosha}. The Mahayana does not assert that there are foe destroyers who can degenerate due to the arisal of delusions. However, the Vaibhashikas say that there are foe destroyers who can degenerate from their realization, but who attain it again in the same life. For example, by generating attachment a foe destroyer falls from the state of foe destroyer but then by meditating he once again restores his realization. In \textit{Abhidharmakosha} it says that one who degenerates from the result of foe destroyer will definitely restore it in the same life before dying.

Here we are discussing the sangha of example— those who represent.

2B2C-1A2B-1B2A-2  Meanings which are indicated

The basis of classification of the twenty sangha is an arya bodhisattva who is at learning level and who is irreversible. According to Arya Vimuktisena the way of classifying such aryas into twenty is that there are sixteen sangha actually listed in the \textit{Ornament} in which the five who migrate to the form realm are included in one. The five migrators are those who migrate to Akanishta through ?to those finally reaching the Peak of Existence. In addition to the sixteen listed in the root text there are another four, making a total of twenty. The four others are:

1. the eighth [sangha], which refers to the abiders in the result of stream enterer,
2. the mere abiders in the result of once returner,
3. the mere abiders in the result of non returner,
4. the approachers to [the result of] foe destroyer.

In brief, according to Arya Vimuktisena there sixteen actually mentioned in the root text and four additional ones.

However, according to Acharya Haribhadra, there are seventeen sangha actually mentioned in the root text and three additional ones. According to Haribhadra among the twenty sangha there are five related to stream enterers:

1. the followers of faith
2. the followers of Dharma
3. those born from god to god
4. those born from human to human
5. mere abiders in the result of stream enterer.

There are three related to once returners:

6. approachers to the result of once returner
7. once returners blocked by one rebirth
8. mere abiders in the result of once returner

There are ten related to non-returners:

9. approachers to the result of non-returner
10. those passing beyond in the intermediate state
11. those passing beyond upon rebirth
(12) those passing beyond with manifest effort
(13) those passing beyond without manifest effort
(14) those who leap
(15) those who half leap
(16) those who transfer/die in all places
(17) those who attain nirvana in the same life
(18) those who manifest with a body

There are two related to foe destroyers:
(19) approachers to [the result of] foe destroyers
(20) rhinoceros-like solitary realizers

These twenty sangha are divisions based on the four persons: stream enterers (five divisions), once returners (three divisions), non-returners (ten divisions), and foe destroyers (two divisions). These are the twenty sangha of example, while bodhisattvas are the sangha of meaning. The same divisions of twenty sangha also apply to them. With respect to both the sangha of example and sangha of meaning what is important is that we ourselves actually strive to become them.

Tuesday morning class, March 24, 1998

The twenty sangha of meaning are aryatva bodhisattvas who are irreversible. According to Arya Vimuktiṣena there are sixteen sangha listed in the Ornament (see Commentary Clarifying the Meaning page 11 root text in italics) plus four:

(1-2) dull and sharp facultied
(3) faith
(4) seeing attainment
(5-6) family to family
(7) one interval
(8) via intermediate
(9) rebirth
(10) production
(11) non-production
(12) progressing to Akanishta
(13) form’s attachment destroyed
(14) visual dharmas pacified
(15) making the body manifest
(16) rhinoceroses

The four additional implied sangha are:
(1) mere abiders in the result of stream enterer
(2) mere abiders in the result of once returner
(3) mere abiders in the result of non-returner
(4) approachers to the result of foe destroyer

According to Arya Vimuktiṣena there are:
- five sangha related to stream enterers: the four sangha who are explicitly listed in the root text plus the mere abiders in the result of stream enterer
- three sangha related to once returners: the two explicitly listed plus the mere abiders in the result of once returner
- ten sangha related to non-returners: the nine explicitly listed plus the mere abiders in the result of non-returner
- two sangha related to foe destroyers: the one explicitly listed plus the approachers to the result of foe destroyer

The difference here is that Vimuktisena says that there are sixteen listed in the Ornament plus an additional four while Haribhadra says that there are seventeen listed plus an additional three.

The seventeen sangha explicitly listed in the Ornament according to Haribhadra are as follow:
1. dull and sharp facultied (stream enterers)
2. faith (approachers to the result of once returner and approachers to the result of non returner counted as one)
3. seeing attainment (approachers to the result of once returner and approachers to the result of non returner counted as one)
4. family to family (stream enterers)
5. one interval (once returners)
6. via intermediate (non returners)
7. rebirth (non returners)
8. production (non returners)
9. non-production (non returners)
10. progressing to Akanishta; three who leap (non returners)
11. progressing to the limit of the peak of existence form’s attachment destroyed visual dharmas pacified (non returners)
12. making the body manifest (non returners)
13. rhinoceros (foe destroyers)

The three additional implied sangha are:
1. mere abiders in the result of stream enterer
2. mere abiders in the result of once returner
3. approachers to the result of foe destroyer

The summary according Acharya Haribhadra is as follow:
- five sangha related to stream enterers: the four sangha who are explicitly listed in the root text plus the mere abiders in the result of stream enterer
- three sangha related to once returners: the two explicitly listed plus the mere abiders in the result of once returner
- ten sangha related to non-returners: all ten are explicitly listed in the root text
- two sangha related to foe destroyers: the one explicitly listed plus the approachers to the result of foe destroyer

The sangha of meaning are always bodhisattvas. There exist both sangha from the point of view of the object to be abandoned and sangha from the point of view of the result; these divisions also apply to the sangha of meaning. No bodhisattvas are actually called stream enterers, once returners, and so forth, but these names can be applied to them. The bodhisattva sangha, the sangha of meaning, is represented by the Hinayana sangha who are the sangha of example.

This concludes the outline “2B2C-1A2B-1B2A General meaning.”
Gyeltsab says that there are two interval stanzas which are mentioned in order to easily realize the divisions taught in the sutra concerning the rare supreme sangha.

In the context of the sangha jewel, for the sake of effortless realization, there are two interceding stanzas.

Gyeltsab says that although the Commentary on the Twenty-Thousand Stanza Perfection of Wisdom Sutra by Haribhadra, which combines sutra and the Ornament, says that there are twenty-five sangha, five more mentioned in sutra being added to the twenty that are listed in the Ornament, there is no contradiction. The five additional sangha are:

(1) the eighth
(2) abider in the result of stream enterer
(3) abider in the result of once returner
(4) abider in the result of non returner
(5) approacher to the result of foe destroyer

Also in the same commentary by Haribhadra it says: “Bhagavan, the bodhisattva abiding in the practice of the perfection of wisdom who is here now, where did he die? And where will he be reborn after dying here?” Likewise different sutras are quoted individually regarding the followers of faith and the followers of Dharma but it would mean too many words if I were to mention all these here.

Gyeltsab says that those abiding on dharma forbearance, which is an uninterrupted Mahayana path of seeing, can be divided into two because there are those with dull faculty and those with sharp faculty. Likewise, there are bodhisattvas with the name of “approachers to stream enterer,” “appreciators by faith,” “attainers by seeing,” “approachers to once returner,” and “approachers to non-returners.” There are bodhisattvas called “distinguished abiders in the result of stream enterer and so forth. However if we through them once more based on the root text, it turns out as follows:

<table>
<thead>
<tr>
<th>dull and sharp facultied</th>
<th>(1-2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>here there are two bodhisattvas with these names plus an implicit bodhisattva named “mere abider into stream enterer”</td>
<td>(3)</td>
</tr>
<tr>
<td>faith; seeing attainment; family to family</td>
<td>(4-5)</td>
</tr>
<tr>
<td>here there are two with the name of “approachers to once returner and approachers to non returner”</td>
<td></td>
</tr>
<tr>
<td>family to family; one interval; a bodhisattva with the distinguished name of “one interval”</td>
<td>(6-7-8)</td>
</tr>
<tr>
<td>via intermediate, a bodhisattva named “passing beyond during the intermediate”</td>
<td></td>
</tr>
</tbody>
</table>

...
who is a non returner .................................................................(10)

rebirth;

a bodhisattva named “passing beyond upon rebirth”..........(11)

production,

a bodhisattva named “passing beyond with manifest effort”.......(12)

non-production;

a bodhisattva named “passing beyond without manifest effort” .......(13)

progressing to Akanishta; three who leap;

three bodhisattvas named “ leaper,” “half-leaper,” and “dying
everywhere” ..................................................................................(14-15-16)

progressing to the limit of the peak of existence;

form’s attachment destroyed,

visual dharmas pacified,

a bodhisattva named “visual dharma pacified” on the basis of those who
have destroyed attachment to the form realm and are known
to go to the peak of cyclic existence .................................................(17)

making the body manifest,

a bodhisattva named “making the body manifest” ....................(18)

the rhinoceros

a bodhisattva named “rhinoceros-like solitary realizer” plus an implicit one named
“approacher to the result of foe-destroyer” .......................................(19-20)

Gyeltsab comments on Haribhadra’s commentary. This is explained in detail in the seventh
chapter of the Abhidharmakosha, however Gyeltsab sets out a syllogism: bodhisattvas abiding on
the result that is gained in dependence on the eight dharma forbearances (these eight belong to
the sixteen moments of the path of seeing and are all knowers of paths) have two names because
there are “followers of faith” and “followers of Dharma.”

Then in Gyeltsab’s text many ignorant people voice their opinions. Someone says: “Those
who are on the first fifteen moments of the clear realization of truth of the path of seeing are
enterers while those on the sixteenth moment are abiders in the result.” Our system says, “This is
not possible because bodhisattvas do not have serial generation of the sixteen moments of the
path of seeing. You have not understood the assertions of Arya Vimuktisena and Arya
Haribhadra. You are talking in space without knowing what you are saying. It is not possible for a
bodhisattva to newly realize true sufferings and only afterward to newly realize true origins; he realizes these two simultaneously.” Haribhadra negates what that person said later on in detail.

Then someone says: “The bodhisattva sangha cannot be stream enterers and so forth, however such bodhisattvas abide in the distinguished result of training in virtue by abandoning the objects to be abandoned by the Mahayana path of seeing.” Our system says: “Such an opinion complicates one’s own life. We accept the meaning of stream enterer and so forth just as you do but then you make a consequence that is absurd.” It is absurd because this person accepts what others assert but then criticizes these assertions by presenting an absurd consequence. Our own system says that one who abides on a Mahayana liberated path and abides in the eight knowledges and who is striving to attain a nirvana that is free from the deluded obscurations is a stream enterer because he is a bodhisattva who has totally extinguished the three fetters that are to be abandoned by the path of seeing. The three fetters are deluded doubt, the view holding bad morality and bad conduct as supreme, and the intellectually formed transitory view (view of the transitory collection). Such a person still has the innate transitory view so he is not totally free from this fetter.

In essence, Gyeltsab takes a phrase from Haribhadra’s commentary and elaborates further on it.

Tuesday afternoon class, March 24, 1998

One cannot say that all three fetters are completely abandoned by the path of seeing because the innate fetters are yet to be abandoned.

Our own system says that although bodhisattvas on the path of meditation who are striving to attain the liberated path that is free from the sixth level of attachment that is to be abandoned by the path of meditation can be of dull or sharp faculty these two are counted at one when the twenty sangha are enumerated. ?The dull facultied are the appreciators-by-faith and the attainers-by-seeing. Such bodhisattvas are called approachers to the second result.

There are also bodhisattvas called abider in the result of once returner who are separated from the sixth level of attachment. There are bodhisattvas who are called those with one obstacle because they still have one object to be abandoned by the path of meditation, which is the ninth level of attachment. When this is abandoned they attain the liberated path that is free from the deluded obscurations.

There are also bodhisattvas who are approachers to the third result. They abide on the path of meditation and strive to attain the liberated path that is free from the ninth level of attachment of the desire realm by the path of meditation. These bodhisattvas can be either of dull faculty or sharp faculty yet they are counted here as one type of sangha.

Then there is the presentation of four types of bodhisattvas who are called non-returners. The first are non-returners who have attained the liberated path that is free from all the deluded obscurations who pass beyond in the intermediate state of the form realm. The second are those who pass beyond upon rebirth in the form realm. The third are those who pass beyond with manifest effort. The fourth are those who pass beyond without manifest effort. These four types of bodhisattvas pass beyond upon attaining the liberated path that is free from all deluded obscurations.

Someone says: “A bodhisattva has abandoned the fetters for rebirth but has not abandoned the fetters that actualize. Having abandoned the fetters for rebirth but positing two individual causes, one for the intermediate state existence and one for taking rebirth in the form realm, it is not correct to say an arya bodhisattva takes rebirth due to the control of karma and delusions. These two are contradictory.

Someone says: “Saying that a bodhisattva non-returner abiding on the liberated path that is free from the ninth level of attachment of the desire realm is merely designated as non-returner and saying that there is a bodhisattva abiding on the distinguished result of training in virtue by having abandoned the five last similitudes is senseless and [can be refuted by] the three circles.”
The three circles refers to an answer that makes someone give up a previous assertion: the answer can be a sign that is shown to be wrong, a predicate that can be shown to be wrong, or a pervasion that can be shown to be wrong. When debating there are two responses that can be given to the predicate, one being “yes” (do) and one being “no” (chi chir), and with respect to the sign there are two answers that can be given: “the reason is not established” (tak ma drub) or “there is not pervasion” (ma kyab). When debating the one answering has to limit himself to giving one of these answers.

When the ninth level of attachment of the desire realm is abandoned is it the manifest attachment or the seed of attachment that is abandoned? If one asserts that it is manifest attachment that is abandoned, it would mean that those who had previously attained one of the four concentrations before becoming bodhisattvas on the Mahayana path of seeing would become bodhisattva non-returners. However, there is no pervasion that they have abandoned this attachment nor that they are this sangha. Generally non-returners are understood to be abiding on the path of meditation and not on the path of seeing. On the other hand, if one asserts that it is the seed of the ninth level of attachment that is abandoned one would be an upholder of non-Buddhist tenets because it is well known that the seed of attachment is only abandoned by the uninterrupted path at the end of the continuum of a sentient being.

With respect to the three who leap that belong to the non-returner sangha there are the five who pass beyond in the intermediate state, pass beyond upon rebirth, pass beyond with manifest effort, pass beyond without manifest effort, and those who transfer to a higher level. However, only the last is counted here: those who leap, those who half leap, and those who die everywhere. The leaper is a bodhisattva who takes rebirth in Brahma Class and then takes rebirth in Akanishta (Not Low). The half leaper takes rebirth in the Brahma Class, then in one of the first three of the pure lands, and then in Akanishta. Those who die everywhere are those who take rebirth in Brahma Class and then in all the levels of the form realm, except Great Brahma, before taking rebirth in Akanishta.

Someone ignorant who takes the meaning of sutra too literally says: “There is a bodhisattva who attains the four levels of concentration and then takes rebirth in Brahma Class. Doing so he has degenerated from the upper three levels of concentration.” Our system says this is very wrong because it is not possible for an ary bodhisattva to degenerate from the upper three levels of concentration. The person who makes this statement is relying on a text that says “extinguishing the branches” which means that a bodhisattva who has degenerated a concentration takes rebirth in cyclic existence. We ask: “How can an ary bodhisattva who has attained the four concentrations take rebirth in cyclic existence due to karma and delusion because he has exhausted the energy for taking rebirth in cyclic existence?” Our system says that when an ary bodhisattva takes rebirth in the form realm it is due only to compassion and prayer and that the phrase in sutra refers only to the hearer sangha. The meaning of the sutra saying that bodhisattvas take rebirth in the form realm is that they do so in order to guide those on the Hinayana path to the Mahayana path. Since there are specific words presenting the hearer sangha [in sutra], those following the Hinayana scriptures say that there are no words referring to the Mahayana. Our system says that this is not right. The purpose is to guide those on a Hinayana path to the Mahayana path. What is negated here is that the words in Mahayana texts are not words of Buddha because they do not present enterers and abiders, etc. What is implied is that in the Mahayana there are also enterers and abiders. By saying that there are enterers and abiders, those following the Hinayana are made to understand that they also exist in the Mahayana. Our own system says that those who abide in the sphere of peace of hearers have still not accomplished their principal aim so they are told that there still remains another step, that of attaining a non-abiding nirvana. In this way they are led to the Mahayana goal, that of a non-abiding nirvana.

A “bodhisattva who does not seek rebirth in the form realm” is designated as one who goes to the Peak of Existence because he is a bodhisattva who has abandoned the attachment of the form realm and is therefore free from the attachment of the form realm. A “bodhisattva with the attachment of the Peak of Existence” is one on the sixth ground who is the eighth type among
the twenty types of sangha. Then there are those who attain peace in the same life and those manifesting with a body. Those who attain peace in the same life are those who extinguish the delusions and attain nirvana in the same life that they attain the path of seeing. Those manifesting with a body are those who manifest a body of the concentrations by way of the eight liberations.

There are also bodhisattvas who strive to attain the liberated path that is totally free from deluded obscurations, they are approachers to the result of foe destroyers and are counted as one. And there are bodhisattvas called solitary realizers. These sangha added together give a total of twenty.

The essence of this commentary is to explain why bodhisattvas are given such particular names as “from family to family” and so forth. We need to know the twenty sangha and how they are connected to the arya bodhisattvas. Although there are twenty sangha listed here, in reality there are many many more. In fact, there are several million types of sangha.

Of the twenty sangha the first five are related to stream enterers:
(1) followers of faith
(2) followers of Dharma
(3) born from god to god
(4) born from human to human
(5) mere abiders in stream enterer

Then there are those blocked by seven lives who can be divided into those blocked by seven lives as gods and those blocked by seven lives as humans who can each be further divided into those who pass beyond in the intermediate state and those who pass beyond upon rebirth.

With respect to the six types of abiders in the result of foe destroyer there is more explanation in other texts such as Abhidharmakosha.

Here we have covered the twenty types of sangha. Then next comes the path of preparation, the third topic representing omniscient mind, which is called the branch of definite discrimination.

2B2C-1A2B-2 Explaining the origin of generating the wisdom arisen from meditation referring to emptiness through meditating on the subject of the precepts
A General meaning
B Meaning of the branches

2B2C-1A2B-2A General meaning
1 Support
2 Entity
3 Analyzing awareness and knowing

2B2C-1A2B-2A1 Support

This refers to the body that is the support of the path of preparation. It can be a body of the humans, both male and female, of three continents and a body of the gods of the desire realm. Although the heat and peak levels of the path of preparation can be generated upon the body of the form realm, the bodies of the form realm are not a support for generating the highest mundane dharma level. When Gyeltsab says that the bodies of the male and female humans of three continents it means those with complete signs/gender and not hermaphrodites and those who are impotent. The path of preparation can also be generated on the support of the bodies of the gods of the desire realm.

The path of preparation cannot be generated on the bodies of humans of the northern continent, Unpleasant Sound, because they are not a suitable vessel since they cannot generate renunciation of cyclic existence. These humans experience much pleasure and have a fixed life span of 1000 years. They live an easy comfortable life without much effort and do not have the idea of personal possessions but share everything. This is what is usually said about these particular humans. Nagarjuna visited this continent, stayed there some time and did long-life mantras, before returning with presents from this continent. Nagarjuna also visited the land of the
nagas and stayed there. He became an object of veneration of the nagas who gave him the name Nagarjuna, his original name being Glorious Bhikshu. There is a prophecy about him in the Manjushri Root Tantra in which Buddha said: “Four hundred years after my passing there will be born one named Glorious Bhikshu who will go to the naga land...”

Wednesday morning class, March 25, 1998

With respect to the twenty sangha some Indian pandits count them all from the words of the root text, the Ornament, as follows:

(1) dull facultied
(2) sharp facultied
(3) faith (aspirers-by-faith)
(4) seeing attainment (attainers-by-seeing)
(5-6) family to family
(7) one interval (one interference)
(8) via intermediate (those who pass beyond in the intermediate state)
(9) rebirth (those who pass beyond at birth)
(10) production (those who pass beyond with manifest effort)
(11) non-production (those who pass beyond without manifest effort)
(12) progressing to Akanishta
(13-14-15) three who leap
(16) progressing to the limit of the peak of existence
(17) form’s attachment destroyed
(18) visual dharmas pacified (those who attain peace in this life)
(19) making the body manifest
(20) rhinoceros

These are the twenty sangha counted literally in accordance with the words of the Ornament.

There are six kinds of foe destroyers:

(1) foe destroyers with qualities that thoroughly degenerate
(2) foe destroyers who intend to die
(3) foe destroyers who subsequently protect
(4) foe destroyers who abide immutably
(5) foe destroyers who are fortunate ones who realize
(6) foe destroyers with unfluctuating qualities

Foe destroyers with qualities that thoroughly degenerate are those whose realization can degenerate due to a particular circumstance. For example, those who when on the learner’s path were of dull faculty and lacked continuous/eternal effort and effort due to respect. There are five conditions mentioned in sutra that can bring about the degeneration of the result of foe destroyer:

(1) engaging in actions
(2) talking continuously
(3) too much debate
(4) running or walking for a long time
(5) chronic illness

There are many small conditions that can cause a foe destroyer to lose his realizations.

Foe destroyers who intend to die are those who worry about degenerating their realizations and prefer to die before this happens. Foe destroyers who subsequently protect are those who are worried about degenerating their realizations and therefore put effort into protecting the path. Foe destroyers who abide immutably are those who are do not lose their realizations due to small conditions; for this reason their realizations are said to be immutable. Foe destroyers who are
fortunate ones who realize are those who previously were of dull faculty but then transferred to sharp faculty and are therefore on the way to having unfluctuating realizations. Foe destroyers with unfluctuating qualities are those who do not degenerate their realizations due to any conditions whatsoever.

According to Abhidharmakosha the first five foe destroyers can degenerate from the result of foe destroyer because they are dull facultied. The sixth type of foe destroyer is sharp facultied. When a foe destroyer trains to have sharp faculties it is possible that he can change from dull to sharp faculty but then once again return to dull faculty. He can then train again to develop sharp faculty. In brief, there are two types of foe destroyers, those with dull faculties and those with sharp faculties. This is because previously when they were on the learner path they had these respective types of faculties. In the Ornament there is no clear indication that the first five foe destroyers are dull facultied and the last, sharp facultied.

According to Haribhadra among the twenty sangha there are:
- five related to stream enterers
- three related to once returners
- ten related to non-returners
- two related to foe destroyers

Arya Vimuktisena says that sixteen are counted explicitly in the root text while the remaining four are implicit.
(1) dull facultied
(2) sharp facultied
(3) faith
(4) seeing attainment
(5-6) family to family
(7) one interval
(8) via intermediate
(9) rebirth
(10) production
(11) non-production
(12) progressing to Akanishta, three who leap, progressing to the limit of the peak of existence
(13) form’s attachment destroyed
(14) visual dharmas pacified
(15) making the body manifest
(16) rhinoceros

and in addition:
(17) mere abiders in result of stream enterer
(18) mere abiders in the result of once returner
(19) mere abiders in the result of non-returner
(20) approachers to the result of foe destroyer

Haribhadra counts seventeen in the root text:
(1) dull facultied
(2) sharp facultied
(3) faith
(4) seeing attainment
(5-6) family to family
(7) one interval
(8) via intermediate
(9) rebirth
(10) production
(11) non-production
(12-13-14) progressing to Akanishta, three who leap
(15) progressing to the limit of the peak of existence, form’s attachment destroyed, visual dharmas pacified
(16) making the body manifest
(17) rhinoceros

and in addition:
(18) mere abiders in the result of stream enterer
(19) mere abiders in the result of once returner
(20) approachers to the result of foe destroyer

Now we will continue on with the next outline concerning the path of preparation.

2B2C-1A2B-2A2 Entity
A Definition
B Divisions
C Mode of generation
D Meaning of the individual divisions

2B2C-1A2B-2A2A Definition

The definition of the path of preparation is: a Mahayana mundane path that is subsequently similar to the clear realization of truth, and that follows the completion of the path of accumulation/similitude of liberation. The path of preparation is not necessarily a wisdom arisen from meditation because it can also be a wisdom arisen from hearing or a wisdom arisen from thinking. The path of preparation comes after the path of accumulation and before the path of seeing, which is a clear realization of the truth. It is a mundane path and here in particular a Mahayana mundane path. Someone on the Mahayana path of preparation can have previously achieved the state of a Hinayana foe destroyer. Although his realizations are supermundane, he is still said to be on a mundane path in relation to the Mahayana. When someone attains the path of seeing he is said to be on a supermundane path. Before this, on both the path of accumulation and the path of preparation, he is said to be on a mundane path.

The path of preparation is not only a wisdom arisen from meditation because it can also be a wisdom arisen from hearing or a wisdom arisen from thinking. However, the path of preparation is principally characterized by the wisdom arisen from meditation, while on the path of accumulation there are principally the wisdoms arisen from hearing and thinking.

2B2C-1A2B-2A2B Divisions

There are divisions by way of time and divisions by way of entity. There are three temporal divisions: small, middle, and great. There are four divisions by way of entity: the heat level, peak level, patience level, and highest dharma level of the path of preparation. Each of these are further divided into small, middle, and great; therefore, the path of preparation has a total of twelve divisions.

2B2C-1A2B-2A2C Mode of generation

On the path of accumulation there is a fully qualified complete training in aspects that completely practices all the aspects of the three exalted knowers without exception. On the path of accumulation there can be a wisdom arisen from meditation observing impermanence, misery/suffering, and ugliness but there cannot be a wisdom arisen from meditation observing emptiness. When someone achieves a wisdom arisen from meditation observing emptiness, he achieves the path of preparation. This way of moving upward is with respect to a bodhisattva who has not previously passed through other paths. On the Mahayana path of accumulation there
can be someone who has already achieved the realization of emptiness, such as someone who was previously attained the state of a Hinayana foe destroyer.

Gyeltsab discusses the wisdom arisen from hearing observing emptiness, the wisdom arisen from thinking observing emptiness, and the wisdom arisen from meditation observing emptiness. In the case of the wisdom arisen from hearing observing emptiness and the wisdom arisen from thinking observing emptiness, emptiness is observed by way of a meaning generality and there is a dualistic appearance of subject and object. In the case of the wisdom arisen from meditation observing emptiness there is still dualistic appearance but the object, emptiness, appears almost as if the subject and object are like water poured into water. Dualistic appearance is almost stopped, but not quite. When subject and object appear to become one, like water poured into water, one attains a direct realization of emptiness and achieves the path of seeing.

To one who is on the path of preparation, emptiness appears clearly. This means that the meaning generality of emptiness appears clearly, however there is no non-conceptual clear appearance of emptiness. A non-conceptual clear appearance of emptiness is a direct perception of emptiness without an intervening meaning generality. When one achieves this, one attains the path of seeing.

The measurement of having attained a fully qualified superior insight observing emptiness is when through analyzing emptiness by logical reasonings on the basis of calm abiding one achieves the bliss of mental and physical pliancy. Such a meditation is a union of calm abiding and superior insight observing emptiness. Those on the path of accumulation, and even non-Buddhists, can achieve a mere union of calm abiding and superior insight [but not one that observes emptiness]. For example, there are non-Buddhists who achieve the actual concentrations and even the absorption of the Peak of Existence.

The heat level of the path of preparation is attained when one generates for the first time a union of calm abiding and superior insight observing emptiness. On the heat and peak levels someone contemplating emptiness is able to ascertain dualistic appearance by the force of experience. However, when he attains the patience level of the path of preparation that dualistic appearance is no longer ascertained as before. In the text Hearer’s Grounds it says: “It seems that the dualistic appearance has disappeared but this is not so.” On the heat and peak levels there is the ascertainment of dualistic appearance by the force of experience because on these levels the mind has not actually penetrated its object emptiness. But someone who is on the patience level has penetrated the object and there no longer appears to be dualistic appearance, although in fact there still is. There is dualistic appearance for one on the patience level because such a person only sees the meaning generality of emptiness and still has the appearance of conventional truth and the appearance of ultimate truth.

The individual divisions are the four divisions of the path of preparation: heat, peak, patience, and highest dharma.

Someone says: “The heat, peak, and patience levels are posited in relation to the clear appearance of the object as not existing inherently. On the heat level the completion of this clear appearance is small; on the peak level the completion of this clear appearance is middling; and on the patience level the completion of this clear appearance is great. On the highest dharma the clear appearance of the non-inherent existence of the subject is complete.” We say that this way of positing is not right. This is because the four levels of the path of preparation contemplate only the fact that subject and object do not exist inherently (which, in the context of Svatantrika-Madhyamika, means they do not exist truly because this school does assert inherent existence). There is no difference in the clear appearance of the meaning generality of emptiness on the four levels.

Gyeltsab then looks at the ability of the path of preparation to suppress the four manifest levels of the objects to be abandoned by the path of preparation. The heat level of the path of
preparation has the capacity to suppress the manifest conception grasping at the phenomena of the ever-deluded class as truly existent. The peak level has the capacity to suppress the manifest conception grasping at the phenomena of the thoroughly purified class as truly existent. The patience level has the capacity to suppress the manifest conception apprehending the apprehender of substantial existence as truly existent. The highest mundane dharma level has the capacity to suppress the manifest conception apprehending the apprehender of imputed existence as truly existent.

Those four conceptions can be grouped into two: the conception of apprehended and the conception of apprehender. The former apprehends the apprehended as a truly existent object to be enjoyed whereas the latter apprehends the apprehender as a truly existent enjoyer or agent.

Wednesday afternoon class, March 25, 1998

The heat and peak levels of the path of preparation suppress the manifest conception apprehending truly existent objects. The patience level suppresses the innate manifest conception apprehending truly existent subjects. At this point all phenomena appear to this person like a reflection in a mirror. On the highest dharma level, due to the force of meditation on emptiness, the conception apprehending a truly existent subject/agent is suppressed and phenomena appear like a face reflected in a mirror.

The reason for positing the four levels of the path of preparation is in terms of the relative difficulty and ease of abandoning the conception apprehending truly existent objects and the conception apprehending truly existent agents. Of these two that which is easier to abandon is the conception apprehending truly existent objects. In Ornament for Sutra it says: “At that time the distraction apprehending the object is abandoned. Then at the end, the distraction related to the agent is abandoned.” Here “distraction” means the conception holding objects to exist truly and the conception holding agents to exist truly.

Someone says that these four levels of the path of preparation are posited in terms of the clear appearance of the object to wisdom but our system replies that this is just senseless talk.

2B2C-1A2B-2A3 Analyzing awareness and knowing

Gyeltsab says that when someone is in meditative equipoise on the path of preparation his mind cannot be posited as a non-conceptual cognizer that apprehends a sound generality and a meaning generality as suitable to be mixed because a mind of the path of preparation is a mind of an ordinary person and therefore the nature, emptiness, is hidden to it. It is not possible for such a non-conceptual mind of the path of preparation to realize a hidden phenomena. If this mind were mistaken with respect to the nature, emptiness, it would not be correct to say that it eliminates a manifest superimposition because it would be a non-conceptual mistaken consciousness. On the other hand, if this mind were unmistaken with respect to that, it would abandon the seed that is to be abandoned by the path of seeing because it would be a non-conceptual consciousness that is not mistaken with respect to the nature, emptiness. The conclusion is that the mind of a person on the path of preparation is a subsequent cognizer because the mind of meditative equipoise of the path of preparation is continually familiarizing itself with the realization of emptiness and is therefore a wisdom arisen from meditation to which the meaning generality of emptiness appears, and it is the entity of a mind analyzing its object.

Therefore, of the seven types of cognizers, the mind of meditative equipoise of the path of preparation is a subsequent cognizer. Why is it not a valid inferential cognizer? Because it is a wisdom arisen from meditation. It is also not a valid direct perceiver because it is not a new, incontrovertible, non-mistaken knower free from conceptuality; this being the definition of a direct perceiver. This mind of the path of preparation is also not correct assumption/belief because it realizes its object, while correct assumption is a concordant concever which is incontrovertible with respect to its object. It is not an inattentive cognizer, nor is it a wrong
consciousness, nor is it doubt. Therefore, the mind of equipoise of the path of preparation must be a subsequent cognizer as it cannot be any of the others.

Someone who does not understand the three types of wisdom says: “The contemplative mind of the path of preparation is an inferential cognizer that arises due to the sign “being free from one and many.”

2B2C-1A2B-2B Meaning of the branches
1 Demonstrating in brief
2 Explaining extensively

2B2C-1A2B-2B1A Making a connection

For beginners to attain the instructions accordingly, the branches of definite discrimination arise, hence the branches of definite discrimination:

Here the connection is made between the section of the text on the precepts/instructions and the section on the path of preparation. Gyeltsab says that someone who is a new abider on the path of accumulation first hears the instructions, then meditates on these instructions, and then achieves the branches of definite discrimination, the path of preparation, which is the result of meditating on the instructions. From this comes the generation of the path of seeing. Since the path of preparation is similar to the path of seeing, its result, it is called “branch of definite discrimination.”

The root text then presents the path of preparation in brief.

2B2C-1A2B-2B1 B Root text

By observed object, aspect, cause, and tutor, the heat of the bodhisattva and protector and so forth, according to essential nature, depends on possessing four conceptualizations. The small, middling, and great especially distinguish (them) from the hearers together with the rhinoceros-like.

The main point here is that Mahayana path of preparation is superior to the path of preparation of hearers and solitary realizers. How is it superior? It is superior due to six reasons:
(1) its observed object
(2) its aspect
(3) its cause
(4) its tutor
(5) its possession of the conceptualizations
(6) its divisions into small, middle, and great.

The observed object of the Mahayana path of preparation is superior because it observes the four noble truths to not exist truly while the Hinayana path of preparation does not observe them to not exist truly.

The aspect of the Mahayana path of preparation is superior because the Mahayana path of preparation takes the non-true existence of the four noble truths as its object of the mode of apprehension.

The cause of the Mahayana path of preparation is superior because the Mahayana path of preparation acts as a cause to bring one closer to the three types of realizations, those of hearers, solitary realizers, and bodhisattvas, while the Hinayana path of preparation does not act as a cause to bring one closer to these three types of realizations.
The tutor of the Mahayana path of preparation is superior because on the path of preparation one receives help from supreme emanation bodies of buddhas who act as tutors and give the complete set of teachings on the path.

The possession of conceptualizations of the Mahayana path of preparation is superior because its abandonments are superior in that the Mahayana path of preparation removes all four kinds of conceptions:

(1) the conception apprehending phenomena of the ever-deluded class as truly existing objects to be enjoyed
(2) the conception apprehending phenomena of the thoroughly-purified class as truly existing objects to be enjoyed
(3) the conception apprehending an apprehender/agent of substantial existence as a truly existing enjoyer
(4) the conception apprehending an apprehender/agent of imputed existence as truly existing enjoyer

The divisions of the Mahayana path of preparation are superior because all the levels of the Mahayana path of preparation can be divided into small, middle, and great, while in the case of the Hinayana path of preparation the highest mundane dharma level is not divided into three but is composed of only one moment. The Hinayana path of preparation is very short while the Mahayana path of preparation is longer, thus each of the four levels can be divided into three for a total of twelve divisions.

These characteristics of the Mahayana path of preparation make it superior to the Hinayana path of preparation. To summarize, the Mahayana path of preparation is superior to the Hinayana path of preparation due to its observed object, aspect, cause, and so forth.

In the Tibetan the root text is divided into two stanzas of four lines each. Gyeltsab says that the middle four lines present the qualified basis, the first two lines present the attributes themselves, and the last two lines present that to which the Mahayana path of preparation is superior. The middle four lines refer to the bodhisattvas on the path of preparation, the first two lines refer to the observed object and so forth, while the last two lines mention to that to which the Mahayana path of preparation is superior. Gyeltsab says that there are four attributes mentioned in the root text that make the Mahayana path of preparation superior to the Hinayana path of preparation: its observed object, aspect, cause, and tutor. The first two lines correspond to the English translation “by observed object, aspect, cause and tutor.” “The heat of the bodhisattva and protector and so forth, according to essential nature, depends on possessing four conceptualizations. The small, middling, and great” corresponds to the middle four lines. “Especially distinguish them from the hearers together with the rhinoceros-like” corresponds to the last two lines.

The divisions of the levels of the path of preparation into small, middle, and great also differentiates the Mahayana path of preparation from the Hinayana path of preparation. This is taught by Haribhadra and also accords with that said in Arya Vimuktisena’s commentary. According to these sources the aim of the four bodhisattvas, those on the heat level and so forth of the path of preparation, (subject) is superior to that of hearers and rhinoceros-like solitary realizers as is their path of preparation superior (predicate) because it is superior for the reason of its observed object, aspect, cause, tutor, possession of the four conceptualizations, and its divisions into small, middle, and great (sign). The reason for being superior due to having divisions of small, middle, and great is that the whole set of the body of the Mahayana path increases more and more. This is a peerless attribute unique to the Mahayana path.

The rest will be explained below.
With regard to attaining the culmination of the superior hearing and so forth of the bodhisattvas, “the similitude of liberation”: after the roots of virtue of the characteristics of faith and so forth, harmonious with realizing the four truths, “the four similitudes of definite discrimination”; 1) arisen from mundane meditation, the root of virtue called “transformed into heat”; after that, 2) “transformed to the peak”, after that 3) “transformed to patience”; and after that 4) “transformed to the highest dharma” by generating “small” and so forth successively or by individual persons of dull faculties and so forth in relation to (different) bodhisattvas, will be explained.

1) The mere entity of the special observed object refers to the properties of the four truths; 2) by mere antidotes of viewing phenomena, engaging the aspects of non-strong attachment; 3) the entity of the realizations of the three vehicles together; 4) by the mere characteristics of the virtuous friend, skilled in means, possessing the tutor. 5) the four types of conceptualization of the apprehended and the apprehender, which are objects to be abandoned by the (paths) of seeing and meditation arising in relation to the manner which will be explained, are the special distinctions from “heat” and so forth of the hearers and so forth.

Gyeltsab explains the differences between the Mahayana path of preparation and the inferior, or Hinayana, path of preparation by setting out a syllogism: The four bodhisattvas abiding on the four levels of the path of preparation (subject) are superior to the four hearers (predicate) because they are superior for five or six reasons (sign).

The Mahayana path of preparation is distinguished in terms of its cause because its cause is the similitude of liberation (the path of accumulation). The cause is the path of accumulation which includes the five faculties of faith and so forth. The path of preparation is distinguished in terms of its result because it is a cause that brings about a similar type of realization which is the path of seeing that directly sees the four noble truths. Therefore it has a distinguished result. The path of preparation is distinguished in terms of its entity/nature because it is a mundane path that is mainly a wisdom arisen from meditation observing its object emptiness. The Mahayana path of preparation is distinguished in terms of its divisions because there are the roots of virtue that are the heat level of the path of preparation that observes its object emptiness, there are the roots of virtue that are the peak level of the path of preparation that observes emptiness which is superior to that of the heat level, there are the roots of virtue that are the patience level of the path of preparation that is a realization that is not frightened with respect to its object emptiness, and there are the roots of virtue that are the highest mundane dharma level.

In brief, what this means is that the Mahayana path of preparation has a good cause, good result, good nature, and good divisions into small, middling, and great. In short, it is distinguished because of five or six attributes: its observed object, aspect, cause, tutor, possession of the four conceptualizations, and its divisions.

Thursday morning class, March 26, 1998

The Mahayana path of preparation also has temporal divisions: (1) in terms of a single continuum and (2) in terms of different continua. In terms of a single continuum there are three divisions: the small, the path of preparation generated at the beginning; the middle, the path of preparation generated in the middle; and the great, the path of preparation generated at the end. In terms of different continua, small refers to the path of preparation of those of dull faculty; middle, refers to the path of preparation of those of middling faculty; and great, refers to the path of preparation of those of sharp faculty.

The superiority of the Mahayana path of preparation can also be explained in terms of its qualified basis. Then there is also the superiority due to its observed object. The first level of the
Mahayana path of preparation, the heat level, is superior because of observing the attributes of the four noble truths because it takes the sixteen attributes of the four noble truths as its observed object and on this basis superimpositions are eliminated. This means that the observed object of the heat level is the four noble truths while the aspect is that of being an antidote to the conception apprehending apprehenders and apprehendeds as truly existent. This observed object and aspect are those of the small heat level of the Mahayana path of preparation.

Such a Mahayana path of preparation is also distinguished because of being a powerful cause of a distinguished result because it is a distinguished entity of a cause for the path of seeing that directly realizes all three vehicles.

The Mahayana path of preparation has the distinction/superiority of tutor because of having the distinction of being guided by a spiritual friend who is a supreme emanation body who teaches the whole Mahayana path that has the quality of being distinguished by method.

These qualities refer to the path of preparation in general.

There are objects to be abandoned by the path of seeing and the path of meditation that belong to peak training because when peak training is divided there are different levels, peak training at the time of the path of preparation, peak training at the time of the path of seeing, and peak training at the time of the path of meditation. The path of preparation also has objects to be abandoned that are similar to those to be abandoned by the path of seeing and the path of meditation. This means that peak training at the time of the path of preparation, peak training at the time of the path of seeing, and peak training at the time of the path of meditation each abandon the four conceptions:

1. the conception apprehending thoroughly afflicted phenomena to exist truly
2. the conception apprehending thoroughly purified phenomena to exist truly
3. the conception apprehending apprehenders of substantial existence to exist truly
4. the conception apprehending apprehenders of imputed existence to exist truly

These four conceptions exist on all three paths but the names of the first two conceptions are different. On the path of seeing and the path of meditation, the first two conceptions are called the conception apprehending the objects in which one engages as existing truly, these being the Mahayana path, the Mahayana scriptures, and the Mahayana result. One has to abandon the conception thinking that they exist truly. The second conception is the conception apprehending the objects to be rejected, the Hinayana path, the Hinayana scriptures, and the Hinayana result, as existing truly. One has to abandon the conception thinking that they exist truly. Therefore, the first two conceptions are not the same for the inferior Mahayana path and the higher Mahayana paths. This discussion of the objects to be adopted and the objects to be rejected will be elaborated upon later but, in short, there are nine related to the conception apprehending the object to be adopted as truly existent, nine related to the conception apprehending the object to be rejected as truly existent, nine related to the conception apprehending apprehenders of substantial existence as truly existent, and nine related to the conception apprehending apprehenders apprehending imputed existence as truly existent. These thirty-six are the same for the path of preparation, the path of seeing, and the path of meditation.

The roots of virtue of their “transformed into heat” and so forth: 1) refer to the four truths, the essential nature of the subjects of the definitions, “suitable as form” and so forth, 2) by mere antidotes of viewing self, engaging in the aspects of impermanence and so forth, 3) are for the purpose of realizing only their own vehicle, 4) are separated from a tutor, and 5) arise not possessing the four types of conceptualization because of appearing in their tradition.

The Hinayana path, for example, the path of preparation of hearers and solitary realizers, also observes true sufferings, true origins, true cessations, and true paths but they only observe the
true sufferings and true origins that are pure (meaning designated) and the true cessations and true paths that are pure/designated. This path of preparation only acts as an antidote against the conception of a self supporting substantially existent self and does not act to eliminate the conception of true existence. Its observed object is the designated four noble truths and its aspect is that of having engaged in knowing impermanence and so forth. The mind realizing impermanence is not said to be a realization of selflessness.

A hearer’s path of preparation is only a cause of a hearer’s path of seeing. Or, in other words, it is a cause of a realization abiding in the Hinayana class of realization.

A hearer’s path of preparation is separated from a tutor that teaches a complete set of method and wisdom. A hearer’s path of preparation is not an antidote to the four types of conceptions related to the apprehender and apprehended.

One first recognizes true sufferings and then one comes to understand that true origins are to be abandoned. When one discovers that there are true cessations that are separated from true sufferings and true origins, one understands that there are true paths that lead to those cessations. True cessations are to be realized in dependence upon relying on true paths for a long time. Thus one has to meditate on true cessations and true paths. On this qualified basis one meditates on the eight attributes of true cessations and true paths—the four of true cessations: cessation, pacification, auspicious, definite emergence; and the four of true paths: path, suitability, achievement, and definite deliverance.

2B2C-1A2B-2B1C-2 The twelve modes of reference summarized into four
A Actual
B Referring by means of other aspects
C The reason for not actually showing that here
D Dispelling objections

2B2C-1A2B-2B1C-2 Actual

The bodhisattvas’ “similitude of definite discrimination”, through the strength of skillful means, refers to properties of the four truths, in the proper way: 1) by means of cause regarding some, 2) by means of effect regarding some, 3) by means of mere entity regarding some, and 4) by means of the aspects of dharmata regarding some.

Gyeltsab sets out a syllogism: bodhisattvas with a similitude of definite discrimination (subject) observe the four truths in different ways because in order to practice the whole path by the force of skillful means those on the middle level of the patience level of the path of preparation observe the four truths by way of cause; those on the small level of the highest mundane dharma level observe the four truths by way of result; those on the small level of the patience level observe the four truths by way of the entity of the two truths; and those on the remaining nine levels observe the four truths by way of the aspect of their nature/dharmata.

That bodhisattvas on the middle patience level of the path of preparation observe the four truths by way of cause means that before entering meditative equipoise they motivate that their meditation becomes a cause of the four purities and then meditate and realize that cyclic existence and nirvana do not exist truly. This is the cause for the four purities: pure body, pure speech, pure mind, and pure marks.

That bodhisattvas on the small level of highest mundane dharma level observe the four truths by way of result means that they enter meditative equipoise knowing that their contemplation on the four noble truths will bring the result of different types of concentrations, such as the vajra-like concentration, the illusion-like concentration, and the concentration of becoming a hero.

That bodhisattvas on the small level of the patience level observe the four truths by way of the entity of the two truths means that they know that the fact that the four noble truths do not exist ultimately is the entity of their being a conventional truth. This means that the two truths are one in entity. In other words, those on the small patience level enter into meditation equipoise.
understanding that the two truths are one entity and that the fact that the four noble truths do not exist ultimately is the entity of conventional truth.

That bodhisattvas on the remaining nine levels observe the four truths by way of the aspect of their nature/dharmata means that these bodhisattvas enter into meditation equipoise understanding only that the four noble truths lack true existence. This means that during meditative equipoise their mind that meditates is in the aspect of nature/dharmata, but when they arise from this meditation, i.e., in the post-meditation period, they observe the four truths by way of entity, cause, and result.

These four ways of positing, the middle patience level etc., is in accordance with the minds of the disciples. However, in reality all twelve minds can observe all.

2B2C-1A2B-2B1C-2B Referring by means of other aspects

It should be understood that, like the former, they always refer to the four truths by other aspects.

Gyeltsab says that bodhisattvas on the path of preparation observe the sixteen attributes, impermanence and so forth, just as do those on the hearer’s path of preparation. One has to train well in the mind training of beings of middle scope in order to guide other inferior beings, in order to become depressed about staying in cyclic existence, and in order to eradicate the glory of the delusions. In short, in order to be able to appropriately guide inferior beings, those who follow the hearer path, one has to train in the middle scope.

2B2C-1A2B-2B1C-2C The reason for not actually showing that here

In brief, out of a desire to express the aspects merely commented upon, I do not elaborate.

Gyeltsab says that these ways of observing are not explicitly elaborated here, but are summarized by simply commenting on the meaning of the words of the root text. This means that there is only commentary on the root text at this point.

2B2C-1A2B-2B1C-2D Dispelling objections

For what (reason)? This is only a dissimilar presentation, and for that (reason), arguments based on the other vehicles should not be expressed at any time.

Someone voices an objection saying: “If the four noble truths are observed in an infinite way this would contradict Abhidharmakosha which says that in terms of the four noble truths there are only the sixteen stainless attributes.” Gyeltsab responds saying that the meditation on the four noble truths and their sixteen stainless attributes is set out for those of lower tenets and should not to be contradicted at any time. However, a person practicing the complete attributes of the four noble truths is meditating on truths that are different from those set out by the lower tenets; those meditated on here are those presented in the Mahayana basket/canon, while those mentioned in Abhidharmakosha are in accordance with the four noble truths as set out in the lower vehicle.

Thursday afternoon class, March 26, 1998

2B2C-1A2B-2B2 Explaining extensively
A Explaining the three former characteristics
B Characteristics of conceptualizations
C Explaining the tutor

2B2C-1A2B-2B2A Explaining the three former characteristics
1 Making general connections
2 Explaining the individual meanings
3 Dispelling objections about the manner of expression


If asked, “Just what are the distinctions of observed object and aspect?” - because of that, the observed objects and aspects are explained by an interceding seven stanzas.

Here a connection is made between the sections “Demonstrating in brief” and “Explaining extensively.”

2B2C-1A2B-2B2A-2 Explaining the individual meanings
A Distinctions of observed object, aspect and cause of heat
B Peak
C Tolerance
D Supreme dharma

2B2C-1A2B-2B2A-2A Distinctions of observed object, aspect and cause of heat
1 Root text
2 Commentary


Referring to impermanence and so forth, having support of the truths its aspects cease, strong settling and so forth, the cause of attaining three vehicles together, assembling and presenting of form, and so forth., separated from abidance, abidance, imputations, and inexpressible.

The observed object, aspect, and cause are discussed further.
The first two lines of the 28th stanza of the root text in Tibetan presents the distinction of observed object (“referring to impermanence” up to “and so forth”), the third line presents the distinction of aspect, and the fourth presents the distinction of cause.

Gyeltsab presents a syllogism: The sixteen attributes which have the support of the truths (subject) are the observed object of the small heat level of the Mahayana path of preparation (predicate) because they are the basis upon which superimposition concerning them is to be eliminated (sign). This type of syllogism is also to be applied to the observed objects of the remaining levels of the path of preparation.

Then Gyeltab sets out a syllogism regarding the aspect of the small heat level of the Mahayana path of preparation: the small heat level of the Mahayana path of preparation which opposes the conception that strongly clings to the sixteen attributes as existing truly and then abides on this excessively is the aspect of the small level of heat because it is an exalted wisdom of the small heat level that opposes the superimposition that is wrong concerning the observed object.

There are three levels of conceptions to be removed:
(1) the conception strongly clinging to the sixteen attributes as existing truly
(2) the conception abiding on this excessively
(3) the conception knowing all
Such types of syllogism concerning the observed object, aspect, and cause should also be applied to the other eleven divisions of the path of preparation. In sutra it says: “Shariputra, when a great bodhisattva practices the perfection of wisdom if he strongly clings to, excessively abides on, and knows all form as impermanent, suffering, empty, and selfless, the craving for these concordant factors of great enlightenment is a fault.”

The syllogism regarding cause is: the small heat level of the Mahayana path of preparation (subject) acts as a cause of a distinguished result (predicate) because it is the cause of a Mahayana path of seeing that realizes all three vehicles (sign). The sign “because it is the cause of a Mahayana path of seeing that realizes all three vehicles” is to be applied to all the remaining divisions of the path of preparation.

243
Regarding that, the observed objects of the small are the sixteen aspects of impermanence and so forth, and relying on the four truths of suffering and so forth, Its aspects are the ceasing of strong grasping to the truths of suffering and so forth, referring, and so forth. That all (the levels) such as heat and so forth also are the entity of the cause of attaining the realizations of the three vehicles together, should be known. The observed objects of the middling are listed thus: by attention to the visualized and to thusness, “not referring” and “not seeing” form and so forth, positive and negative (phenomena). The aspects are: by the mere non-existence of all names, “the non-existence of characteristics of engaging in dissimilar continuities and similar continuities”. the observed objects of the great are all phenomena, “from form to buddha,” and conventional phenomena which are imputed by convention. The aspects are “the inexpressibility, in any way, of phenomena of virtue and so forth themselves.”

In the root text when it says “assembling and presenting of form and so forth, separated from abidance, abidance” “assembling and presenting of form and so forth” refers to the observed object of the middle heat level of the path of preparation while “separated from abidance, abidance” refers to its aspect. The words “imputations and inexpressible” present the observed object and aspect of the great heat level of the path of preparation.

When Haribhadra’s commentary says “The observed objects of the middling are listed thus: by attention to the visualized and to thusness, “not referring” and “not seeing” from and so forth, positive and negative phenomena” it presents the observed objects of the middling heat level of the path of preparation. “The aspects are: by the mere non-existence of all names, “the non-existence of characteristics of engaging in dissimilar continuities and similar continuities” presents the aspect of the middling heat level of the path of preparation. “The observed object of the great are all phenomena, “from form to buddha,” and conventional phenomena which are imputed by convention” presents the observed object of the great heat level of the path of preparation. “The aspects are “the inexpressibility, in any way, of phenomena of virtue and so forth themselves” presents the aspects of the great heat level of the path of preparation.

Gyeltsab quotes sutra: “Even someone who wishes to learn the hearers ground should listen to the very perfection of wisdom.” The “assembling and presenting of form and so forth” are the observed objects of the middle heat level of the path of preparation. The aspect of the middle heat level of the path of preparation is an exalted wisdom that realizes that the name is free from continuous abidance and that realizes abidance does not exist ultimately.

The observed objects of the great heat level of the path of preparation are form and so forth that are qualified by being labeled. The aspect is an exalted wisdom that realizes that a phenomenon cannot be expressed ultimately.

Gyeltsab then quotes various phrases from sutra regarding the three levels of the heat level:
“Bhagavan, I myself have not had the assembling and presenting of form and so forth, I have not looked for them, I have not observed them, I have not seen them ultimately.”
“Even the names are not abidance, nor are they non-abidance.”
“Bhagavan it is so. A bodhisattva labeling phenomena with names and any phenomena that is designated...”
“All phenomena from the aggregates up to the unshared qualities of a buddha are not to be expressed ultimately.”
What is the observed object of the great heat level of the path of preparation? It is the four noble truths. Haribhadra says: “all phenomena, “from form to buddha,” and conventional phenomena which are imputed by convention.” We should know that the observed objects of all three levels of the path of preparation are the four noble truths but that the aspect changes. The observed objects of the small heat level of the path of preparation are the sixteen attributes of the four noble truths, while the aspect is the exalted wisdom knowing that the sixteen attributes do not exist truly.

The observed objects of the middle heat level of the path of preparation are the assembling and presenting of forms which are qualified by being free of true existence. Haribhadra says: “The observed objects of the middling are listed thus...” which is a somewhat different presentation.

The observed objects of the great heat level of the path of preparation are all phenomena that are imputed from the aggregates up to the unshared qualities of a buddha.


Thus, because of being an omen of the fire of completely non-conceptual exalted wisdom, transformed to heat, possessing observed objects and aspects, (it is of) three types.

This summary explains why the heat level is so called; it is because it is an omen of fire. The heat level begins to consume the obscurations to knowledge, just like the heat of a fire begins to burn wood. The heat level is the point at which a wisdom arisen from meditation on emptiness is generated for the first time; this wisdom produces the heat that begins to burn the obscurations to knowledge.

1 Commentary


Not abiding (in) form and so forth, they are without self nature as their entity. They are the nature of one another, not abiding in them as impermanent and so forth, they are empty by their own entity, they are the nature of one another, whatever is not grasping any phenomenon, because they are not seen as signs. By wisdom, completely investigating, all as without observed.

Gyeltsab says that Arya Vimuktisena presents the observed objects and aspect of the small peak level of the path of preparation in two ways. These two presentations are not clearly evident in Gyeltsab Je’s commentary, however in the first way it seems that Arya Vimuktisena does not thoroughly present the four noble truths as an observed object and aspect of the small peak level. Then in the second way he does present the four noble truths as the observed object and aspect of the small peak level. The observed objects are explained saying form and so forth do not exist ultimately. Form and so forth do not exist truly as an entity of form and so forth; the observed object is qualified in this way. The exalted wisdom realizing form and so forth and their emptinesses as one nature is the aspect.

In the Ornament it says “not abiding in form and so forth, they are without self nature as their entity. They are the nature of one another, not abiding in them as impermanent and so forth.” “Not abiding in form and so forth, they are without self nature as their entity” presents the observed objects of the small peak level of the path of preparation. “They are the nature of one another” presents the aspect of the small peak level of the path of preparation. This is the first presentation which is based on the four noble truths.

Then with respect to the presentation that is not based on the four noble truths “not abiding in them as impermanent and so forth, they are empty by their own entity” presents the
observed object, while “they are the nature of one another” presents the aspect. This concludes the presentation of the observed objects and aspect of the small peak level of the path of preparation.

“Whatever is not grasping any phenomenon” presents the observed object of the middle peak level of the path of preparation, while “because they are not seen as signs” presents the aspect of the middle peak level of the path of preparation.

“By wisdom, completely investigating” presents the observed object of the great peak level of the path of preparation, while “all is without observed” presents the aspect of the great peak level of the path of preparation.

Friday morning class, March 27, 1998

MEDITATION ADVICE
In terms of the offering of worship we talked about how it could be practiced related to the practice of beings of lower scope. “That which through the exalted knower of all leads hearers seeking pacification to peace” (see Commentary Clarifying the Meaning, Introduction, page 3) is related to the practice of beings of lower and middling scope. Here we will talk a bit about the practices of beings of middling scope.

The word “pacification” in the root text refers to the pacification of true sufferings and the true origins of suffering. True origins are karma and delusions. According to Abhidharmakosa karma is principally the mental action of intention; from this root arise actions of body and speech. When we meditate we should apply our daily problems to meditation in order to understand the cause of our suffering. Although these problems do, of course, arise as a result of conditions their main cause is actions we created with body, speech, and mind in past lives. The subject of karma is extremely profound. For example, even the fact that people do not listen to us or believe us when we say true words is due to actions we created in the past. What kind of karma created this result? The cause was not believing others heartfelt sincere words. This is a particular example of a result similar to its cause. Each day we create hundreds of actions which will eventually bring their results. Thus, karma is inconceivable. In fact, there are four things that are inconceivable:

1. the karma of sentient beings is inconceivable
2. the energy of medicines is inconceivable
3. the energy of certain substances is inconceivable
4. the magical emanations of buddhas and bodhisattvas are inconceivable

Because of having created inconceivable karma in the past we experience its inconceivable result.

Meditating on karma also means to contemplate its four characteristics:

1. karma is definite
2. karma increases
3. karma created does not disappear
4. karma not created will not be experienced

With respect to karma being definite there are two cases: positive actions definitely bring the experience of pleasant feeling, while negative actions definitely bring the experience of suffering feeling. This is an inner cause but it can be compared to external causes such as that of planting a sweet seed that brings a plant with sweet fruit or planting a chili seed that brings the result of a chili plant.

Karma has the nature of increasing means that when we create non-virtuous karma such as that of killing an ant, if it is not purified immediately, the karma will double in strength by the next day to equal that of having killed two ants, and so forth. This is the general interpretation of the characteristic of increasing but there is another way of interpreting this which is that a single cause can bring many results. For example, when someone plants an orange seed in fertile ground it brings an orange tree with many branches and many oranges. In the same way, one small action can bring many results.

That karma created does not disappear means that karma created will definitely bring its result unless an antidote, such as purification, is applied. If no antidote is applied, karma will

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definitely bring its result. For example, if a seed is planted and then does not rot and so forth it will definitely bring its result, a plant.

The fourth characteristic is that karma not created will not bring a result. There is a story of an Indian king that illustrates this law. This king had a well in his palace that was well covered by a roof. One time a particular rain fell that made those who drank the rain water crazy. As a consequence all the king’s subjects became crazy while the king remained sane as he drank only the water from his well. However, all the subjects thought that the king was crazy while they themselves were sane. This particular rain was the result of a collective karma of the subjects, while the king did not have the karma to become crazy. There are many such stories mentioned in the Sutra of the Wise and the Foolish (Damamuko nama sutra) and the Sutra of a Hundred Actions (Karmashataka).

We need to meditate on these characteristics of karma until the meditation brings some stable understanding of these points as then will know what to practice and what to avoid. One can also meditate on particular karmas, such as the ten black, or non-virtuous, karmas and the ten white, or virtuous, karmas. Included in the non-virtuous actions are those committed with body, speech, and mind. For example, non-virtuous karma of body includes killing. Then, to go into this in more detail, one can consider that to create a complete karma of killing certain conditions need to be complete: the preparation, actual, and conclusion. When we elaborate on this even further there are the branches of basis, intention, the actual action, and the conclusion. Included in the branch of basis are a further two factors, the basis itself and the support, the person who kills. Within the branch of intention there are the factors of delusion, recognition, and motivation. The motivation and the recognition are fundamental to the completion of the action. For example, in the case of someone who wants to kill Tashi but actually kills Sherab the recognition is mistaken and so the action is not complete. The motivation is the constant wish to kill a certain person. With the motivation and recognition, one can engage in the execution, or preparation, of the action in various ways, for example, killing with a knife or other means. The conclusion is that that particular person dies. When all these factors are present one creates the complete action of killing.

These factors can be summarized in (1) the preparation (this includes the basis, recognition, motivation, and delusion), (2) the actual (the action of killing), and (3) the conclusion (the death of the person and subsequent actions; for example, when a sheep is killed one then skins it, chops up the meat, sells its wool, meat, etc.).

The same branches are also needed to create a complete action of stealing: the basis, intention, execution, and conclusion. The actual action of stealing is to take something from someone without it having been given. The object has to be of some value.

Also in regard to the negative action of sexual misconduct there are the four branches, but in this case a correct recognition is not necessary for the action to be complete. The basis is anyone who belongs to someone else. The action can become misconduct with respect to an improper place, improper time, improper organ/limb, improper object. Sexual misconduct with an improper organ is for the penis to enter into the mouth or anus. In this case there is sexual misconduct for both partners. According to the texts one does not commit sexual misconduct in the case that other objects are used. Homosexuality is also considered sexual misconduct, for example, men engaging in oral or anal sex. Even a man having oral sex with his own penis is sexual misconduct; in relation to this there is a story in the Vinaya teachings of a monk called “Long Gender” whose penis was so long that he could wrap it around his waist. Sexual misconduct also occurs in the case of an improper object, for example, a man committing adultery or having sexual intercourse with his mother, sister, a nun, etc., or a woman committing adultery or having sexual intercourse with a monk, etc. In the case of sexual intercourse with one’s own partner there is no misconduct in relation to the object. Sexual misconduct also occurs in relation to an improper time, for example, in the case of a husband and wife when one of them has the eight Mahayana precepts, or when the woman is pregnant or menstruating. Sexual misconduct also occurs in relation to an improper place: having sexual intercourse in a gompa, near a stupa, in
the presence of one’s lama, or in a room shared with one’s parents. Sexual misconduct may appear simple to understand but in fact there are many details that one should know.

In relation to speech there is the negative action of lying. To be complete the result is to successfully deceive another person and the action is any means that is used to deceive the other person. The speech is necessarily one’s own, and it must be expressed clearly such that the other person understands what one said. There is also the karma of divisive speech which is speaking words that create disharmony. The negative action of harsh words is to express words that hurt others. Then there is the karma of senseless or frivolous talk which is to talk purposelessly or meaninglessly. This karma can also be committed by doing such actions as reading war novels. In Abhidharmakosha it also says that giving Dharma teachings motivated by attachment to receiving offerings or fame is the negative action of senseless talk.

The negative actions of mind include covetousness which means the wish to have that which belongs to others. Harmful intent is the thought to harm someone. Wrong view means viewing something that exists as not existing, for example, past and future lives, the Three Jewels, and so forth.

Just as there are the ten non-virtuous actions, so too are there ten virtuous actions. In relation to our daily life it is important to understand the details of non-virtuous actions and to behave properly. In this way we will put the Dharma into practice.

Karma can be heavy or light. Karma can bring four kinds of results: the two results similar to the cause, the result similar to the cause as an activity (for example, the natural desire to kill due to having accustomed oneself to the activity of killing in a previous life) and the result similar to the cause as an experience (for example, to have a short life due to having taken others’ life in the past); a maturation result (principle part); and an empowering/environmental result. All four of these results can be either pleasant or unpleasant. Because there are four kinds of results of actions the practice of purification is composed of four kinds of antidotes/remedies: the opponent forces of the basis, regret, determination, and the application of an antidote. The opponent force of the basis counteracts the environmental result, the opponent force of the application of antidotes counteracts maturation result, the opponent force of regret counteracts the result similar to the cause as an experience, and the opponent force of determination counteracts the result similar to the cause as an activity.

This is enough about the meditation of beings of middle scope in relation to this particular line of the Ornament.

QUESTIONS AND ANSWERS
Question: Please summarize the important points of the teachings this week.

Reply: We have been looking at the branches of definite discrimination and before that the twenty sangha. In the context of the twenty sangha there are four types of enterers, the first being approachers to stream enterer. An approacher to stream enterer is defined as: one of the four types of enterers who is exerting effort to abandon the three fetters to be abandoned by the path of seeing. The three fetters are intellectually formed transitory view, the view holding bad conduct and bad morality as supreme, and doubt. In Abhidharmakosha these three fetters are referred to as “not wanting to go” (intellectually formed transitory view), “mistaking the path” (the view holding bad conduct and bad morality as supreme), and “doubting the path” (doubt). These are said to be the three main obstacles to liberation because as long as one has the intellectually formed transitory view one will not want to go to liberation; although one wants to go to liberation one mistakes the path (likened to the view holding bad conduct and bad morality as supreme); although one does not mistake the path one doubts whether it is the right one.

Stream enterers are divided into the dull facultied and the sharp facultied.

Then there are abiders in the result of stream enterer. An abider in the result of stream enterer is defined as: one of the four abiders who abides in the distinguished result of training in virtue having abandoned the three fetters to be abandoned by the path of seeing.
When stream enterers are further divided there are “determined stream enterers” who will take seven more lives, and “undetermined stream enterers” who take rebirth from god to god or who take rebirth from human to human without a fixed number of rebirths. The determined stream enterer who will take seven more lives is said to have a total of twenty-eight existences: 14 intermediate state existences and 14 rebirth existences. This stream enterer takes seven human rebirths and therefore also goes through seven intermediate state existences, and also takes a seven god rebirths accompanied by seven intermediate state existences. The undetermined stream enterer does not have a fixed number of rebirths remaining [until the achievement of nirvana].

Among the twenty sangha there are five related to stream enterers:
(1) stream enterers who are born from god to god
(2) stream enterers who are born from human to human
(3) dull facultied stream enterers
(4) sharp facultied stream enterers
(5) mere abiders in the result of stream enterer

Once returners are also divided into enterers and abiders. The definition of approacher to the result of once returner is: one of the four enterers who is exerting effort to abandon the six levels of attachment of the desire realm. They are of two types “appreciators by faith” and “attainers by seeing.”

The definition of an abider in the result of once returner is: one of the four abiders who is abiding in the distinguished result of training in virtue due to having abandoned most of the five last similitudes or due to having abandoned the six levels of attachment of the desire realm. Abiders in the result of once returner can be divided into those who abandon serially and those who abandon simultaneously. There are once returners who are blocked by one life and one obstacle meaning that they will take one more rebirth before attaining nirvana and have one remaining obstacle which is the ninth level of attachment of the desire realm. Therefore, there are three sangha who are once returners:
(6) approachers to the result of once returner
(7) once returners blocked by one life and one obstacle
(8) mere abiders in the result of once returner

Non-returners are also divided into enterers and abiders. The definition of an approacher to the result of non-returner is: one of the four enterers who is exerting effort to abandon the five last similitudes. Approachers to non-returners can also be divided into “appreciators by faith” and “attainers by seeing.”

The definition of an abider in the result of non-returner is: one of the four abiders who is abiding in the distinguished result of training in virtue by having abandoned the last five similitudes. This abider can be divided into those who abandon serially and those who leap.

Among the twenty sangha there are ten related to non-returners:
(9) approachers to the result of non-returner
(10) those who pass beyond in the intermediate state
(11) those who pass beyond upon birth
(12) those who pass beyond with manifest effort
(13) those who pass beyond without manifest effort
(14) those who leap
(15) those who half leap
(16) those who die-transfer everywhere
(17) those who attain peace in the same life (visual dharmas pacified)
(18) those who manifest a body
Foe destroyers are also divided into enterers and abiders. The definition of an approacher to the result of foe destroyer is: one of the four enterers who is exerting effort to abandon the five upper similitudes.

The definition of an abider in the result of foe destroyer is: one of the four abiders who is abiding in the distinguished result of training in virtue due to having abandoned the five upper similitudes.

The last of the twenty sangha are:
(19) approachers to the result of foe destroyer
(20) rhinoceros-like solitary realizer

There are six types of foe destroyers:
(1) foe destroyers with qualities that thoroughly degenerate
(2) foe destroyers who intend to die
(3) foe destroyers who subsequently protect
(4) foe destroyers who abide immutably
(5) foe destroyers who are fortunate ones who realize
(6) foe destroyers with unfluctuating qualities

END
Monday afternoon class, March 30, 1998

We will continue the discussion of the observed objects and the aspects of the path of preparation, in particular, those of the peak level, which is divided into small, middle, and great. With regard to the small peak level there are two ways of presenting its observed object, one presentation is not related to the four noble truths while the other is related to the four noble truths.

Not abiding (in) form and so forth, they are without self nature as their entity presents the observed object of the small peak level. They are the nature of one another presents the aspect of the small peak level.

Not abiding in them as impermanent and so forth presents the observed object of the small peak level in the context of the presentation related to the four noble truths. In short, it means that the object of the small peak level is the four noble truths and their sixteen attributes, beginning with impermanence. They are empty by their own entity, they are the nature of one another presents the aspect of the small peak level in accordance with the presentation related to the four noble truths.

Whatever is not grasping any phenomenon shows the observed object of the middle peak level, while because they are not seen as signs shows its aspect. The aspect of the middle peak level is the exalted wisdom of the middle peak level that sees the sixteen attributes as free from the sign of true existence. By wisdom, completely investigating shows the observed object of the great peak level, while all as without observed shows its aspect.

The observed object of the small is: since form and so forth are the mere entity which is devoid of its own entity, through their entity emptiness and “not abiding in form and so forth”. The aspect is: since ultimately all phenomena of form and so forth, and emptiness are mutually one entity, through mere non-existence of impermanence and so forth in emptiness, “not abiding in those form and so forth as permanent or impermanent and so forth”. The referent of the middling is: since by the mere entity of the sphere of dharma impermanence and so forth and emptiness do not have their own entities, “mere impermanence and so forth, and emptiness are mutually one essential nature”. The aspect is: by ceasing mere entities, “not taking form and so forth as mine”, whatever there is. The observed object of the great is: by mere non-entitiness, “not seeing those forms and so forth as signs of blue and so forth”. The aspect is: since wisdom thoroughly distinguishes phenomena perfectly, “definitely realizing all properties as not referring”.

Gyeltsab quotes two sutras with respect to the observed objects and aspects presented in relation to the four noble truths: “Bhagavan, when a great bodhisattva practices the perfection of wisdom he should not abide conceiving of form as impermanent” up to “he should not abide conceiving of form as pacified,” and “Bhagavan, whatever is the emptiness of impermanence is not impermanent, and whatever is degenerated from impermanence is not emptiness.” This basically means, as said in the Heart Sutra: “Form is empty, emptiness is form. Emptiness is not other than form and form is not other than emptiness.” Form is empty, but is the emptiness form? No. Is there a form other than emptiness? It is true that there is no form other than emptiness. As it says in the Heart Sutra: “Form is empty, emptiness is form. Emptiness is not other than form and form is not other than emptiness.” When we ask, “Is emptiness form?”, the answer is, “No, it is not.”
but at the same time the very entity of form, which is the lack of true existence, and the emptiness of form are one entity. “When a great bodhisattva practices the perfection of wisdom he should not abide conceiving of form as impermanent” means that a great bodhisattva should not abide conceiving of form as truly impermanent.

In terms of the observed object and aspect of the small peak level, the observed object is impermanence and so forth, the attributes of the four noble truths, while its aspect is the exalted wisdom of the small peak level that realizes that these sixteen attributes do not exist truly. In sutra it says “he should not abide conceiving of form as pacified” which means that such a bodhisattva should not abide conceiving that form is truly existent misery or that form is truly existent pacification. The quotation “He should not abide conceiving of form as pacified....” shows the observed object of small peak, while “whatever is the emptiness of impermanence is not impermanent” shows the aspect of small peak.

There are two kinds of aspect: the aspect of the object and the aspect of the subject. The aspect of the object is the lack of true existence of the four noble truths upon which form and so forth are supported, while the aspect of the subject (the knower) is the exalted wisdom of the small peak level that realizes that the four noble truths do not exist truly.

The observed object of the middle peak level is any phenomenon that is not grasped as having the sign [of true existence]. The aspect of the middle peak level is the exalted wisdom of the middle peak level that realizes that that phenomenon does not have signs of true existence. Gyeltshab quotes two sutras respectively in relation to the observed object and aspect of the middle peak: “Bhagavan, the exalted knower of all aspects is not to be held as having the sign of true existence,” and “not holding thoroughly the phenomena which are empty of existing by their own character.” Thus, what is known is not to be seen as existing ultimately. What is known in this context is the inner attainment and clear realization. Inner attainment can be any cessation that has been actualized. These attainments are not to be looked at as existing ultimately.

The observed object of the great peak level is the four noble truths that are the object to be investigated by a wisdom realizing an ultimate. The aspect of the great peak level is the exalted wisdom of the great peak level that does not observe all three factors as truly existent. The three factors are: (1) the wisdom realizing an ultimate, (2) an object to be investigated by, and (3) the four noble truths. Gyeltshab quotes two citations from sutra with respect to the observed object and aspect of the great peak level: “Great bodhisattvas, when you practice the perfection of wisdom, what is that perfection of wisdom? What is it for? The so-called perfection of wisdom is to be investigated thoroughly,” and “Venerable Shariputra, because there is inner emptiness and so forth, there are no forms, and they are not observed.”

The observed object of the small peak level in the presentation not related to the four noble truths is form and so forth which do not abide ultimately. The reason for this is that form and so forth are free from existing as an ultimate entity. In other words, they are qualified by being empty of being an ultimately existing entity. The aspect of the small peak level is the exalted wisdom of the small peak that realizes that form and form are not ultimately impermanent nor ultimately permanent. The reason for positing this is that within emptiness everything, impermanence and so forth, is pervaded by not existing ultimately because all phenomena, form and so forth, and their emptinesses are ultimately one entity with respect to each other.

The observed object of the middle peak level is that which is qualified by being a single essential nature of impermanence and so forth and emptiness. Impermanence and its emptiness necessarily do not have their own ultimate self entity because they are the very entity of the sphere of phenomena which is the emptiness of true existence. The aspect of the middle peak level is an exalted wisdom of the middle peak level that realizes, by negating the entitiness of true existence, that form and so forth are not to be ultimately possessed as one’s own. In short, it is an exalted
wisdom of the middle peak level that realizes that the forms and so forth based upon the four noble truths do not exist truly.

The observed object of the great peak level is form and so forth, including the color blue, which are not truly existent. While only blue is mentioned explicitly, this includes the root colors, red, white, blue, and yellow. These are realized to exist free from the sign of true existence. In other words, while there are forms, such as blue and so forth, they do not exist truly. The aspect of the great peak level is the exalted wisdom of the great peak level which observes all phenomenon, such as the three circles/factors, as non-truly existent. This is an exalted wisdom that decisively investigates the three circles as to whether they are truly existent or not. When such objects are investigated, they are perfectly and correctly realized by the wisdom analyzing an ultimate.

Thus, because of being the peak of variable roots of virtue, “transformed to the peak”, possessing observed objects and aspects (are of) three types.

Gyeltsab says that because below the heat level of the path of preparation wrong view can cut one’s roots of virtue, these roots of virtue are said to be movable/unstable. After reaching the peak level, so called because it is the peak of movable roots of virtue, one’s roots of virtue become immovable. In other words, there is no longer the risk that one’s roots of virtue can be cut off by wrong view. However, it can be debated as to whether wrong view can actually cut the roots of virtue of one who is on the path of preparation. The conclusion of the debate is that while wrong view cannot cut one’s root of virtue on the heat level of the path of preparation it is not certain that one will not generate wrong view while on the heat level. However, on the peak level it is sure that wrong view will no longer be generated.

Although the observed object and aspect of the path of preparation seem to be difficult, it only appears so because of the intervening quotations from the sutras. These citations are taken from the Twenty Thousand Stanza Perfection of Wisdom Sutra. Although from time to time Gyeltsab also quotes other sutras, in the context of the path of preparation the citations are exclusively from the middle sutra. There is further clarification on this subject in the commentary on the Twenty Thousand Stanza Perfection of Wisdom Sutra by Haribhadra called the Eighth Chapter, which is also called Perfectly Reaching the Meaning. This is one of the commentaries that combines sutra and the Ornament and is composed of three volumes, as is the Twenty Thousand Stanza Perfection of Wisdom Sutra itself.

Clarification: In the Commentary Clarifying the Meaning (page 15) the root text says “the assembling and presenting of form, and so forth” which is literally in accordance with the Tibetan, however “assembling” means the generation of form and so forth, while “presenting” means the perishing of form and so forth. Therefore it actually means that there is no ultimate generation of form and so forth, and no ultimate perishing/decline of form and so forth.
This stanza from the *Ornament* presents the observed objects and aspects of the three levels of the tolerance/patience level of the path of preparation.

“Form and so forth, mere non-entitiness” presents the observed object of the small patience level, while “the mere non-existence, entitiness” presents its aspect.

“They do not grow, do not definitely emerge” presents the observed object of the middle patience level, while “pure and” presents its aspect.

“They are signless” presents the observed object of the great patience level, while “By not relying on their signs are not visualized, are not discriminated” presents its aspect.

Gyeltsab comments on this stanza saying that the observed object of small patience is the form and so forth which are ultimately entitless. In other words, the observed object is form and so forth, which do not exist ultimately, based upon the four noble truths. The aspect of small patience is an exalted wisdom of small patience that realizes that form and so forth do not exist ultimately but do exist conventionally/imputedly.

The observed object of middle patience is form and so forth qualified by non-generation/non-growth and non-definite emergence. This means that the generation of cyclic existence and the definite emergence [to the state of] nirvana are empty of true existence. “Non-generation” refers to fact that the form and so forth that belong to cyclic existence are empty of true existence, while “non-definite emergence” refers to the fact that the form and so forth that belong to nirvana are empty of true existence. The aspect of middle patience is an exalted wisdom of the middle patience that realizes the body and so forth as thoroughly pure by observing the four noble truths and meditating in that way. “By observing the four noble truths and meditating in that way” means that the phenomena belonging to cyclic existence are not truly generated and the phenomena belonging to nirvana are not truly definite emergence. Observing the four noble truths is the cause for actualizing the four purities: pure body, pure speech, pure mind, and pure marks.

The observed object of the great patience is form and so forth qualified by not having sign. The aspect of great patience is an exalted wisdom of great patience that realizes that form and so forth, which do not ultimately rely upon the sign [of true existence], are not to be visualized/appreciated as having the sign [of true existence] and not to be realized as an object of recognition having the sign [of true existence] by, respectively, the two types of mental attention.

Gyeltsab then quotes sutra with respect to these observed objects and aspects. “Shariputra, form is free from being inherently existent form... up to the unshared qualities of buddha.” Here “free from being inherently existent form” means free from being truly existent form. “Saying “up to” means that also feelings are free from being truly existent feelings and so forth up to the unshared qualities of buddha are free from being truly existent unshared qualities of buddha. This passage presents the observed object of small patience. Sutra presents the aspect of the small patience with: “Shariputra, the characteristic is also free from the very entity of characteristic. Also the entity is free from the characteristic of entity.”

The observed object of the middle patience is presented saying: “Shariputra, form and so forth are empty of inherently (truly) existing form. [Knowing] that the generation [of cyclic existence] and even the definite emergence [of nirvana] are not to be observed as true existent”, and “Practicing the perfection of wisdom [brings us] close to omniscience because the closer we are to the omniscient state the purer are our bodies, speech, minds, and we will not generate the mind of attachment.” This passage also presents the cause for attaining the four purities. The aspect of middle patience is presented saying: “Great bodhisattvas, when one practices the perfection of wisdom if one engages in form without a skillful method it becomes an [a practice] with the sign [of true existence].”
“Great bodhisattvas, when one practices the perfection of wisdom there is no abiding on form, no excessive appreciation, no knowing all.” In the context of the basis upon which superimposition is to be eliminated it was said previously that there is strong clinging [to truly existent form], abiding excessively [on truly existent form], and knowing all—these are to be given up. “Knowing all” means knowing all as existing truly. Strong clinging, excessive abiding, and knowing all can be applied to all phenomena.

Regarding that, the observed object of the small is: since the entitiness of characteristics and the characteristics of entitiness (are) oneness in emptiness, “mere non-entitiness of form and so forth”. The aspect is: in front of the being possessing observation, “form and so forth mere non-things entitiness.” The observed object of the middling is: since merely not generating by self nature, with regard to form and so forth, generating does not exist nor does passing beyond sorrow exist. The aspect is: by only realizing the self entity of all phenomena, body and so forth, in all ways completely pure. The observed object of the great is: since specific and general characteristics are improper, “signlessness of all phenomena”. The aspect is: by only self nature, since merely separated from the support of all signs of form and so forth, by attention to the visualized, not visualizing; by attention to thusness, not knowing completely.

This is Haribhadra’s presentation of the observed objects and aspects of the three levels of the patience level of the path of preparation. Gyeltsab says that the observed object of small patience is the distinguished ultimate non-entitiness of form and so forth. Another way of saying this is that form and so forth, which are qualified by being ultimately entitiless, is the observed object of small patience. They are ultimately entitiless because the entitiness of the characteristic which illustrates and the characteristic of entitiness which is illustrated are ultimately the same in emptiness. The aspect of small patience is the exalted wisdom of small patience that realizes that ordinary beings observe forms and so forth to be truly existent, although they do not truly exist. This small patience realizes a particular subject and object; the subject is ordinary beings, while the object is truly existent form and so forth. It realizes that ordinary beings observe form and so forth to be truly existent.

The observed object of middle patience is the form and so forth included in cyclic existence that are not generated truly and the nirvana that does not exist truly. The reason for this is that ultimately cyclic existence and nirvana do not exist because ultimately they are not generated naturally—meaning that ultimately they lack true existence. The aspect of middle patience is an exalted wisdom of middle patience that realizes that one will attain the purities, the body and so forth (body, speech, mind, and marks), by the meditation on form and so forth as not existing ultimately. With meditation or familiarity one will attain these purities in the future.

The observed object of great patience is all phenomena lacking the sign [of true existence] because ultimately there do not exist general characteristics and specific characteristics. The aspect of great patience is an exalted wisdom of great patience that realizes that the two mental attentions do not thoroughly realize their respective objects as having the sign [of true existence]. The two mental attentions are: (1) an attention to the visualized or to the believed (one visualizes emptiness and believes that one has realized it) and (2) an attention to the direct realization of emptiness. The first attention realizes emptiness only by way of a meaning generality while second realizes it
clearly or directly. The first attention reflects that there is no phenomena with the sign of true existence. This is an attention that realizes the emptiness of all phenomena only by way of a meaning generality. The second attention reflects on emptiness and is a direct realization of emptiness; it knows that there are no phenomena with the sign of true existence. Because it is an exalted wisdom meditating on emptiness its only object is emptiness; in other words, no sign of true existence or conventionalities appear to it.

Tuesday afternoon class, March 31, 1998

Concerning the great patience level of the path of preparation Gyeltsab says that the supports of the specifically characterized phenomena and generally characterized phenomena of form and so forth are necessarily free from true existence because they are all only in the nature of not existing ultimately.


Thus because of tolerance toward the great dharmas by not going to evil (destinies), “transformed to tolerance” possessing observed objects and aspects is of three types.

Gyeltsab comments on this saying that thus one has attained the patience of non-generation [of truly existing great dharmas] and a non-analytical cessation that blocks migration to the evil destinies. Therefore there are no more evil destinies (or bad migrations) and one is free from manifest fear with respect to the great dharmas (the non-true existence of the great dharmas). Therefore, it is called patience.

At the patience level one attains a non-analytical cessation of being born in the lower realms. A non-analytical cessation is so-called because it is a cessation that is attained automatically; for example, as a result of attaining the patience level automatically one no longer is born in the lower realms. On the contrary we should know that one attains an analytical cessation of rebirth in the lower realms by applying a particular antidote. Patience can also mean that at this level one is patient enough to not be frightened by emptiness.

Haribhadra in his Great Commentary says: “One who attains the patience level no longer migrates to the lower realms. Therefore, bodhisattvas should not generate patience.” This is to be reflected upon. However, it does not contradict the sutra that says: “One who has attained patience does not migrate to the lower realms,” because this is said with respect to karma. One should understand the meaning in this way because in sutra it says: “Shariputra, you and others, take Dzega and go to the hell realm.” Thus what was said by Haribhadra does not refute what Acharya Vasubandhu sayings in his commentary on the Abhidharmakosha, it only negates the assertion of the lower school with respect to the above mentioned sutra that says “One who has attained patience does not migrate to the lower realms.”

Someone else says: “The rhinoceros-like solitary realizers and bodhisattvas actualize their own respective nirvanas in one session beginning from the heat level of the path of preparation. Therefore, it is possible for a bodhisattva to take rebirth in the lower realms out of compassion only during the path of accumulation but not when abiding on or above the heat level of the path of preparation. Especially after the attainment of the heat level, not only do Hinayanists not take rebirth in the lower realm but also bodhisattvas do not take rebirth in the lower realm.” This discussion comes about because of the statement that one who has attained the patience level no longer migrates to the lower realms. Our tradition says that it means that one who has attained the patience level will no longer be reborn in the lower realms due to the force of karma and delusions. However, one can be reborn there for various reasons, for example Shariputra went to the lower realms together with Dzega following Buddha’s instructions. There is also the story of Shariputra and Maudagalyanaputra who went to the hell realm below the northern continent.
Possessing Light, to visit Shariputra’s mother who has been reborn there. When they went there they met a Tirthika teacher who had also taken rebirth in that hell realm. This teacher asked Shariputra and Maudagalyanaputra to tell his old disciples to no longer make sacrifices as every time they did so he experienced great suffering. Shariputra did not give them this message immediately but Maudagalyanaputra reminded him to do so. However, when those disciples were given this message they became very angry and beat Maudagalyanaputra. Later Maudagalyanaputra was questioned as to why he did not create a magical emanation to escape this punishment. He replied that the thought never even came to his mind; this was due to the karma of hitting his mother on the hand with a stick when he was still an ordinary being. The point here is that a bodhisattva can be reborn in the lower realm after reaching the patience level but does not do so due to karma and delusions. However, bodhisattvas can be reborn in the lower realms when they are still on the path of accumulation due to karma and delusions.

Someone says that since a person on the heat level of the path of preparation can attain nirvana in a single session, it is not possible for a bodhisattva to be reborn in the lower realms out of compassion except when he is on the path of accumulation. Our system says that it is not possible to attain nirvana in a single session when one begins it on the heat level. It may be said that nirvana can be attained in a single session in order to attract people to one of the vehicles.

Concentration, its mere activity, to prophesy and exhausting adherence, the three are mutually one entity, concentration not conceptualizing...

“Concentration, its mere activity, to prophesy and exhausting adherence, the three are mutually one entity, concentration not conceptualizing” presents the observed objects and aspects of the three levels of supreme dharma.

“Concentration” presents the observed object of the small supreme dharma, while “its mere activity” presents its aspect. “To prophesy” presents the observed object of the middle supreme dharma, while “exhausting adherence” presents its aspect. “The three are mutually one entity” presents the observed object of great supreme dharma, while “concentration not conceptualizing” presents its aspect.

Gyeltsab says that the observed object of small supreme dharma is the concentration that is to be meditated upon. The aspect of small supreme dharma is the fact of engaging effortlessly in the activity of concentration. There are some hundred types of activities of concentration; therefore, the observed object, the concentration, is also of a hundred types. Two of these concentrations are the “concentration of non-generation” and the “concentration of going heroically.”

The observed object of middle supreme dharma is the ultimate entitilessness of form and so forth. “Prophesy” explicitly presents the distinguished cause of middle supreme dharma and implicitly presents its aspect. The aspect of middle supreme dharma is an exalted wisdom that has exhausted the adherence/clinging to the three circles as ultimately existing.

The observed object of great supreme dharma is the three circles and their nature existing as one entity. The aspect of great supreme dharma is a mind that does not conceptualize any limit to the concentration of great supreme dharma.

Gyeltsab then quotes sutra with respect to the observed objects and aspects of the supreme dharma level of the path of preparation. The observed object of small supreme dharma is presented saying: “With respect to this, great bodhisattvas, concentration on the non-generation of
all phenomena.” The aspect of small supreme dharma is presented saying: “With which concentrations will one experience the objects of concentrations? The [concentration with which one will experience the objects of all concentrations] is called “the concentration of going heroically.”

The observed object of middle supreme dharma is presented saying: “Shariputra, the past tathagatas prophesied that the great bodhisattvas abiding on these concentrations will attain peerless enlightenment.” The aspect of middle supreme dharma is presented saying: “Do not have a mind of vanity thinking, ‘I will not see the concentrations as ultimate. I absorb in them. I will contemplate them. I will have contemplated them.’”

The observed object of great supreme dharma is presented saying: “Shariputra, the perfection of wisdom is [something] other. Concentration is also [something] other. The bodhisattvas are also [something] other. Saying so does not exist.” The aspect of the great supreme dharma is presented saying: “Venerable Subhuti, are the concentrations to be taken as an object of recognition? Venerable Shariputra, they are not to be taken as an object of recognition.”

2B2C-1A2B-2B2A-2D1B Summarizing the general meaning

...thus definite separation’s similitudes are the small, middling, and great.

Gyeltsab says that the statement “definite separation’s similitudes are the small, middling, and great” should be applied to each of the four divisions of the path of preparation. “The cause for attaining three vehicles together” (root stanza from the Ornament - see Commentary Clarifying the Meaning page 15), which was mentioned in relation to the heat level, is also to be applied to the remaining three levels of the path of preparation. Saying so allows for the omitting of many superfluous words.

Although this is finished the detailed commentary is yet to come. It was said that the heat, peak, patience, and supreme dharma levels observe their objects by way of cause, result, entity, dharma, and concentration. Within, for example, the three levels of supreme dharma, the observed object of the small level is concentration. Of the twelve observed objects of the twelve levels of the path of preparation, three observe their object by way of cause; two by way of result; two by way of entity; while the remaining nine observe them by way of dharma. However, the basic observed object is the four noble truths.

There is no pervasion that an observed object (mik pa) is necessarily observed. Also, that which is an object of observation (mik yul) is not necessarily observed, however that which is observed necessarily appears. For example, when we meditate on compassion, although all sentient beings are our objects of observation, we cannot observe all sentient beings, for example the sentient beings behind us. When we say “all sentient beings” and meditate on compassion, although we only observe a limited number of sentient beings we mentally encompass all sentient beings. Is there a difference between “all sentient beings” (sem chen tam che) and “all sentient beings without exception” (sem chen ma lu pa)? “All sentient beings” does not necessarily include all sentient beings, but all sentient beings without exception does encompass all sentient beings.

Wednesday morning class, April 1, 1998

2B2C-1A2B-2B2A-2D2 Commentary
A Explanation
B Summary

2B2C-1A2B-2B2A-2D2A Explanation

With regard to that, the observed object of the small is: “make meditation on the non-generation of all phenomena and on the concentration of going heroically and so forth.
The aspect is: “by the power of one’s prayers, merits, exalted wisdom, and the sphere of dharma, spontaneously, in accordance with the fortunes in all the realms of the world, to engage the activity of concentration”. The middling observed object is: ‘to the yogis who possess the concentration perfectly engaged, the buddhas prophesy This is the nature (dharma, of dependent arising)”’. The aspect is: since all conceptualizations are unsuitable, in regard to realizing the self entity of the bodhisattvas concentrations, “there do not arise consciousnesses which imagine, ‘I will engage in equipoise’.” The observed object of the great is: by the dharma, concentration, bodhisattva, perfection of wisdom, and the three meanings are mutually one entity. The aspect is: since all phenomena are merely non-existent, “the non-conceptualizing concentration is the holy method.”

The observed object of the small supreme dharma is the concentrations that are explicitly presented here [in Haribhadra’s text], the concentration on the non-generation of all phenomena up to the concentration of going heroically, and the form and so forth that are inseparable from them. In short, the observed object is the object of meditation: a concentration and the form and the so forth that are an inseparable entity with that concentration. There are 100 concentrations ranging from the concentration knowing the non-generation of all phenomena up to the concentration of going heroically. The aspect of the small supreme dharma is the exalted wisdom of small supreme dharma that knows that when one becomes a buddha one will be able to effortlessly engage in the activity of concentration according to the fortune of the infinite sentient beings of the worlds. A buddha is able to engage in the diverse activities of concentration without effort because he has previously actualized the powers of (1) having completed the two accumulations of merit and wisdom, (2) having completed prayer, and (3) having realized the pure sphere of phenomena.

The observed object of the middle supreme dharma is the distinguished cause that includes the prophecy made by Buddha saying, “You yogis who possess the concentration engaging in the meditation on non-inherent existence of apprehended and apprehenders will attain enlightenment.” This naturally applies to such yogis and the form and so forth that are ultimately inseparable from the distinguished cause or prophecy. When a bodhisattva on the level of the middle supreme dharma who has realized his own entity absorbs in meditative equipoise, he does not conceive of the three circles as existing truly, for example, he does not have the thought, “Now I am in meditative equipoise.” In short, the aspect of the middle supreme dharma is an exalted wisdom of a middle supreme dharma which does not conceptualize the three circles to be truly existent. When one is in meditative equipoise there are no manifest conceptions thinking, “Now I am absorbed in equipoise.”

The observed object of the great supreme dharma is set out in the form of a syllogism: the four noble truths that are qualified as being one entity with the three objects (the concentration on the dharma that is empty of true existence, the bodhisattva himself, and the perfection of wisdom which is to be meditated on) are the observed object because they are the basis upon which superimpositions are eliminated. These three objects were mentioned previously.

The aspect of the great supreme dharma is also set out in the form of a syllogism: the exalted wisdom of the great supreme dharma that realizes “since all phenomena [to be investigated are] merely non-existent, not conceptualizing concentration is the holy method [for attaining buddhahood]” is the aspect of the great supreme dharma, because it is an exalted wisdom of great supreme dharma that acts as an antidote to the superimposition which wrongly superimposes upon its observed object. In short, this means that there is an exalted wisdom of great supreme dharma which opposes superimposition upon its observed object. For example, on true sufferings, which are the contaminated appropriated aggregates, there are superimpositions such as happiness, permanence, and so forth; these superimpositions are counteracted by the exalted
wisdom of great supreme dharma. The wisdom that realizes true sufferings as suffering/misery counteracts the superimposition of happiness; the wisdom that realizes true sufferings as impermanent counteracts the superimposition of permanence; and so forth. The reason that proves the above syllogism is that the same objects to be investigated do not exist ultimately as objects to be investigated because of the sole reason that all phenomena are ultimately not existent. “They do not exist ultimately as objects to be investigated” means that when we look for something that exists ultimately it cannot be found.

Thus, because of being the supreme of all worldly dharmas, supreme dharma possessing observed objects and aspects three types.

Each of the divisions of supreme dharma, the small, middle, and great, has its own observed object and aspect.

Gyeltsab says that the uncontaminated exalted wisdom is directly generated from it, therefore it is supreme; and it is a mundane path, therefore it is the supreme mundane dharma.

This concludes the presentation of the observed objects and aspects of the twelve divisions of the path of preparation. To summarize, the path of preparation has observed objects and aspects. There are two types of aspects: the aspect which is the object (the object-aspect) and the aspect which is the subject, or which is a knower (the subject-aspect). The aspect which is the knower, that is, the subject-aspect, refers to the subject of the mode of apprehension of the path of preparation. Although there are these two types of aspects, that discussed here is the aspect which is the subject (subject-aspect). Both the subject-aspects and the object-aspects can be of 173 types.

In the example of an eye consciousness apprehending blue the object-aspect is the blue color itself, while the subject-aspect is the consciousness having a blue aspect (the consciousness that apprehends the blue). If we put a blue cloth on a table and then cover it with a transparent piece of glass, although the glass is not blue, it takes on the appearance of a blue appearance (the subject-aspect). In the same way, the consciousness takes on the appearance of blue.

Other than “referring to impermanence and so forth having the support of the truths”, although the distinguished observed objects and aspects are objects to be expressed by expressing their property possessors and properties, the distinguished observed objects and aspects, are expressed in all cases by the expression of their qualities.

Someone makes an objection saying that when presenting an object and its properties (or a qualified basis and its qualities) both of them should be expressed. However, in relation to the four noble truths, for example in the case of true sufferings, which are the object, and the impermanence, misery, empty, and selfless, which are its attributes, this was not done. In the context of the small peak level its observed object is clearly mentioned, but this is not the case for the middle peak level and upward. Our system responds saying “Referring to impermanence and so forth, having the support of the truths, its aspects...” (root text page 15 Commentary Clarifying the Meaning), the observed objects and aspects of the remaining eleven divisions are to be understood indirectly. If these had been taught in detail the commentary would have become very long.

When a qualified basis/property possessor and its qualities/properties are expressed, one expression should express the qualified basis and another should express its qualities. Therefore, there should be two expressions here. The root text (page 15 Commentary Clarifying the Meaning)
says “referring to impermanence and of forth, having support of the truths its aspects...” The expression “referring to impermanence” is an expression expressing qualities alone, for this reason someone objects saying that the qualified basis is not expressed. Here “impermanence” is a quality, while true suffering are the qualified basis. If the qualified basis is not expressed it creates confusion. This person says that the observed object is the qualified basis and the aspect is its qualities, and that both should have been expressed. It is not enough to present the qualities without the qualified basis since in this way one will not be able to understand the qualified basis. In the root text only qualities are expressed, and only one observed object is mentioned, not the remaining eleven. By just expressing the qualities one cannot understand the qualified basis and the remaining eleven observed objects and aspects. Therefore this person is saying there should have been two expressions, one expressing the observed object, the qualified basis, and one expressing the aspect, the qualities. Our system replies that although the root text “referring to impermanence...” is not a subject of argument we can consider it as such.

Various further objections are then set forth which are perhaps found in the Illumination of the Twenty Thousand, a commentary on the middle Perfection of Wisdom Sutra. Someone says: “The two lines of the root text that say “referring to impermanence and so forth, having the support of the truths its aspects” do express the observed object, the qualified basis, while the remaining lines imply qualities that are a different entity from the four noble truths; therefore it is difficult to realize that the remaining lines are about the qualified basis, the four noble truths.” Our own system replies saying: “Yours is an unrelated argument.”

Any sound/term that expresses something that is similar to a qualified basis is an expression expressing a qualified basis and any sound/term that expresses something similar to a quality/property is called an expression expressing a quality/property. For example, when someone says “red table” is it an expression expressing a qualified basis or an expression expressing a quality? When someone says “red table” we understand that the “table” is the qualified basis and “red” is the quality of that table. Therefore, this person making the objection is not foolish because in the case of the observed objects and aspects of the twelve divisions of the path of preparation it appears that only the quality (such as “red”) is mentioned, therefore he argues that if only the quality is mentioned, without the qualified basis, it becomes incomprehensible.

Wednesday afternoon class, April 1, 1998

Someone says: “It would have been suitable if the lines of the root text that present the remaining observed objects and aspects of the other [eleven levels of the path of preparation] would have expressed all the observed objects and aspects together with the qualified basis, the four noble truths but they do not express these; instead they express only quality. Yet there is no mistake in not understanding the qualified basis/property-possessor.”

“Since what the two statements express are not different subjects, think well how one of them does not contradict it being a message for understanding the qualified basis.”

“If the objects to be expressed by two statements were not different, it would contradict [the above mentioned lines of the root text] which do not express the qualified basis but express the quality alone.

Someone says that while sound has many qualities/properties for someone who only wants to know its impermanence it is enough to say “the impermanence of sound” since when this is expressed the possessive case “of” negates all other qualities of sound and presents only the qualities of sound which are the isolate of impermanence. Thus, impermanence is implied as a quality of sound. In other words, through the statement “the impermanence of sound” one is to understand that impermanence is a quality of sound. Other qualities are negated and only the specific quality of impermanence is expressed. Our system says making such a statement is the result of not thinking at all but just speaking motivated by one of the three mental poisons; it is wrong speech.
Keep in mind that this is the outline "objections" while our system’s replies will come in the section "replies."

2B2C-1A2B-2B2A-3B Replies
1 By not directly expressing (them) as depending on property-possessors: the four truths without the fault of excluding them there
2 Although not directly expressed like that, they are to be known by the meaning

2B2C-1A2B-2B2A-3B1 By not directly expressing (them) as depending on property-possessors: the four truths without the fault of excluding them there

Because, “except for rejecting and not rejecting other distinctions, there is not any difference in meaning regarding these,” arises in the tradition.

This tradition/system comes from Dharma-kirti who composed the text Pramanavartika. “Except for rejecting and not rejecting other distinctions, there is not any difference in meaning regarding these” is in fact a quote from Pramanavartika.

Our own system answers the objections saying that although the remaining observed objects and aspects are not explicitly expressed as having the support of the four noble truths this does not mean that there is the fault that one does not realize those observed objects and aspects. In Pramanavartika it says, “Except for rejecting and not rejecting other distinctions, there is no difference in meaning regarding these.” The quality/property depending on a basis and the qualified basis/property-possessor are different and the statements which express them are also different. These two statements are merely a question of negating something or not, but in reality there is no difference between them; this is the tradition of the great charioteer. The two statements differ in how they negate because the statement expressing the quality does exclude, while the statement expressing the qualified basis does not exclude. The illustration of this, given by our system, is that of a grinding stone used for grinding grain. Two circular stones, one laid upon each other, have a handle that is used to turn one of the stones (it is not clear whether the Tibetan term chigu refers to the handle or the metal axle of the lower stone). However, in the illustrations “the body which is the handle” and “the head which is [the planet] Rahula,” the “body” and the “head” are the qualified bases, while the “handle” and “Rahula” are the qualities of the basis. In the phrase “form which is a vase,” the form is the qualified basis and the vase is a quality of that base.

If someone says, “It is a beautiful form,” one then asks, “To what does the beautiful form belong?” The beautiful form is an attribute of the vase.

When one hears “form which is a vase” it could seem that the vase is the qualified basis and the form is its quality, but instead it is the form that is the qualified basis and the vase that is its quality; vase is a particularity of form. When we hear the phrase “form which is a vase” we understand that this statement expresses both the qualified basis and its quality, and that therefore this statement includes both types of expression.

In short, in the statement “form which is a vase,” form, a generality, is the qualified basis while the vase, a particularity of form, is its quality. When we hear this statement a vase appears to the mind, while the vase that is the qualified basis is negated; this is the meaning of “rejecting other distinctions.” The statement “form which is a vase” rejects “vase” as being the qualified basis and yet it does not reject “form” as being a quality.

If we talk about a statement that expresses both a quality and qualified basis we can posit sound as an illustration. In the statement “sound is impermanent,” the sound is the qualified basis and the impermanence is its quality. However, when we say “the impermanence of sound,” impermanence is the qualified basis and sound is its quality. Since both statements express the isolate of sound, in terms of the sound itself there is no difference but what appears to the mind is different. The statement “the impermanence of sound” rejects sound as being a qualified basis, while it does not reject impermanence as being a quality. The qualified basis, which is rejected, and the quality, which is not rejected, are to be understood for each individual example. For this reason if someone hearing “the impermanence of sound” were to think that impermanence is the
quality and sound is the qualified basis, it would mean that he has not understood the meaning of any of the great scriptures.

Gyeltsab says that here the discussion concerns the words “having the support of the truths” (root text page 15 Commentary Clarifying the Meaning).

Arya Vimuktisena in relation to the observed object and aspect of the small heat level of the path of preparation posits the four noble truths explicitly. If the argument here were about the fact that only the observed object and aspect of the first division of the path of preparation are mentioned while the other eleven are not mentioned, this would not be correct because even in the case of the peak level there is a presentation of the four noble truths as its observed object and aspect. The basis of argument here should be instead about “having the support of the four noble truths.” The principal point of argument is that with respect to the heat level of the path of preparation, the observed object and aspect are explained clearly as having the support of the four noble truths while the remaining observed objects and aspects are not explicitly said to have the support of the four noble truths, and therefore one cannot be sure whose qualities are being expressed. To eliminate this argument there are two answers found in Pramanavartika: whether we say “sound is impermanent” or “the impermanence of sound,” in both cases the sound is a single isolate of sound. Yet the way in which one understands these two phrases is different. If one understands sound as a quality there is no mistake as later on one will understand that it is also a qualified basis. In the example of “the impermanence of sound” we understand that sound is the quality and thereby also indirectly understand the qualified basis.

This is a presentation in accordance with the Buddhist scriptures but one can understand these two, qualified basis and quality, in terms of many other examples that are well known academically.

Thursday morning class, April 2, 1998

2B2C-1A2B-2B2A-3B2 Although not directly expressed like that, they are to be known by the meaning

In one way, although expressed differently in poetic verses, because the possession of an obstruction to strong clinging and so forth (the aspect of small heat which is related with its observed object, the four truths must) become the separation from positive and negative in thusness (the observed object of middling heat), solely included in the truths of suffering and so forth are the observed object and aspect objects. The latter ones should also be understood similarly.

One understands the aspect of small heat by realizing true sufferings and so forth. One also understands the aspect by negating strong clinging, excessive abiding, and so forth, the conceptions that hold the four truths to exist truly. The four truths are the qualified basis/property possessor. One should understand the aspects of the remaining [eleven] divisions of the path of preparation in the same way.

The observed object of middle heat is the different attributes of the four noble truths that are qualified by being free from being affirmative and negative. The observed object of great heat is to be known as was said before.

The remaining observed objects and aspects are established as relying upon the qualified basis, the four truths. There is a reason for not directly expressing “having the support of the truths” (see Ornament page 15 italic letters) at the conclusion of [setting out] each observed object and aspect because the person who actually wrote down the words of the Ornament only mentioned it one time thinking, “Writing that phrase at the end of each set of observed objects and aspects would be only a different way of expressing it which would make many words” and thus he left it out. With regard to the phrase “Although expressed differently in poetic verses...” the word “although” in the Commentary Clarifying the Meaning is simply a matter of grammar which in this
context means that there are many different ways of expressing a single thing without contradiction.

The point that is being discussed here is that only one set of observed objects and aspects (those of the heat level) has the words “having the support of the truths” joined to it. Since “having the support of the truths” is not joined to the other observed objects and aspect, it is not clear whether they also have the support of the truths. However, although “having the support of the truths” is not actually joined to the remaining observed objects and aspects, it is to be understood as so by way of the meaning. One understands this because by mentioning it one time, one is to understand the rest by way of the meaning. One should consider the statement expressing the qualified basis and the statement expressing the quality. The statement expressing the quality is a statement expressing something similar to a quality/attribute of an object, while a statement expressing a qualified basis expresses something similar to an object.

2B2C-1A2B-2B2B Characteristics of conceptualizations
1 General meaning
2 Meaning of the branches

2B2C-1A2B-2B2B-1 General meaning
A Recognition of the general
B Analyzing if they have aspects of either negative or positive (phenomena)
C The mode of becoming characteristics

2B2C-1A2B-2B2B-1A Recognition of the general

This is divided into three [kinds of conceptions]:
(1) An indicative conception that is not correct
(2) A mind having a rough aspect
(3) A conception apprehending the two as suitable to be mixed

(1) An indicative conception that is not correct
With regard to an incorrect indicative conception it says in the text Madhyantavibhanga by Maitreya: “The mind and the mental factors existing in the three realms.” These minds and mental factors are incorrect because they have dualistic appearance.

(2) A mind having a rough aspect is the mental factor investigation which engages its object in a rough manner. Investigation is the third mental factor among the four changeable mental factors.

(3) With respect to a conception apprehending the two as suitable to be mixed, “the two” are a meaning generality and a sound generality.

Of these three, that which is considered to be a usual conception is the last: a conception apprehending the two as suitable to be mixed.

2B2C-1A2B-2B2B-1B Analyzing if they have aspects of either negative or positive (phenomena)

Someone says: “It is not correct to say that here conception is solely a negative conception because both conceptions, that of this particular case and that of peak training, are presented as positive/affirmative conceptions.”

Someone else says: “It is not correct to say that here conception is solely an affirmative conception because there is a principal conception that is dualistic that is included among the obscurations to knowledge and is discussed in relation to two cases. In addition, if it were only presented as an affirmative conception we would not know to what it is an antidote. And if the conception presented here were a negative conception it would contradict the attribute which is the aspect.”

Our own system now clarifies negative and affirmative conceptions. If the object which a conception apprehends is negative it is said to be a negative conception. On the other hand, if the object which a conception apprehends is affirmative it is said to be an affirmative conception.
negative phenomenon is one that is to be realized by eliminating the object of negation with the conception apprehending it. An affirmative phenomenon is one that is to be realized by not eliminating the object of negation with the conception apprehending it. Saying that such-and-such is a negative conception and that such-and-such is an affirmative conception is a general presentation.

Gyeltsab then comments on negative and affirmative conceptions, saying that these conceptions are conceptions that are included among the obscurations to knowledge. The explanation concerning the conception of the apprehendeds and the conception of apprehenders is given as a partial illustration. All conceptions to be abandoned do not necessarily have the same type of object. Even the conception that apprehends the lower path (the hearers path) as something to be rejected is a conception that is to be abandoned. This is a very brief presentation of conceptions; in general, there are many types of conceptions.

The conceived object that is to be rejected is the same as that in the case of peak training. Furthermore, the object to be negated is not an existent. “In the correct sense what is negated is clear”; as said one should realize that both the conceived object and the conception do not exist truly, and one should know that any conception thinking that these two exist truly is to be abandoned. Both the conceived object and the conception should not be apprehended as truly existent. In terms of the two kinds of conceptions, the affirmative and the negative, a conception apprehending the true existence of the aggregates is an affirmative conception, while a conception apprehending the emptiness of the true existence of the aggregates is a negative conception. For this reason, at various times there exist both types of conceptions.

It is easy to realize that it is not right to say that the exalted wisdom of meditative equipoise of the path of preparation is a conception to be abandoned. Then there is commentary regarding a phrase found in a text by Arya Vimuktisena that says: “Whatever is the first conception, that of the apprehended, is the second.” However, this does not mean that all conceptions are necessarily a conception apprehending a thoroughly purified phenomenon. When someone observes a phenomenon of the thoroughly afflicted class and conceives it to be truly existent, his conception is pervaded by being a conception apprehending a phenomena of the thoroughly afflicted class to exist truly. But this does not mean that a conception apprehending a phenomena of the thoroughly afflicted class to exist truly is a conception apprehending a phenomena of the thoroughly purified class to exist truly. If we observe the mere apprehendeds of the thoroughly afflicted class and the thoroughly purified class and conceive them to be truly existent, such a conception is presented as being pervaded by the conception apprehending thoroughly purified phenomena to exist truly. Where saying that “a conception apprehending an thoroughly afflicted [phenomenon to exist truly] is presented to be pervaded by a conception apprehending a thoroughly purified [phenomena to exist truly]” has no relation to this context.

(1) Explanation of the recognition of the general
(a) Explanation of the recognition of the general conception of an apprehended and an apprehender

(b) Explanation of the recognition of the particular conception of an apprehender

(a) Explanation of the recognition of the general conception of an apprehended and an apprehender
There are many divisions of conceptions of apprehendeds and apprehenders. According to the great lama translator, Rinchen Sangpo, an apprehended is an object to be enjoyed/used, while an apprehender is that which enjoys/uses. The former, an apprehended, is of two types: an apprehended that belongs to the class of thoroughly afflicted phenomena and an apprehended that belongs to the class of thoroughly purified phenomena. Apprehenders are also of two types: an apprehender that belongs to the person and an apprehender that is a consciousness that knows. Each of these four is further divided into nine in terms of their observed objects.
This is the distinction of apprehended and apprehender. A conception of an apprehended is a conception that apprehends a truly existent object of enjoyment, and a conception of an apprehender is a conception that apprehends a truly existent enjoyer. Since the conception of an apprehended and the conception of an apprehender are both conceptions of true existence, they are therefore obscurations to omniscient mind. On the path of preparation these four types of conceptions are suppressed. At the heat level the manifest conceptions of apprehendeds of the thoroughly afflicted class are suppressed; at the peak level the manifest conceptions of apprehendeds of the thoroughly purified class are suppressed; at the patience level the manifest conceptions of apprehenders of a substantially existent are suppressed; and at the supreme dharma level the conceptions of an apprehender of an imputedly existent are suppressed.

Later we will discuss the nine divisions of each of these four conceptions.

Thursday afternoon class, April 2, 1998

(b) Explanation of the recognition of the particular conception of an apprehender

What is the meaning of a substantially existent person? What is the meaning of an imputedly existing being? If we say that the person is self-supporting substantially existent and that a being is designated on the basis of the collection of aggregates, it would follow that a conception of the first is an afflictive obscuration and could not therefore be said to be an obscuration to knowledge; while the conception of the second, that a being is designated on the basis of the collection of aggregates, apprehends an object that is established by a valid cognition and therefore it would not be correct to say that it is an object to be abandoned.

Someone says that a substantially existent is a truly existent person while an imputed existence is a person who is empty of true existence like an illusion. If this were the case it would follow that an innate conception of an apprehender that is a person would not be possible.

Therefore, what is the difference between the conception of substantial existence and the conception of imputed existence? The conception of substantial existence is of two types: one that apprehends the person as able to perform a function and one that apprehends self-supporting substantial existence. For ordinary beings it is not possible for the conceived object of the second conception to be eliminated by the force of experience; this is possible only for aryas. The conception of substantial existence is said to have the support of ordinary beings, while the conception of imputed existence is said to have the support of the continua of aryas. However, in general both conceptions can have the support of both, i.e., the conception of substantial existence can be present in both ordinary beings and aryas as can the conception of imputed existence.

The innate apprehension of imputed existence is a conception apprehending the collection of aggregates as an imputed being. This conception exists even in those beings who have not entered the path.

The conception apprehending a person who can perform a function and the conception apprehending a self-supporting substantially existent person are even easier for ordinary beings to have. Observing a person who is able to perform a function and a self-supporting substantially existent person and then apprehending both of them to be a truly existent user is called the conception apprehending the apprehender of the person to be substantially existent. Observing a being imputed on the collection of aggregates and conceiving that being to exist truly is called a conception apprehending an imputedly existent being. Observing a being as empty of true
existence and illusion-like and apprehending it as a truly existent user is a conception apprehending imputed existence. This kind of conception is of two types, the intellectually formed and the innate. If these two were to be distinguished from the point of view of their observed objects that would be very extreme. In other words, these two conceptions, the intellectually formed and innate, are not to be distinguished in terms of their observed objects.

There are four types of substantial existence:
(1) substantial existence that is the ability to perform a function,
(2) self-supporting substantial existence,
(3) unchanging stable substantial existence - the conception of a person as truly existent, like an illusion, is stable and unchanging
(4) substantial existence that is a conceptual imputation

Substantial and imputed existence are discussed even in the text Madhyamakavatara. The definition of substantial existence is: that which does not need any other basis in order for it appear as an object to a mind. The definition of imputed existence is: that which does need another basis in order for it to appear as an object to a mind. The aggregates are an example of substantial existence while the person is an imputed existent. To have a person appear to us, for example, Nyima Tondru, we have to depend on a basis, his aggregates, as otherwise Nyima Tondru will not appear to our minds. When we see someone’s aggregates, we perceive those aggregates without the need for any other basis to appear.

The illustration of person is the mental consciousness. Is it a substantial existent or an imputed existent? According to Svatantrika-Madhyamika the illustration of the person is both a being and a substantial existent. One text says that although the isolate of person is not a substantial existent this does not contradict the fact that the mental consciousness which illustrates the person is a substantial existent. However, if we say the mental consciousness, which is the illustration of person, is a substantial existent then it is also self-supporting substantial existent. But if we ask whether there is a self-supporting substantially existent person the answer is no. This discussion comes about because one text says that substantial existence and self-supporting substantial existence are synonyms. A substantial existent that is able to perform a function is so-called because it is substance and a collection of many particles which have the ability to perform a function. “Able to perform a function” is the definition of functioning thing, therefore functioning things are necessarily substantially existent.

Unchanging stable substantial existence is so-called because a substantial existence that is empty of true existence is eternal and unchanging. On the contrary, if it were not empty of true existence it would change.

To summarize, with regard to the conception of a substantial existent there are three steps:
(1) an object, a substantial existent; (2) a conception apprehending that object; and (3) a conception apprehending that conception to be a truly existent user. Also with regard to the conception of an imputed existence there is: (1) an object, an imputed existent; (2) a conception apprehending that object; and (3) a conception apprehending that conception to be a truly existent user.

With regard to the conception of a substantially existent existing only in ordinary beings and the conception of an imputed existent existing only in aryas, this was said because aryas realize that the being is imputedly existent whereas ordinary beings naturally conceive of the person to be self-supporting substantially existent. However, in reality both conceptions can be present in both ordinary beings and aryas.

Just as was explained above there is the conception of phenomena of the thoroughly afflicted class, these phenomena are the principal object to be abandoned. If we are able to abandon them these conceptions become an attribute for becoming a superior of that path. These conceptions are qualified by being an object to be abandoned. Does one become superior due to them? The answer is that if you say that you are obscured by a facsimile of logic as it would follow that the beings of
the hell realm would be superior due to their great suffering because this is their distinction. Our system says that the four levels of the path of preparation are superior to the hearer’s path of preparation because these levels have objects to be abandoned that are these conceptions which are obscurations to knowledge.

In other words, someone says that if the Mahayana path of preparation is superior because it has the four conceptions that are obscurations to knowledge is would mean that it is superior because of having the conception apprehending phenomena of the thoroughly afflicted class. It would follow that the beings of the hell realm would be superior to other beings because they have greater suffering than that of other sentient beings.

Someone else says: “If the path of preparation abandoned these conceptions would there not be the fault that there are not two determined objects to be abandoned?” These two objects are the afflictive obscurations and the obscurations to knowledge. Our system responds: “Does the mind of meditative equipoise of the path of preparation abandon manifest conceptions?” If they respond no, then we reply: “It would follow that a valid inferential cognizer realizing sound is impermanent would not even slightly harm the superimposition apprehending sound as permanent. If it were the first case, that the mind of meditative equipoise of the path of preparation does abandon manifest conceptions, then we return your consequence to you that it would follow that there would not be two determined objects, respectively that to be abandoned by the path of seeing (afflictive obscurations) and that to be abandoned by the path of meditation (obscurations to knowledge). You are completely wrong because the mind of meditative equipoise of the path of preparation abandons four conceptions.” This is called a logic that corresponds to the former disputant’s logic.

Someone says: “The seeds to be abandoned by the antidotes are determined to be two, therefore I accept that there are only two objects to be abandoned.” We answer that no one mentioned that the path of preparation abandons seeds.

Our system says the object to be desired is principally obstructed by these [conceptions]. The seeds of these conceptions are abandoned by the following two paths, the path of seeing and the path of meditation. At the level of the path of preparation one exerts effort to abandon the manifest conceptions, therefore the path of preparation is distinguished due to acting as a means to attain enlightenment. The general presentation is in terms of the qualities of the conceptions. The power of abandoning those seeds is actually included within the antidote, the path of preparation. Therefore the path of preparation can abandon manifest conceptions. All that is said here is regarding the differentiation of the capacities of the path of preparation.

To investigate whether or not the path of preparation has these various conceptions is not the principal point here. The meaning of the respective objects to be abandoned by the path of preparation is as was explained above. The path of preparation has four levels, heat, peak, patience, and supreme dharma, each of which abandons its own particular conception:
- the conception of the phenomena of the thoroughly afflicted class as truly existing objects of use
- the conception of the phenomena of the thoroughly purified class as truly existing objects of use
- the conception of apprehenders of a substantial existent as truly existing users
- the conception of apprehenders of an imputed existent as truly existing users

Friday morning class, April 3, 1998

QUESTIONS AND ANSWERS
Question: Please go through the important points of the teachings that were covered this week.
Reply: This week we looked at how the Mahayana path of preparation is superior to the Hinayana path of preparation in four, five, or six ways. When six ways are counted the Mahayana path of preparation is superior in terms of:
(1) its observed object
(2) its aspect
(3) its cause
The observed object of a Hinayana path of preparation is the four noble truths, while the observed object of a Mahayana path of preparation is the four noble truths which lack true existence. A Hinayana path of preparation does not have the aspect of apprehending the four noble truths as empty of true existence, while a Mahayana path of preparation has the aspect of realizing that the four truths are empty of true existence. Or it can be said to have the aspect of the emptiness of true existence, its apprehended object.

It is superior due to its cause because a Mahayana path of preparation acts as a cause that brings one closer to the realizations of all three vehicles, while a Hinayana path of preparation does not act as such a cause.

It is superior due to its tutor because someone on a Hinayana path of preparation does not have a tutor who is a supreme emanation body of a buddha and gives the entire set of teachings of method and wisdom, while a person on a Mahayana path of preparation does have such a tutor. A Mahayana path of preparation is superior in terms of its objects of abandonment because it has the capacity to abandon more objects of abandonment than a Hinayana path of preparation because it abandons the two conceptions concerning apprehendeds and the two conceptions concerning apprehenders. Although these are not totally abandoned by a Mahayana path of preparation, the manifest ones are suppressed. A Hinayana path of preparation does not have these four conceptions as objects of abandonment and is not capable of abandoning them. This is a brief summary of the Mahayana path of preparation.

There are four levels of the path of preparation, each of which has its own particular observed object and aspect:

The observed object of the small heat level is all sixteen attributes [of the four noble truths,] such as impermanence, having the support of the truths. The root text says: “Referring to impermanence and so forth, having support of the truths.”

The aspect of the small heat level is the exalted wisdom of small heat that realizes that these sixteen attributes do not exist truly. This exalted wisdom eliminates the sixteen perverse conceptions that conceive the sixteen attributes of the four noble truths to exist truly. The root text says: “Its aspects cease, strong settling and so forth.”

The observed object of the middle heat level is the four noble truths which are qualified by being free from form and so forth that are truly existent assembling and truly existent presenting. “Assembling” and “presenting” mean that the four noble truths are free from form and so forth that are truly generated and truly perish.

The root text says: “Assembling and presenting of form, and so forth.”

The aspect of the middle heat level is the exalted wisdom of middle heat that realizes that the continuation of name is free from truly existent abiding.

These in brief are the observed object and aspect of the middle heat level.

The root text says: “Separated from abidance, abidance.”

The observed object of the great heat level is the four noble truths which are qualified by form and so forth being merely designated with a label.

The root text says: “Imputations.”

The aspect of the great heat level is the exalted wisdom of great heat that realizes that the four noble truths are not to be expressed ultimately as being qualified by form and so forth that are merely designated by a label.

The root text says: “And inexpressible.”

The observed object of the small peak level is of two types:

(a) one that is not supported on [the four noble] truths
(b) one that is supported on [the four noble] truths  
(a) The observed object of the small peak level is the non-true existence of form and so forth which do not abide truly.

The root text says: “not abiding (in) form and so forth, they are without self nature as their entity.”  
The aspect of the small peak level is the exalted wisdom of small peak that realizes that form and so forth and their suchness are one nature, which is that of not existing truly.

The root text says: “they are the nature of one another”

(b) The other observed object of the small peak level is the four noble truths which are qualified by form and so forth that do not abide ultimately as impermanent.

The root text says: “not abiding in them as impermanent and so forth, they are empty by their own entity.”  
The other aspect of the small peak level is the exalted wisdom of small peak that realizes that form and so forth and their suchness as one nature, which is that of not existing truly.

The root text says: “they are the nature of one another.”

The observed object of the middle peak level is form and so forth qualified by the conception that does not conceive of form and so forth as having the sign of true existence.

The root text says: “whatever is not grasping any phenomenon.”  
The aspect of the middle peak level is the exalted wisdom of middle peak that sees form and so forth as not having the sign of true existence.

The root text says: “because they are not seen as sign.”

The observed object of the great peak level is the four noble truths that are qualified by being an object to be analyzed by a wisdom analyzing an ultimate.

The root text says: “By wisdom completely investigating.”  
The aspect of the great peak level is the exalted wisdom of great peak that realizes the three circles are not to be observed as truly existent. The three circles are the bodhisattva who meditates, the concentration, and the object, emptiness. These three are not to be observed as truly existent.

The root text says: “all as without observed.”

The observed object of the small patience level is the four noble truths qualified by form and so forth being ultimately entitiless.

The root text says: “form and so forth, mere non-entitiness.”  
The aspect of the small patience level is an exalted wisdom of small patience that realizes that although form and so forth are ultimately entitiless they do exist conventionally. This means that form and so forth are ultimately entitiless but do have an entity at a conventional level.

The root text says: “the mere non-existence, entitiness.”

The observed object of the middle patience level is the four noble truths qualified by form and so forth which are not truly generated and do not truly perish.

The root text says: “They do not grow, do not definitely emerge.”  
The aspect of the middle patience level is an exalted wisdom of middle patience that realizes that the realization of [form and so forth including,] the three doors of body, speech and mind, as empty of true existence is the cause for [attaining] the purities of body and so forth. Before we mentioned four purities: purity of body, purity of speech, purity of mind, and purity of marks. However, the fourth, purity of marks, is sometimes called “purity of place.”

The root text says: “pure and.”

The observed object of the great patience level is [all phenomena including] the three doors that do not have the sign of true existence.

The root text says: “They are signless.”
The aspect of the great patience level is an exalted wisdom of great patience that realizes that form and so forth do not have the sign of true existence. Or we can say that this exalted wisdom of great patience realizes that since form and so forth do not rely on the sign of true existence they are not to be visualized and discriminated as having the sign of true existence. The root text says: “By not relying on their signs are not visualized, are not discriminated.”

The observed object of the small supreme dharma level is concentration. Concentration is of a hundred types, but here only the concentration of non-generation and the concentration of going heroically are explicitly mentioned. The remaining 98 concentrations are listed between these two. The root text says: “concentration.”

The aspect of the small supreme dharma level is the exalted wisdom of small supreme dharma that realizes that these concentrations engage in activity effortlessly. The root text says: “its mere activity.”

The observed object of the middle supreme dharma level is form and so forth that are ultimately entitless which are the object of concentration. Or the observed object can be said to be the concentration itself which is a distinguished cause for receiving a prophesy. The root text says: “to prophesy and.” Here “to prophesy” explicitly presents the distinguished cause while the observed object is implied. Someone on this level has the distinguished cause to receive a prophecy, this however is said to be the observed object.

The aspect of the middle supreme dharma level is the exalted wisdom of middle supreme dharma that realizes the exhaustion of the gross mind of vanity concerning the activities of concentration thinking “I will concentrate. I am concentrating.” and so forth. “The exhaustion of the gross mind of vanity” refers to wrong pride, one of the seven prides, pride in our own unwholesome habits and qualities), that naturally includes the thought, “I exist truly.”

The root text says: “exhausting adherence.”

The observed object of the great supreme dharma level is the three circles which are mutually one entity in nature or dharmata, the emptiness of true existence. The root text says: “the three are mutually one entity.”

The aspect of the great supreme dharma level is the exalted wisdom of great supreme dharma that does not conceptualize any limit of the [object of] the concentrations as truly existent. The root text says: “the conception not conceptualizing.”

To each of these can be added that they are a cause for actualizing all the realizations of the three vehicles.

Question: Please say something about the third quality, inner knowledge/sciences, of the rare supreme sangha because their first and second qualities seem to be included in this.

Reply: The five sciences are medicine, grammar, arts, logic/dialectics, and scriptures (the three baskets of Dharma, or the five great volumes of literature/scripture: Abhisamayalamkara, Madhyamakavatara, Abhidharmakosha, Vinaya, and Pramanavartika). A single sangha does not necessarily know all these perfectly but has some knowledge of them. The foremost of these is the knowledge of the scriptures.

Question: Please clarify throwing karma which is said to be the mental factor intention.

Reply: We need to know what the various schools say about mental karma. The Vaibhashikas and Madhyamika Prasangikas do not say that karma is necessarily the mental factor intention, it is enough to say that it is a mental action. Throwing karma is the second of the twelve links [of dependent origination]. The throwing karma can be an action of body, an action of speech, or an action of mind. The mental action can be said to be the mental factor intention but actions of body and speech are not intention. For example, in the case of a butcher who kills a sheep, there is the motivation, the basis, the execution of the action, and the conclusion. Therefore, when the sheep

271
dies the butcher has committed a complete karma of killing. This karma is an energy that is a result of completing the preparation, actual action, and conclusion. Is this karma form, consciousness, or a non-associated compositional factor? I think that it is a non-associated compositional factor, although this is not said in the texts. During the action of killing the butcher created an action of body created with his hands. Also when one writes a book there are physical actions involved. When the book is produced, is it action or result? Also when a cook prepares food, while actually making the food there are actions of body involved. When the food arrives on the table, the action is finished, but we can ask whether the food is karma, or is the karma the movements involved in preparing the food? Think about this.

In Abhidharmakosha it says that karma is a mental action that leads to verbal and physical actions. For example, lying, which is a verbal action, comes from a motivation, which is the mental action intention. The speech itself is a verbal action but the motivation is not a verbal action. So the verbal action is only that expressed, for example harsh words such as: “You are an evil person.”

Question: Then please explain how the third and the fourth conceptions are opposed by the third and fourth attributes of true origins.

Reply: The third wrong conception related to true origins thinks that suffering arises due to a movement of the mind of Ishvara. When one comes to understand that craving acts as a cooperative condition to bring about suffering, this understanding opposes the mind thinking that suffering arises due to a movement of the mind of Ishvara.

The fourth wrong conception thinks that causes are naturally permanent but change temporally. By realizing that craving is a cooperative condition for suffering we come to understand that a cause cannot be permanent, as if it were permanent it would not be changed by a cooperative condition.

Karma and delusions, in particular craving, are strong production because they produce their results strongly. When one understands this, one will understand that sufferings are not produced by a movement of the mind of Ishvara. By knowing that sufferings are strongly produced from karma and delusions one understands that they do not arise as a result of a movement of the mind of Ishvara. One non-Buddhist school asserts that everything arises as a result of a movement of the mind of Ishvara. The three reasons for believing that the whole universe is produced by a movement of the mind of Ishvara are explained in the second chapter of Pramanavartika. One reason is because Ishvara is able to perform a function. Another is remaining and remaining, this is compared to the time of holding up an ax during the process of chopping wood.

Question: Please explain the third attribute of true paths stated in the syllogism: the exalted wisdom realizing selflessness has the aspect of being achievement because it unmistakenly achieves the nature of mind.

Reply: This means that the exalted wisdom realizing selflessness improves the mind. It achieves improvement of the mental state. The nature of mind can be the conventional nature and ultimate nature of mind. Here improving the mind means improving the conventional mental state, meaning that the conventional nature of the mind, its clarity and knowing, improves.

END
Monday afternoon class, April 6, 1998

2B2C-1A2B-2B2B-2 Meaning of the branches
A Making general connections
B Explaining the individual meanings
C Summarized meaning


In order to clarify the meaning also of possessing four conceptions, an interceding verse.

There is a reason that the path of preparation possessing the four conceptions is taught by one interceding stanza; it is in order to clarify the entity of the conceptions and the meaning of the following divisions.

2B2C-1A2B-2B2B-2B Explaining the individual meanings
1 Illustration/presentation
2 Explanation

A Explaining the conceptions of the apprehended
B Explaining the conceptions of the apprehender

2B2C-1A2B-2B2B-2B1A Explaining the conceptions of apprehenders
1 Root text
2 Commentary

2B2C-1A2B-2B2B-2B1A-1 Root text

By the basis and the antidotes of that, conceiving the apprehended: two types. Through the particulars (of) confusion and aggregates and so forth, there are individually nine types.

There are two conceptions of apprehendeds. “By the basis and the antidotes of that, conceiving the apprehended” presents the conception of apprehendeds that are (1) ever deluded phenomena and (2) thoroughly purified phenomena. “Through the particulars of confusion and aggregates and so forth, there are individually nine types” presents the first group of nine, confusion and so forth, and the second group of nine, the aggregates and so forth.

Gyeltsab says that the conception of apprehendeds is of two types: (1) a conception of an apprehended that has the support of an ever deluded phenomena and (2) a conception of an apprehended that has the support of its antidote, thoroughly purified phenomena. Each of these are divided into nine. An example of the first of the nine kinds of conception of an ever deluded phenomena is the conception observing confusion-ignorance. The first of the nine conceptions of thoroughly purified phenomena is the conception observing the aggregates. This is called a conception of an apprehended having the support of a thoroughly purified phenomena.


Conceptualized (objects) to be apprehended, by mere possession of the support of the basis of the fully deluded and the possession of the support of antidotes are of two types. By fine divisions of ignorance and the completely purified aggregates and so forth are of nine types.

Gyeltsab sets out a syllogism: the conception of an apprehended is of two types because there is one that has the support of ever deluded phenomena and one that has the support of the antidotes. Each of these two is of nine types. An example of each of the nine respectively is [a conception] observing ignorance and [a conception] observing thoroughly purified aggregates.
By having support of substantial and imputed, apprehenders is also accepted as two types, through supports independent self, and so forth, and aggregates and so forth, accordingly.

This means that there are also two types of conceptions of apprehenders: (1) the conception of an apprehender of a substantial existent and (2) the conception of an apprehender of an imputed existent. Each is of nine types. An example of the first group of nine is given in the root text saying “through supports independent self” and an example of the second group of nine is “aggregates and so forth accordingly.”

In short, there are two types of conceptions of apprehenders: a conception of an apprehender of a substantial existent and the conception of an apprehender of an imputed existent. Each is of nine types. An example of each is respectively the conception of an apprehender observing an independent self (the support of the first conception) and the conception of an apprehender observing the aggregates (the support for the second conception).

In brief, there are two types of conceptions of apprehenders and two types of conceptions of apprehendeds.

Gyeltsab sets out a syllogism: the conception of an apprehender is of two types because there is the conception of an apprehender of a substantially existent person and the conception of an apprehender of an imputedly existent being. Each is of these conceptions are divided into nine types. An example of each is respectively the conception of an apprehender observing an independent self (the support of the first conception) and the conception of an apprehender observing the aggregates (the support for the second conception).

In brief, there are thirty-six types of conceptions.
abiding on the arya path, 7) the observed object 8) the self and so forth, 9) completely
pure generation and so forth; conceptions of the apprehended.

Gyeltsab presents a syllogism: the conception of apprehendeds which have the support of the
basis of ever-deluded phenomena (subject) is divided into nine types of conceptions of
apprehendeds as truly existent objects of enjoyment because there are nine due to observing true
sufferings and true origins in general and their particularities. The conception of apprehendeds
[of the ever-deluded class] is divided into two in terms of observing their generalities:
(1) a conception of an apprehended; this conception observes deluded ignorance (as a generally
known delusion/true origin)
(2) a conception of an apprehended that observes contaminated aggregates (as a generally known
true suffering).

These two conceptions conceive these two apprehendeds to be truly existing objects of use. In
sutra it says: “Shariputra, these phenomena do not exist [truly] in the way that they are strongly
conceived to exist by childish beings.” And, “Shariputra, form does not exist apart from inner
emptiness up to the very entity of non-functioning phenomena.”

In this way Gyeltsab first presents a generality of true origins, deluded ignorance, and a
generality of true sufferings, the aggregates such as contaminated forms. Then he presents the
four observed objects which are particularities of delusions:
(1) craving for a wrong result, that is, strongly clinging to name and form
(2) craving for a wrong object of knowledge, that is, attachment to the two extremes
(3) non-faith, that is not knowing what to reject and what to adopt with respect to ever deluded
phenomena and thoroughly purified phenomena
(4) laziness of not abiding in the manner of great delight on the arya path

One observes these four particulars and conceives them to be truly existing objects of use. There
are sutra quotations with respect to these four particularities of delusions:
(1) “They investigate these phenomena which do not exist in that way and they strongly cling.”
(2) “Strongly clinging to those phenomena is to conceive of the two extremes as not existing.”
(3) “Do not know and do not see form to be an ever deluded phenomena; do not know and do not
see form to be a thoroughly purified phenomena.”
(4) “If there is the question, “If they do not abide, how do they not abide?” one is not abiding in
the perfection of generosity.”

Then there are the three particularities of true sufferings which are observed [by conceptions of
ever deluded phenomena]:
(1) contaminated feelings which are of three types: pleasant, unpleasant, and neutral
(2) the supports of feelings such as I and others
(3) when those different feelings are known one generates a pure depression regarding suffering

These are the nine objects which one observes to be truly existent objects of use. When suffering
feelings are produced one experiences depression and generates the wish for liberation. One then
seeks a path leading to that liberation. There are then three sutra quotations related to the
particularities of true sufferings:
(1) Great bodhisattvas when you practice the perfection of wisdom, train in not seeing the
perfection of wisdom as truly existent.”
(2) “Because there is the extremely pure, one should not observe nor see oneself as truly existent.”
(3) Shariputra, the extremely pure is without generation, without production, and without
manifest effort.”

Thus there are nine conceptions of apprehendeds belonging to the ever-deluded class which are
necessarily either true sufferings or true origins. Gyeltsab presents them in three groups: two,
four, and three. First he presents a generality of true origins, deluded ignorance, and a generality of true sufferings, contaminated forms; then four particularities of true origins and three particularities of true sufferings. These nine belong to true origins and true sufferings. In fact, a conception of an apprehended belonging to the ever-deluded class necessarily apprehends an object belonging to true sufferings or true origins, which can be either a generality or a particularity of them.

The particularities of delusions are craving and so forth. In particular they are: two attachments, non-faith, and laziness. When someone has laziness instead of progressing on the arya path he remains where he is as an ordinary being.

The presentation of the nine conceptions of apprehendeds belonging to the thoroughly purified class is similar to that of the conceptions of apprehendeds belonging to the ever-deluded class.

Regarding the ninth object, depression concerning true sufferings, one should consider whether it belongs to apprehendeds belonging to the ever-deluded class because it is said “completely pure generation [of depression].” One has to understand in this case what the observed object is; it is true sufferings themselves. Suffering itself enables one to generate the wish to achieve the cessation of suffering and to seek a path that leads to this cessation. “Pure suffering” does not refer to suffering being pure, but to the generation of a pure depression which is a feeling of suffering and the cause to become free from suffering. Suffering arises from ignorance.

The nine observed objects are the five related to true origins and the four related to true sufferings. There is ignorance, which is a generality of true origins, plus the four particularities of delusions which are the result of ignorance. Ignorance leads to (1) craving for a wrong result, strongly clinging to name and form; (2) craving to abide in the two extremes; (3) confusion regarding what to reject and what to adopt; and (4) laziness which prevents one from progressing on the arya path.

Wednesday morning class, April 8, 1998

(There were no teachings Tuesday, April 7, 1998 due to the exam)


Having the support of antidotes, 1) the aggregates, 2) avenues of generating, 3) class, 4) birth, 5) emptiness, 6) the meaning of the perfections, 7) the paths of seeing, 8) meditation, and 9) no more learning: conceptions of the apprehended.

Gyeltsab says that conceptions of apprehendeds having the support of antidotes (subject) are of nine types (predicate) because they observe the phenomena of the thoroughly purified class among which five are [general] objects of knowledge, one is conduct, and three are entity.

The first sign is established because there are four that belong to conventional truths: (1) the thoroughly purified aggregates (2) the avenues of generating (these belong to the empowering conditions that are the six entrances/sources) (3) the class that is the constituents (4) thoroughly purified birth which is that of the reverse order of interdependent origination (the twelve links) and one that belongs to ultimate truths: (5) emptiness

The conception of apprehendeds clings to these five as truly existent.
These are mentioned in sutra saying:
(1) “Because of not being skillful in method one conceptualizes forms and clings to them.”
(2) “One conceptualizes the eyes and strongly clings to them.”
(3) “One conceptualizes the eye, form, and eye consciousness constituents and strongly clings to them.”
(4) “One conceptualizes ignorance and strongly clings to it.”
(5) “One conceptualizes emptiness, from inner emptiness up to the emptiness of the very entity of non-functioning phenomena, and strongly clings to it.”

The second sign is established because one observes the practice of the perfections which are conduct and clings to them [as truly existent objects of use]. In sutra it says: “One conceptualizes the six perfections and strongly clings to them.”

The third sign is established because one observes the thoroughly purified entity of the path of seeing, the path of meditation, and the path of no-more-learning and then strongly clings to them as truly existing objects of use. It says in sutra:
(1) “One conceptualizes the thirty-seven factors of enlightenment and strongly clings to them.”
(2) “One conceptualizes the four concentrations, the clairvoyances, the immeasurable thoughts, and the formless absorptions and strongly clings to them.”
(3) “One conceptualizes the ten powers of the tathagatas up to omniscient mind and strongly clings to them.”

(1) The thoroughly purified aggregates
In Haribhadra’s commentary it says: “the aggregates.” Although in the sutra it says “forms,” which may make it seem that only the form aggregate is a thoroughly purified phenomena, in fact all five aggregates can belong to the class of thoroughly purified phenomena.

(2) The avenues of generating
In Haribhadra’s commentary when it says “avenues of generating” it refers to the six entrances. They are called “avenues of generating” due to their function, which is to act as a door for the consciousnesses through which [the consciousnesses go out and come in] and thereby increase (they increase in the sense of developing or expanding). All six entrances can belong to the class of thoroughly purified phenomena.

(3) The class
In Haribhadra’s commentary when it says “class” it refers to the constituents which include three groups of six. As it says in sutra there are the eye, form and eye consciousness constituents, then there are also the remaining groups of faculty, object, and consciousness.

(4) Birth
In Haribhadra’s commentary when it says “birth” it refers to the birth that belongs to the reverse order of dependent origination related to thoroughly purified phenomena. The twelve links can belong to the ever deluded class as well as to the thoroughly purified class, which can each be considered in regular or reverse order. The regular order of thoroughly purified phenomena means that if the first link is ceased the second ceases; if the second ceases, the third ceases; and so forth. The reverse order of dependent origination looks at the reason that the twelfth link ceases; it ceases due to the cessation of the eleventh link, rebirth; this ceases due to the cessation of the tenth link, existence/becoming, and so forth. The twelve links related to thoroughly purified phenomena present true paths and true cessations.

When the twelve links related to ever deluded phenomena are set out in the regular order of ignorance, karmic formations, and so forth, they present true origins. When they are set out in reverse order they present true sufferings. This is according to one assertion.
When the twelve links related to thoroughly purified phenomena are set out in the regular order (i.e., when ignorance ceases, karmic formations cease, and so forth) they present true paths. When the reverse order is set out, they present true cessations; for example, the twelfth link ceases due to the cessation of the eleventh link, rebirth; the eleventh link ceases due to the cessation of the tenth link, existence/becoming; and so forth.

In short, in regular order the twelve links present causes, while in the reverse order they present results. However, there is another interpretation that says that the regular order presents results, while the reverse order presents causes.

(5) Emptiness
In Haribhadra’s commentary when it says “emptiness,” it refers to either the sixteen or twenty divisions of emptiness.

(6) The meaning of the perfection of wisdom
In Haribhadra’s commentary when it says “the meaning of the perfection of wisdom,” it refers to conduct, which is the practice of the six perfections.

(7) In Haribhadra’s commentary when it says “the path of seeing,” it is related to the thirty-seven factors of enlightenment. Are the thirty-seven factors of enlightenment the entity of the path of seeing? Are they the entity of the path of seeing in terms of being its cause, entity, or result? Think about it!

(8) “The path of meditation” is related to the concentrations, clairvoyances, immeasurables, and formless absorptions. There are four concentrations, six clairvoyances, four immeasurables, and four formless absorptions which are the entity of the path of meditation. Are the four concentrations, six clairvoyances, four immeasurables, and four formless absorptions the path of meditation? No, yet think about their relationship.

(9) With respect to “the path of no-more-learning” in sutra it says “the ten powers of the tathagatas up to omniscient mind” which includes the four fearlessnesses, great love, great compassion, the four individual correct knowledges, and so forth.

To summarize, with respect to the conception of apprehendeds which are thoroughly purified phenomena Gyeltsab makes a presentation in three parts:
- in terms of observed objects
- in terms of conduct
- in terms of entity
This is why there are five observed objects that belong to the thoroughly purified class, one observed object which is conduct (the six perfections), and three observed objects which are entity.

Gyeltsab sets out a syllogism: a conception of an apprehender that has the support of a substantially existing person, which strongly clings to the apprehender as a truly existent user, is of nine types because it has one observed object that is the apprehender of substantial existence.
which has its (own) conceived-object (apart) and eight (more) divisions by way of conceived object.

The first part of the sign is established because the [first] apprehender observes the [second] apprehender which apprehends an independent self and conceives [that apprehender] to be a truly existent user. This independent self is the apprehended object of the apprehender of substantial existence, the observed object [of the first apprehender]. Repeating this same sentence in a different way would be: an independent self is the apprehended object of the second apprehender, which is an apprehender of substantial existence and the observed object of the first apprehender. That independent self is not the object of the mode of apprehension of a conception that is an obscuration to knowledge because if it were it would be an obscuration to liberation. In sutra it says: “Shariputra, just as not closely observing the I as truly existent, so too the sentient being, the life force...” In Ocean Playground it lists the twelve: self, sentient being, life force, self nourished (Tib. so ba), being, person, self born from strength (Sanskrit manu), son of Manu, creator, one who feels, one who knows, and the one who sees. These are not to be observed as truly existent. In Sanskrit these are given as epithets for “self.” These names come in non-Buddhist texts of the schools of Nirgrantha, Vaisheshika, Mimamsaka (Analysts) and others in the context of describing the self.

The second part of the sign is established because there are three which are posited in terms of being general apprehenders of a substantial existent and five that are posited in terms of a being particular apprehenders of a substantial existent. The three observed objects of apprehenders of a substantial existent are:
(1) a single independent self
(2) cause
(3) a self which views and knows
One observes these apprehenders of a substantial existent and conceives of them to be a truly existent user. These apprehenders observe three objects: the aggregates, entrances/sources, and constituents.

A single independent self is one that stands alone without a companion. The second, that of cause, is so because the entrances are said to be a door/entrance to the consciousnesses. The third, a self which views and knows, is merely different types of self: one that views, one that knows, and so on.

When we talk about the conception of an apprehender of a substantial existent, does the a substantial existent exist in reality? Madhyamika Svantrikas assert that substantial existents do exist, while Madhyamika Prasangikas assert that substantial existents do not exist because all phenomena are merely imputed. Madhyamika Svantrikas posit two objects of knowledge: substantial existents and imputed existents. Examples of these are respectively the aggregates and the person. The person is defined to be: an I imputed in dependence upon any of the five aggregates.

Wednesday afternoon class, April 8, 1998

Conceptions of apprehenders are of two types: a conception of an apprehender of substantial existence and a conception of an apprehender of imputed existence. In regard to these in sutra it says:
“Shariputra, do not observe from form up to omniscient mind as truly existent.”
“Just as one does not observe the eyes as truly existent, so too up to mentality.”
“One should not observe eyes, forms, and eye consciousnesses as truly existent.”
Although in the first quotation the sutra says “form” it refers to all five aggregates: forms, feelings, discriminations, compositional factors, and consciousnesses which are not to be observed as truly existent.

The second quotation includes all six entrances, the eye, ear, nose, tongue, body, and mental entrances, which are not to be observed as truly existent. It also includes the external entrances: visual forms, sounds, odors, tastes, tangible objects, and phenomena.

The third quotation includes all eighteen constituents: the eye, ear, nose, tongue, body, and mental constituents; the visual form, sound, odor, taste, tangible object, and phenomenon constituents; and the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mental consciousness constituents.

The last sign is established. The five observed objects [of apprehenders of a substantial existent] are:

1. [a self having the support of ever deluded phenomena], ignorance and so forth of the ever deluded class, that is apprehended as an independent self
2. [a self] separated from worldly attachment
3. [a self having the support of] the path of seeing,
4. [a self having the support of] the path of meditation
5. [a self having] a support which has done or accomplished its goal.

The conception of an apprehender of substantial existent observes them and conceives them to be a truly existent user. “Ignorance and so forth of the ever deluded class” refers to the twelve links. This means that the self has the support of the ever deluded class. The twelve links can be classified in three: ever deluded phenomena that are delusions, ever deluded phenomena that are karma, and ever deluded phenomena that are generated. These three cover all twelve links because the first, eighth, and ninth links are delusions; the second and the tenth are karma; the remaining seven are that which is generated.

The five observed objects are posited in terms of instances/particularities. The second, separation from worldly attachment, is freedom from worldly attachment by way of a worldly path that sees the lower level as gross and the higher level as peace. For example, someone on the first concentration has observed the desire realm as gross and the first concentration as peaceful. This is the mundane path which is free from attachment to the lower level.

The third observed object is a self that has the support of the path of seeing, the supermundane path. A supermundane path thoroughly realizes the four noble truths and their attributes.

The fourth observed object is a self that has the support of the path of meditation, which comes from the path of seeing. The path of meditation has the entity of possessing the eight liberations and the nine final absorptions.

The fifth observed object is a self having a support which has accomplished its goal, the path of no-more-learning.

These five objects are apprehended as an independent self by the apprehender, while the conception of an apprehender of a substantial existent conceives those five apprehenders to be truly existent users.

There are quotes in sutra that mention the five observed objects:

“Do not observe dependent origination.”
“Do not observe the first concentration up to the formless absorptions.”
“The truths for aryas are not observed.”
“The eight types of liberation and the nine final absorptions are not observed.”
“The ten powers are not observed up to omniscient mind are not absorbed.”

The eight liberations are:
- three that are the embodied looking at form
- four that are the formless looking at form

280
The nine final absorptions are:
- the four which are the final absorptions of the first, second, third, and fourth concentrations
- the four which are the final absorptions of infinite space, infinite consciousness, nothingness, and the peak of existence
- the absorption of cessation

The ten powers up to omniscient mind include 39 aspects:
- the four individual correct knowledges
- the ten powers
- the four fearlessness
- the eighteen unshared qualities of a buddha
- the aspect of thusness
- the self-arising aspect
- the buddha himself
The last three aspects are also called the aspect knowing all, the aspect knowing the path, and the aspect knowing all aspects.

Gyeltsab sets out a syllogism: the conception of an apprehender that has the support of an imputedly existent being, which conceives [that apprehender] to be a truly existent user (subject), is of nine types because there are three divisions of observed objects in terms of general objects of that apprehender and six divisions in terms of instances/particularities. The first is established because the apprehender of the aggregates, entrances, and constituents as beings is observed [by the conception, the first apprehender]. In sutra it says:
"Subhuti, [regarding] that, how is it thought of? Is not form other, and illusion also other?"
"Is not eye other and illusion other."
"Is not the eye, form, and eye consciousness other and illusion other?"

There is a conception of an apprehender of an [imputed existent which means] an imputedly existent being. The apprehender apprehends the aggregates to be an imputedly existent person, the entrances to be an imputedly existent person, and the constituents to be an imputedly existent person; and the conception (the first apprehender) apprehends the apprehender to be a truly existent user.

The second is established because there are:
(1) the twelve links, including ignorance;
(2) thoroughly purified phenomena, including the 37 factors of enlightenment
(3) the path of seeing
(4) the path of meditation
(5) the distinguished path
(6) the path of no-more-learning
The conception (the first apprehender) observes the [six] apprehenders of the six above mentioned objects and strongly clings to them as being truly existent users. In sutra it says:
"Illusions are other, are not dependent originations also other?"
"Are not those included in the factors of enlightenment other and are not illusions other?"
"Are not emptiness, signlessness, and wishlessness other, and are not illusions other?"
"Are not illusions other and are not the concentrations and formless absorptions other?"
“Are not illusions other and are not emptinesses other?”
“Are not the ten powers of the tathagatas up to the eighteen unshared qualities of buddha other and are not illusions other?”

The nine which are posited as objects of the second type of apprehender are so listed. The last six include the twelve links, the 37 harmonies of enlightenment, the path of seeing which has the three doors of liberation, the concentrations and formless absorptions which are the entity of the path of meditation, the distinguished path which is related to all emptinesses, and the path of no-more-learning which is related to all the qualities of a buddha including the ten powers.

The three doors of liberation are emptiness, signlessness, and wishlessness. These three when applied to a basis are (1) that all phenomena are empty of true existence, (2) all causes are together with a pacified sign of true existence, and (3) all truly existent results are not to be wished for. The three doors can also be posited in connection with the four noble truths. On the basis of the Commentary Clarifying the Meaning emptiness is said to refer to the last two attributes of true sufferings, empty and selfless; signlessness refers to the four attributes of true cessations and the four attributes of true paths; and wishlessness, a result that is not wished for, refers to the first two attributes of true sufferings, impermanence and suffering, and the four attributes of true origins. This is a presentation of the three doors based on the Ornament, it differs from the presentation in Treasury of Knowledge (Abhidharmakosha).

The distinguished path is mentioned in the context of presenting four paths: (1) a path of preparation, (2) an uninterrupted path, (3) a liberated path, and (4) a distinguished path. It is not clear whether the distinguished path mentioned here is the same as in the context of the four paths. Here it means that the Mahayana path of preparation is superior to the hearer and solitary realizer paths of preparation because the Mahayana path of preparation has emptiness as its object.

There are nine kinds of illusions:
- four illusions related to actions
- five illusions related to exalted wisdom

This is mentioned in Lama Tsongkhapa’s Golden Rosary: the first four are karmic illusions and the remaining five are merely labeled on the generation of illusions of exalted wisdom. When the Madhyamika Svatantrikas discuss emptiness the illustration given is the illusions created by a magician, while in the case of Madhyamika Prasangika the best illustration of emptiness is a striped rope that appears to be snake. (Buddha’s mother was also named Maya (illusion)).

The four conceptions and the four similitudes of definite separation, according to the enumeration, are possessors.

In short, the four conceptions are explained here according to the four divisions of the path of preparation. Gyeltshab says that the path of preparation possesses the four types of conceptions (which are explained in accordance with the number of definite discriminations) in terms of their ability to suppress [these manifest conceptions]. These four divisions of definite discriminations possess the antidote that destroys the energy/capacity of the four conceptions.

Although the four are explained in this way one can ask why is the conception apprehending thoroughly purified phenomena explained second and not first, and why is the conception apprehending ever deluded phenomena explained first and not second, and so forth? The answer is that the conception apprehending ever deluded phenomena is explained first because we are more familiar with such phenomena than we are with thoroughly purified phenomena, and therefore this conception is easier to eliminate. In the same way we are more
familiar with substantial existence than we are imputed existence and therefore it is easier to eliminate the conception apprehending it. These conceptions are easier to eliminate from the point of view of our familiarity with their objects.

Thursday morning class, April 9, 1998

2B2C-1A2B-2B2C Explaining the tutor
1 Making a connection by showing the purpose of other arrangements
2 Root text
3 Commentary

2B2C-1A2B-2B2C-1 Making a connection by showing the purpose of other arrangements

Agreeably joining the stanza when the tutor was taught earlier and also because of demonstrating “what was explained will become distinguished by the force of that”, again at the end, an interceding stanza.

Someone says: “In the extensive explanation it is not suitable to explain the tutor again as a later [subject after a long explanation on the conceptions as a former subject] because to do so is discordant with respect to the order exposed in the brief presentation where the tutor was explained first and then the conceptions.” There is a purpose to explaining the tutor prior to the conceptions because it is presented according to the ease of making the stanzas. Although the tutor was taught first in the brief presentation there is purpose to explaining it again here at the end of the conceptions in the extensive explanation due to the following interceding stanzas. The purpose is to make known that all four (the observed objects, aspects, causes, and conceptions) explained previously become distinguished by the force of knowing about the tutor. In brief, this means that the tutor and the other five are all factors that distinguish the Mahayana path of preparation.

2B2C-1A2B-2B2C-2 Root text

Undaunted mind and so forth, demonstrates non-entitiness and so forth, discarding discordant classes of that, at all times are the tutor.

Gyeltsab sets out a syllogism: the exalted wisdom of the continuum of a bodhisattva on the path of preparation, (1) who is not separated from mental attention to omniscient mind, (2) who is skillful in the method of an undaunted mind regarding the profound meaning of emptiness and not frightened by it and so forth, and (3) who discards the discordant class of any of the mental attentions of hearers and solitary realizers, or the conception of true existence, (subject) is an inner tutor for a bodhisattva on the path of preparation at all times (predicate) because [that exalted wisdom] is a clear realization of that [bodhisattva] which eliminates the two extremes, that of cyclic existence and that of solitary peace (sign).

In sutra it says: “When a great bodhisattva practices the perfection of wisdom he has mental attention to omniscient mind and, although he conceptualizes [phenomena] individually such as [thinking], “Forms are impermanent,” he should not observe them [as truly existent].” And, “Subhuti, when a great bodhisattva practices the perfection of wisdom he should meditate on the perfection of wisdom and observe it while being free from a truly existent mental attention to omniscient mind.” Maybe this last sutra quotation means that if a great bodhisattva is separated from mental attention to omniscient mind when practicing the perfection of wisdom, he would meditate on it but would [have conceit in the sense that he] would observe himself and his practices as truly existent”; but I doubt this.

In the Ornament when it says “undaunted mind and so forth” this refers to the inner tutor, while “demonstrates non-entitiness and so forth, discarding discordant classes of that” refers to the outer tutor.
Gyeltsab presents the outer tutor in a syllogism: a buddha’s supreme emanation body who teaches all Dhammas, such as those that are ultimately entitiless, to such a one (a bodhisattva on the path of preparation) and also shows the path in which one gives up all misleading and evil friends who are the discordant class of virtuous spiritual friends (subject) is the outer tutor (predicate) because he is a virtuous spiritual friend who is the empowering condition that gives teachings to such a one (a bodhisattva on the path of preparation) on the complete set of method and wisdom (sign). In sutra it says: “Subhuti, furthermore a virtuous spiritual friend of a great bodhisattva is one who teaches Dharma to [a great bodhisattva] by way of not observing forms as permanent and truly existent and who does not allow the bodhisattva to dedicate all his roots of virtue to the grounds of hearers and solitary realizers but only to omniscient mind.” And, “A misleading friend of a great bodhisattva is one who separates him from the perfection of wisdom.”

2B2C-1A2B-2B2C-3 Commentary

1) With the skillful means of undaunted and unafraid minds and so forth, 2) in accordance with the thoughts, showing all things as selfless and so forth, 3) not possessing dharmas of the discordant class, miserliness and so forth by being the virtuous friend, are the tutor.

Gyeltsab says that a supreme emanation body who is the tutor of a bodhisattva on the path of preparation should teach the path in an ordered way, that is, as a king’s attendants speak softly when the king’s beautiful wife has died. Such a tutor is also skilled in teaching the Dharma in accordance with the thoughts of the disciples, and teaches the selflessness of persons and the selflessness of phenomena, mind generation, the six perfections, who are misleading friends and who are good friends. Misleading friends are those who cause one to give up the Mahayana scriptures and the Mahayana path. This tutor also teaches to not have miserliness and so forth, the discordant class of the six perfections. Such a tutor is the tutor of a bodhisattva on the path of preparation. He is a virtuous spiritual friend who teaches this bodhisattva the entire path.

Of the two tutors, the outer and inner, the inner tutor is the most important. The subject of the tutor is relevant not only to a bodhisattva on the path of preparation but should also be applied to ourselves. We need to develop the inner tutor.

A tutor should have three attributes:
(1) he should be expert in method
(2) he should be expert in giving teachings
(3) he should teach the method for abandoning adverse conditions

Chokyi Gyeltsen also comments on the tutor in his Ocean Playground saying that the presentation of the tutor in this context has six divisions:
(1) the characteristics of a virtuous spiritual friend who is to be followed
(2) the characteristics of the disciple who follows him
(3) how to rely on him
(4) the benefits of relying on him
(5) the disadvantages of not relying on him
(6) the way in which oral instructions are to be given

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(5) the disadvantages of not relying on him
(6) the way in which oral instructions are to be given

1) the characteristics of a virtuous spiritual friend who is to be followed
A Mahayana virtuous spiritual friend should possess ten characteristics in general:
(1) senses that are subdued by the higher training in morality
(2) a mind that is pacified by the higher training in concentration
(3) a mind that is totally pacified by the higher training in wisdom
(4) more knowledge or qualities than the disciple
(5) exert effort for others’ welfare, such as giving teaching
(6) rich in hearing many teachings
(7) wisdom that thoroughly realizes the suchness of reality
(8) being expert in giving teachings to disciples
(9) compassion that is the essence of the method, mercy
(10) patience that lacks sadness and tiredness in facing the difficulties of explaining Dharma and so forth to others

In Ornament for Sutra it says: “A virtuous spiritual friend is subdued, pacified, totally pacified, more knowledge, having effort, rich in scriptures, realization of thusness, expert in speaking, the entity of mercy, sadness and tiredness abandoned.”

A Mahayana virtuous spiritual friend should have three characteristics as taught in the Ornament:
(1) being expert in method
This means giving teachings on emptiness to disciples in such a way that they are not daunted or frightened by it. A Mahayana virtuous spiritual friend should know how to never frighten his disciples. Such skill in teaching the Dharma is a remedy for (a) those who are afraid of Dharma, such as the teachings on emptiness, (b) those who are continuously afraid of that (due to hearing about people who are frightened) and (c) those who are terrified by those very fears.
(2) teach Dharma
A Mahayana virtuous spiritual friend teaches the entitleness of all phenomena and so on according to the thoughts of disciples, just as a king’s attendant knows how to speak to the king when his beautiful wife has just died.
(3) teach the method for abandoning adverse conditions
A Mahayana virtuous spiritual friend teaches his disciples how to avoid conditions that are adverse to the six perfections, miserliness and so forth, and places them in the happy migrations and then in definite goodness.

In brief, those who desire liberation should seek a suitable virtuous spiritual friend who is superior to themselves. In Collected Sayings, which includes 36 texts, there is a text called Collected Sayings About Dear Friends in which it says: “By following an inferior, one will degenerate; by following an equal, one will remain where one is; by following the foremost, one will attain the sublime; therefore, I must follow one who is foremost and great.” In short, one who is observed to be a Mahayana virtuous spiritual friend having the three attributes is the definition of the tutor who is explicitly presented here.

This means that if one follows a teacher who is inferior to oneself, one will not gain qualities but instead will degenerate. If one follows a teacher who is equal to oneself, one will remain as one is. If one follows a teacher who has more knowledge and qualities than oneself, one’s own qualities and knowledge will improve.

(2) The characteristics of the disciple who follows him
A Mahayana disciple who listens to Mahayana instructions should possess three attributes:
(1) possess an upright mind in the sense of being free from dissimulation and pretension
(2) possess intelligence discriminating what is good and what is bad
(3) possess appreciation for and seek the Mahayana Dharma

In the Four Hundred Stanzas on the Middle Way it says: “One who abides honestly, possesses intelligence, and aspires is a correct receptacle to be a listener.”

However, a disciple who listens to the perfection of wisdom must have three special attributes:
(1) to have done extraordinary activities in his previous life such as having made offerings to the buddhas
(2) to have produced extensive roots of virtue with respect to those buddhas
(3) to never be separated from a protector who is a Mahayana virtuous friend. In chapter four of the Ornament it says: “To have acted especially with respect to the buddhas, to have produced roots of virtue in regard to them, to have protecting virtuous friends: these are the receptacles who listen to it.”

There are different kinds of receptacles: those who listen, those who retain the meaning, and so forth. In short, even the disciple should have specific qualities in order to retain, in order to think about the meaning of the words, and so forth. Such qualities of disciples are also taught in the text Pramanavartika by Dharmkriti in which it says: “Ordinary beings are attached to worldly activities and therefore their minds are not sharp. They do not seek the excellent explanation.” This means that disciples should be without attachment to this life, have perfect wisdom and an exercised wisdom, and have a mind seeking the excellent explanation. In Pramanavartika it says: “People of this time have aversion for each other and have the stain of being jealous of others’ qualities. One who is like this is not a suitable person to study this text.” Dharmakirti is saying that such people are not the ones for whom he has composed his text.

Thursday afternoon teachings, April 9, 1998

We have talked about the characteristics of the tutor and the disciple, now we will look at:
(3) How to rely on him
This is divided into two:
a) Relying by way of thought
b) Relying by way of action

a) Relying by way of thought
This means that one should see the teacher as being similar to a buddha. In sutra it says: “Recognize him as being like a buddha.” It also says: “How should one see the virtuous spiritual friend? One should see him as the Tathagata.” Saying that one should see the guru as similar to a buddha, even though he may not be an actual buddha, is in accordance with sutra, but in tantra it says that one should see the guru as an actual buddha. This way of recognizing the guru is similar to that mentioned in the teachings on the Stages of the Path which say that a disciple should listen to the guru with six proper attitudes
(1) considering oneself a patient
(2) considering the Dharma as medicine
(3) considering the Buddha as the doctor
(4) considering that one will live for a long time by emphatically practicing the Dharma
(5) considering the Tathagata as a holy being
(6) considering that the Buddha’s doctrine will remain for a long time

We should also listen to the teachings like a vessel free from the three faults:
- one should not be like an upside-down vessel
- one should not be like a smelly vessel
- one should not be like a vessel with a hole in it
To be like an upside-down vessel means to attend a teaching but to not listen to it, or to listen to it with a wandering mind, and so forth. To be like a smelly vessel means to listen to a teaching with a critical mind looking for faults. To listening like a vessel with a hole in it is to not recall any of the teachings afterward.

b) Relying by way of action
This is to offer food, clothes, and so forth to guru; to offer respect by making prostrations to him and standing up in his presence; and to offer religious service to him. In the Ornament for Sutra it says: “Devote yourself to your virtuous spiritual friend by making offerings, paying respect,
offering religious service and practice.” In the Fifty Stanzas on Guru Devotion it says: “With lucid faith in the supreme, I offer the flowers in my hand to the mandala in the three times. I make offerings to the guru who guides me and bow my head at his feet.” This verse shows that one should offer mandalas to one’s virtuous spiritual friend. If oneself is an ordained monk or nun but one’s virtuous spiritual friend is a lay person, although in general one should make prostrations to him, in a particular situation in which a monk or nun prostrating to a lay person would disturb others one can prostrate to Dharma texts placed near the guru rather than directly to him. In the Fifty Stanzas on Guru Devotion it says: “In order to avoid insult from worldly people through prostrating to a lay man or to a newly ordained person, you should place Dharma objects near the guru and physically prostrate to them while mentally prostrating to the guru.” The Dharma object can be a text, a statue, a stupa, and so forth.

(4) The benefits of relying on him properly
A disciple who properly relies on a sublime virtuous spiritual friend receives great benefit because (1) he will attain the temporal and ultimate attainments, (b) he will please his guru and thereby also all the buddhas of the three times, and (c) he will achieve buddhahood, which is difficult to find in countless eons.

The first is established because in Fifty Stanzas on Guru Devotion it says: “Attainments are achieved by relying on a master and the kindness of a vajra master. Knowing this, I will thoroughly please my virtuous spiritual friend with all material things.”

The second is established because in the Vajragarbha-alamkara Tantra it says: “Thereby, the method for all is the vajra guru who is the supreme virtuous spiritual friend. Thus, I will please him accordingly. By pleasing him, all the buddhas will be pleased.” It is correct just as it is said.

The third is established because in the Vajragarbha-alamkara Tantra it says: “The state of a buddha which is difficult to realize in ten million eons will be granted to those who put effort into it in this life.” In Fifty Stanzas on Guru Devotion it says: “Make prostrations to the vajra master from whom one receives supreme initiation thinking that one prostrates to all the tathagatas abiding in all the worlds of the ten directions in the three times.”

(5) The disadvantages of not relying on him properly
Abandon criticizing and disrespecting one’s master because if one does so one will create the cause to experience many shortcomings. If one belittles one’s guru from one’s heart it is similar to belittling all the buddhas and has the maturation result of everlasting unpleasant feelings in this life while in the next life one will be reborn in the hell realm. In Fifty Stanzas on Guru Devotion it says: “Having thought that the guru is one’s protector and having become his disciple, if one belittles him, one belittles all buddhas, whereby one will experience continuous suffering.” And, “Belittling the spiritual master brings contagious diseases, sickness from harm, demons, epidemics, and poisoning by which oneself, an ignorant one, will die. One will experience problems from fire, poisonous snakes, sky-goers, robbers and bandits, demons, adverse leaders which will cause one to die. One will go to the hell realm.” These and so forth will be experienced.

(6) The way in which the oral instructions are to be given
Such a disciple as that explained above relies on his virtuous spiritual friend by thought and action. Having done so, the virtuous spiritual friend gains the responsibility to take care of the disciple by giving whatever help is needed: material goods, Dharma teachings in accordance with his faculty, leading him to listen to and reflect on the Hinayana and Mahayana Dharma baskets. In Three Hundred Stanzas on the Vinaya it says: “One who possesses morality, knows the rules of the Vinaya, has mercy toward the sick, has inner purity, and endeavors to help others by giving them material things and Dharma, and instructs them from time to time is admired as a virtuous spiritual friend.”

In this way the subject of guru devotion is discussed in the Ornament.
Now we will go through the four conceptions again:
(a) a conception of an apprehender of a substantial existent observes an apprehender of a substantial existent
(b) an apprehender of a substantial existent observes a substantial existent
(c) a conception of an apprehender of an imputed existent observes an apprehender of imputed existent
(d) an apprehender of an imputed existent observes an imputed existent

Both the person being able to perform a function and a self supporting substantially existent person are the substantial existent of this case. A mind apprehending them apprehends a substantial existent.

An imputed existent is the being imputed on the collection of aggregates and the being imputed on the person being empty of true existence like an illusion. A mind apprehending either of these two is an apprehender of an imputed existent.

Now we will look at the definitions and divisions of the four conceptions according to Chokyi Gyeltzen. When the conceptions of this case, which are presented as obscurations to knowledge, are divided by way of their root there are four:
1. conceptions of ever deluded apprehendeds
2. conceptions of thoroughly purified apprehendeds
3. conceptions of an apprehender of a substantial existent
4. conceptions of an apprehender of an imputed existent

A conception of an apprehended that is an obscuration to knowledge is defined as: a conception that observes its own observed object, an apprehended, and conceives it to be a truly existent object to be used.

A conception of an ever-deluded apprehended which is an obscuration to knowledge is: a conception that observes its own observed object, which is a truth of the ever-deluded side, and conceives it to be truly existent object of use. When divided their are nine types, such as the conception observing a deluded ignorance that conceives it to be a truly existent object of use.

A conception of a thoroughly purified apprehended which is an obscuration to knowledge is: a conception that observes its own observed object, a truth of the thoroughly purified side, and conceives it to be a truly existent object of use; for example, a conception that observes the thoroughly purified aggregates and conceives them to be a truly existent object of use.

A conception of an apprehender that is an obscuration to knowledge is: a conception that observes its own observed object, which is an apprehender, and conceives it to be a truly existent user.

A conception of an apprehender of a substantial existent which is an obscuration to knowledge is: a conception that observes its own object, an apprehender of a substantial existent, and conceives it to be a truly existent user; for example, a conception that observes an apprehender of an independent self and conceives it to be a truly existent user.

A conception of an apprehender of an imputed existent which is an obscuration to knowledge is: a conception that observes its own observed object, an apprehender of an imputed existent, and conceives it to be a truly existent user; for example, a conception that observes an apprehender apprehending the aggregates and conceives it to be an imputed being and conceives it to be a truly existent user.

These conceptions are necessarily obscurations to knowledge. A conception can either be of an apprehender or it can be of an apprehended. Such a conception apprehends an apprehender to be a truly existent user and an apprehended to be a truly existent object to be used. An apprehender
can be an apprehender of a substantial existent or an apprehender of an imputed existent; they are so-called in terms of their object. An apprehended can be either an ever-deluded phenomena or a thoroughly purified phenomena.

This ends the discussion of the path of preparation which is the third topic of omniscient mind.

In summary, the Mahayana path of preparation is superior to the Hinayana because of its:
- observed object
- aspect
- cause
- conceptions
- tutor
- (divisions)

The tutor of a bodhisattva on the Mahayana path of preparation is not necessarily a person because the inner tutor is not a person. The tantra teachings present an interpretive guru, who is the guru who actually gives teachings, while the definitive guru is internal.

Although Atisha was a person abiding on the path of preparation and a follower of the Madhyamika school, his gurus were not necessarily followers of the Madhyamika school. In general, it is said that Atisha had many gurus but the ones who were most important to him were Dharmarakshita and Serlingpa. Dharmarakshita belonged to the Vaibhashika school, while Serlingpa belonged to the Chittamatra school; both these masters are said to have been abiding on the path of accumulation.

While it was said that a tutor of a bodhisattva on the path of preparation gives the complete teachings on method and wisdom, actually there is no such pervasion; for example, Serlingpa, who was a Chittamatin, and Dharmarakshita, who was a Vaibhashika, were the teachers of Atisha but neither of them gave the complete teachings on method and wisdom because they were unable to give complete teachings on the view since they did not accept the emptiness of true existence but instead asserted true existence. Dharmarakshita composed the text the Wheel of Sharp Weapons. These teachers were most important to Atisha because they gave him the complete set of teachings on the mind of enlightenment. It is said that Atisha had 150 teachers but that he cherished these two the most.

In terms of our daily life, we should try to understand and meditate on the apprehender and the apprehended and how they lack true existence. In this way we will leave imprints to gain the realization of emptiness without fear some time in the future. When people with little merit see emptiness they experience fear and discouragement. When one meditates on emptiness one should do so like catching a snake without fear but with a great technique. This means that one needs a lot of merit for in order to realize emptiness without fear upon seeing it. For instance if one does not have a method, such as a mantra against poison, there will be the risk of being bitten by the snake. There is a story of an American in Nepal who managed to catch thirty-eight snakes called “a seven step snake” (because one lives for seven steps after being bitten by it). However, when trying to catch the thirty-ninth snake he was bitten and died!

END

(There were no teachings Friday, April 10, 1998 due to the Easter holiday.)
Tuesday afternoon class, April 14, 1998

(There were no teachings Monday, April 13 and Tuesday morning, April 14, 1998)

2B2C-1A2C Explaining the achievements which accomplish the aim of the instructions accordingly
1 Supports of achieving
2 Observed object
3 Objects of intent
4 Entity of achieving

2B2C-1A2C-1 Supports of achieving
A General meaning
B Meaning of the branches

2B2C-1A2C-1A General meaning
1 Entity
2 Divisions
3 Dispelling objections
4 The manner of leading accordingly through the lineage

2B2C-1A2C-1A1 Entity
A Through positing the Chittamatrin position, to analyze correct and incorrect
B Our own tradition

2B2C-1A2C-1A1A Through positing the Chittamatrin position, to analyze correct and incorrect

Gyeltsab says that according to the Chittamatris the lineage has three attributes:
(1) it comes from beginningless time from one continuum to another
(2) it is attained naturally/by birth
(3) it is in the sixth entrance/source

However, even among the Chittamatris there is a difference of opinion regarding whether the lineage is or is not in the sixth entrance. According to False Aspectarian Chittamatris, who do not accept a consciousness called a mind-basis-of-all, the lineage is an uncontaminated seed within the sixth entrance (the mental consciousness). On the other hand, True Aspectarian Chittamatris, who do accept a mind-basis-of-all, say that it is an uncontaminated seed that exists in the seventh consciousness, the mind-basis-of-all.

As long as such an uncontaminated seed does not meet the conditions of hearing and so forth it is called a naturally abiding lineage. When it meets the conditions of hearing and so forth it becomes the developmental lineage.

The Chittamatris assert that if the mind-basis-of-all is not posited, the uncontaminated seed exists within the sixth entrance, and when it encounters the conditions of hearing and so forth, it then becomes a potential upon which the realizations of any of the three vehicles can be generated. However, if a mind-basis-of-all is posited, the uncontaminated seed is said to be found within it; when it is not nourished by the conditions it is called a naturally abiding lineage, but when it is nourished by the conditions it is called a developmental lineage. That uncontaminated seed can become a Mahayana lineage if it encounters the condition of hearing Mahayana Dharma, such as the profound and extensive; but if it meets the condition of hearing the hearers’ Dharma it becomes a hearer’s lineage; and if it encounters the Dharma of non-duality and the Dharma below, it becomes a solo realizer’s lineage.

There are three kinds of lineage:
(1) definite
(2) indefinite
(3) broken

A definite lineage means that one is initially determined to become a follower of a specific vehicle among the three vehicles. For example, someone who is determined to become a bodhisattva and continues on this path until he attains the enlightenment of a buddha; in other words, he does not change vehicles and become a follower of, for example, the hearer’s vehicle. Or it can be someone who is determined to follow the solitary realizer path until its goal is achieved (the middle
enlightenment) and continues to do so even if in the meantime he encounters a Mahayana teacher. The same goes for someone who initially determines to follow the hearer path.

An indefinite lineage means that due to conditions the lineage becomes transformed into the cause of another vehicle among the three vehicles. For example, someone who initially follows the Mahayana path but later changes to the hearer’s path and works to achieve the enlightenment of a hearer.

A broken lineage is a lineage that is not nourished by the condition of hearing. This means that there is someone who does not belong to any of the three vehicles. However some assert that although a broken Mahayana lineage is possible a total broken lineage is not possible. The Chittamatrins, however, say that there are people who will not attain any of the three enlightenments.

In brief, according to the Chittamatrins the naturally abiding lineage and developmental lineage depend on the state of the uncontaminated seed. If the uncontaminated seed is not nourished by the condition of hearing it remains a naturally abiding lineage, but when nourished it becomes the developmental lineage.

Gyeltsab discusses lineage only from the point of view of the Madhyamikas and Chittamatrins, while Jetsun Chokyi Gyeltsen also discusses it from the point of view of the Vaibhasikas and Sautrantikas.

Arya Vimuktisena says that the uncontaminated seed is not a naturally abiding lineage because it does not have the complete meaning of a naturally abiding lineage. This reason is not established because it does have the complete meaning of naturally abiding lineage because it acts as a cause of an arya’s realization. However, if this were the case it would follow that even vows and the lineage that are correctly nourished by conditions would be naturally abiding lineages and could not be reversed. In other words, they would also be a naturally abiding lineage because they act as a cause to achieve an arya’s realization. Here the argument is about vows and so forth which are also nourished by conditions. Naturally abiding lineage is the uncontaminated seed that is not nourished by the condition of hearing, while when nourished it becomes the developed lineage.

According to the Madhyamika Svanatnikas the naturally abiding lineage is the very natural purity, that is the dharmata or suchness of sentient beings’ minds. Therefore, they say that the naturally abiding lineage posited by the Chittamatrins is only a designated lineage and is not a real naturally abiding lineage. The Ornament for Sutra explains the lineage according to the system of mere-aspect-cognizer [Chittamatrins] but this is not set out here.

Jetsun Chokyi Gyeltsen presents the lineage in four divisions:

1. the lineage according to the Vaibhashikas
2. the lineage according to the Sautrantikas
3. the lineage according to the Chittamatrins
4. the lineage according to the Madhyamikas

(1) The lineage according to the Vaibhashikas
The definition of the buddha lineage is: the virtue of non-attachment, which is a mental factor, in the continuum of a sentient being that acts as the substantial cause for the arya realizations which are its result. In a sutra about vinaya it says:
“The arya lineage is to be content with mediocre Dharma robes;
The arya lineage is to be content with mediocre food;
The arya lineage is to be content with a mediocre house and bedding;
The arya lineage is to be joyful in abandonment and meditation.”
The first three lines of this verse explicitly present the method which is the three types of non-attachment, a virtuous mental factor, that indirectly generate the arya realizations that are their results. The last line explicitly presents the virtuous mental factor that directly generates the arya realization which is its result. When someone has few desires and knows satisfaction he endeavors in abandonment and meditation; thus he abandons craving. By practicing the first three arya lineages, one turns away the manifest craving to mine; by practicing the last, one finishes forever the attachment to I.

In Abhidharmakosha it says: “From non-attachment, the arya lineage.” “The three presents the manner and the last is action.” And, “The craving for mine and the total pacification at that time.” The commentary to the Abhidharmakosha says: “From these are generated the aryas, therefore there are four arya lineages.”

The lineage can also be posited in terms of dull and sharp faculties. In Abhidharmakosha it says: “Some from the beginning, some after training.” This means that the last type of arya lineage, joy in abandonment and meditation, directly destroys the two graspings at an I and mine which are conceived to be self-supporting substantially existent. The previous three arya lineages indirectly destroy these two types of grasping. In short, the lineage is defined to be a mental factor, a virtuous mind, which is content with few clothes, little food, and a mediocre house and bedding.

(2) The lineage according to the Sautrantikas
Sautrantikas assert that the buddha lineage is: a seed of an uncontaminated mind in the continuum of a sentient being. In a text by Acharya Rajaputra it says: “The lineage posited by the Sautrantikas is a potential of the seed of the mind, that potentiality of the seed of the mind is an object of thorough degeneration while one is an ordinary being and a learner.”

(3) The lineage according to the Chittamatrin
Chittamatrin asserts that the lineage is qualified by three attributes:
(1) it has come from beginningless time through one continuum to another of a sentient being
(2) it is acquired by nature, or birth
(3) it is the seed of uncontaminated mind that exists in the sixth entrance or the mind-basis-of-all
Before it is nourished by the condition of hearing it is a naturally abiding lineage, while after it is nourished it becomes a developmental lineage. In a sutra about abhidharma it says: “With respect to that, the lineage of the bodhisattvas is that which has come continuously from continuum to continuum from beginningless time, acquired by nature, and a differentiation of the sixth entrance.” In the Bodhisattva Grounds it says: “What is lineage? It is of two types: that abiding naturally and that which is achieved correctly.” The naturally abiding lineage is the lineage that exists in the sixth entrance and comes from continuum to continuum continuously; it is acquired by birth or by nature. The lineage that is achieved correctly is that which has been obtained by familiarizing oneself with roots of virtue in the past.

According to the Chittamatrin the buddha lineage or buddha-nature is divided into nine in accordance with the Ornament for Sutra. These nine divisions are explained by way of four attributes. The nine are:
(1) existing
(2) superiority
(3) definition (of the naturally abiding lineage and the developmental lineage)
(4) sign of having activated the lineage
(5) divisions
(6) shortcomings
(7) benefit
(8) example of naturally abiding lineage
(9) example of the developmental lineage
(1) Existing is explained by the proof that establishes that sentient beings have the three different lineages of the three types of vehicles

(2) Superiority is explained by the proof that establishes the Mahayana lineage as superior to the Hinayana lineage

(3) definition is the entity/definition of the lineage

(4) sign of having activated the lineage is the sign of having activated the Mahayana lineage

(5) divisions are the classifications of the Mahayana lineage

(6) shortcomings are the shortcomings that are obstacles to activating the Mahayana lineage

(7) benefit is the benefits of activating the Mahayana lineage

(8) example of naturally abiding lineage is examples illustrating the naturally abiding lineage

(9) example of the developmental lineage is examples illustrating the developmental lineage

These nine are to be known by way of four attributes as will be explained.

(1) In proving that the sentient beings of all three vehicles have three different types of lineages for attaining their respective enlightenments it says in Ornament for Sutra: “Different predispositions, different beliefs, different divisions of achievement, and different results observed; therefore the very existence of lineage is expressed.” These are the four attributes.

There are three different types of lineages because before entering any path there are (1) three different types of predispositions; and having entered the path there are (2) three different beliefs, (3) three different achievements/practices, and (4) three different results.

(2) With respect to proving that the Mahayana lineage is superior to the Hinayana lineage it says in Ornament for Sutra: “Virtue is superior, everything is superior, even in terms of purpose it is superior, for the reason of it being inexhaustible it is called lineage.” This means that the Mahayana lineage is superior to the Hinayana lineage for the following purposes: a Mahayana virtue is superior to a Hinayana virtue, a Mahayana lineage is able to act as a supporting basis for all excellent qualities whereas a Hinayana lineage cannot do likewise; a Mahayana lineage is also superior because it acts as a cause for attaining the enlightenment in which all one’s own results, that is, the two collections, are completed, while the Hinayana lineage is does not do so; with the Mahayana lineage one’s roots of virtue are not exhausted when its respective enlightenment is attained, while when the Hinayana enlightenment is attained one’s roots of virtue cease. According to the Chittamatra school a final enlightenment is a Hinayana nirvana, a nirvana without remainder, at which time one’s roots of virtue cease. At that time all compounded phenomena cease and all that remains is dharmata, emptiness, therefore the roots of virtue also cease. Madhyamika Svatantrikas say that when enlightenment is achieved the roots of virtue do not cease.

Wednesday morning class, April 15, 1998

(3) The entity/definition of the Mahayana lineage is explained by way of four attributes

Jetsun Chokyi Gyeltse quotes Ornament for Sutra saying: “Natural and developing, that is the support and the supported, the very existing and not existing, that which is excellent is to be known as that which liberates.” This means that when the buddha lineage is divided by way of its entity there are two divisions:

(1) the naturally abiding lineage

(2) the developmental lineage

The naturally abiding lineage is the support, while the developmental lineage is the supported. The seed of uncontaminated mind that exists in the continuum of a sentient being is a lineage because when it is not nourished by hearing and so forth it is merely the naturally abiding lineage, not the developmental lineage. These two lineages exist on the learner’s path and do not have an entity that exists at the time of the buddha ground. Such a Mahayana lineage has the
excellent quality of liberating those who possess it in their continuia from cyclic existence because in dependence on it their excellent qualities increase more and more. “Lineage” in Sanskrit is “gotra”: ‘tra’ meaning to liberate and the buddha lineage being that which liberates sentient beings from cyclic existence.

(4) The sign of having activated the Mahayana lineage
In Ornament for Sutra it says: “Prior to joining, their is compassion, belief, and patience in correct virtuous activity. This is the sign of [having activated] the lineage.” This means that the signs of having activated the Mahayana lineage are of four types:
1. before joining the actual Mahayana path, one already has intense compassion observing all sentient beings,
2. strong belief in the Mahayana Dharma,
3. patience in bearing hardships for others’ welfare
4. striving in the virtuous activities, such as generosity, of the victors’ sons

(5) The divisions of the Mahayana lineage
In Ornament for Sutra it says: “The lineage is definite, indefinite, cannot be taken away by conditions, and can be taken away. In short, these are four divisions of the lineage.” The Mahayana lineage is of four types:
1. definite lineage
2. indefinite lineage
3. a lineage that cannot be taken
4. a lineage that can be taken away

Definite lineage refers to one who right from the beginning follows a specific one of the three lineages and progresses upward until he achieves the specific goal of his respective lineage. The indefinite lineage refers to one who changes vehicle. The lineage that cannot be taken away is a synonym of definite lineage in that it refers to one who does not change vehicle but goes on until he attains his goal. The lineage that can be taken away is a synonym of indefinite lineage in that it refers to someone who first follows one vehicle and then later changes to another.

(6) The shortcomings that are obstacles to activating the Mahayana lineage
In Ornament for Sutra it says: “Familiarity with delusions, evil friends, misfortune, being controlled by other; in brief the shortcomings of the lineage are to be known as being of four types.” The shortcomings that are obstacles to activating the Mahayana lineage are of four types:
1. great familiarity with delusions,
2. being sustained by evil friends,
3. being destitute, that is, lacking the necessities for practicing Dharma
4. being under the control of others and therefore lacking independence, such as being dominated by a king

These are the main obstacles to Dharma practice. Whenever we think to practice Dharma our minds easily move toward objects of attachment. Then when we are actually engaged in practice, we may encounter friends who have appear to be good but cheat us and lead us on a negative path. In addition, we often see that people have a problem to practice Dharma because they cannot pay for a house or find enough food or clothes; due to a lack of material objects they are obliged to work rather than practice Dharma. Then, although the text says “Under the control of others, such as a king,” we may not have this problem but may be dominated by our partner and therefore have to spend our time working and making money. There is an expression of the Tibetan nomads in this regard: “Going to the toilet cannot be blocked by kings; sexual activity cannot be blocked by parents...”

(7) The benefits of having activated the Mahayana lineage
In *Ornament for Sutra* it says: “A long time later one goes to the lower realm; one goes there but is quick liberated; even during that time small suffering is experienced; one ripens sentient beings by way of weariness.” This citation shows that the benefits of having activated the Mahayana lineage are of four types:

1. even though one has already created the karma to definitely experience suffering in the lower realm, one will not go there immediately but only after a long time
2. when [in the lower realms] one does not remain for a long time, but is quickly liberated
3. during the short time one remains [in the lower realms] one experiences only a little suffering
4. one ripens the sentient beings there by way of weariness regarding staying in cyclic existence

This is the scriptural source that proves that there are bodhisattvas who go to the lower realms due to karma. When a bodhisattva has created the definite karma to go to the lower realms and does not succeed in purifying it completely, although he will be reborn in the lower realm, he does not go there immediately but only after a long time. Then when he is reborn in the lower realm he remains there only for a short time and experiences only a little suffering and, in the meantime, he encourages the sentient beings there to develop weariness of cyclic existence and in this way ripens their minds.

(8) Examples illustrating the naturally abiding lineage

In *Ornament for Sutra* it says: “It is to be known as the lineage/class of gold: the source of immeasurable virtue, exalted wisdom, without stain, also the source of powers.” This means that the naturally abiding lineage is to be understood by way of the illustration that it is like gold in that, for example, a treasury of gold is full of a lot of gold which has a very clear light, is without stain, and has four types of function. Just as gold has these four characteristics so does the naturally abiding Mahayana lineage which is:

1. immeasurable virtue
2. perfect exalted wisdom knowing non-true existence
3. without the stain of delusions
4. the source of the clairvoyances and so forth and perfect concentration

(9) Examples illustrating the developmental lineage

In *Ornament for Sutra* it says: “[The lineage] is to be known as a supreme jewel for the reason of great enlightenment, great exalted wisdom, supreme concentration, and being the source of the welfare of many sentient beings.” This means that the Mahayana developmental lineage is like a mine of jewels because just as a mine of jewels has the four attributes of possessing perfect kinds of jewels, perfect shapes, perfect colors, and perfect sizes, so too does the Mahayana developmental lineage have four similar attributes:

1. it is a cause for great enlightenment, its result
2. it has the exalted wisdom realizing non-true existence sustained by distinguished method
3. it has supreme concentration
4. it is the source/mine of the welfare of many sentient beings

These are the nine sections concerning lineage. From the point of view of the Chittamatra school, although there exist these three kinds of lineages, sentient beings are not necessarily pervaded by having a lineage because there are sentient beings whose lineage is broken. There are four kinds of sentient beings in whom the lineage is broken:

1. sentient beings who solely live with misbehavior/vile conduct
2. sentient beings whose roots of virtue have been destroyed by anger
3. sentient beings who do not have virtues that are partially similar to liberation
4. sentient beings who have inferior virtue but not the potential which is the seed of the uncontaminated mind
In *Ornament for Sutra* it says: “Some engage only in vile [conduct], some have destroyed the white dharmas, some do not have virtue that is partially similar, and some, although having inferior virtue, are separated from the cause.” The first three lines of this citation explain how there are sentient beings in whom the three types of developmental lineage are broken, while the fourth line shows that there are sentient beings in whom the naturally abiding lineage is broken. This is explained in a commentary on *Ornament for Sutra*. This means that there are sentient beings who only have negative minds and negative conduct, that is, all their thoughts and actions are negative. “Sentient beings whose roots of virtue have been destroyed by anger” refers to sentient beings who are constantly angry and whose roots of virtue are consequently cut off. “Sentient beings who do not have virtues that are partially similar to liberation” refers to sentient beings who do not have any virtue that is a cause for attaining liberation. “Sentient beings who have inferior virtue but not the potential which is the seed of the uncontaminated mind” means that there are sentient beings who have inferior virtue but are totally separated from the right conditions to develop further. This explanation accords with the Chittamatra school while the Madhyamika Svatantrikas do not accept that there are sentient beings who have a broken lineage.

Chokyi Gyeltsen says that for all these reasons the Mahayana lineage is the essence of great excellent qualities and outstanding. It has excellent qualities at the time of its cause and at the time of its result. The causal outstanding qualities are that in dependence upon it one will have an extensive belief in the Mahayana Dharma and as a consequence one will accomplish the two perfect welfares. In *Ornament for Sutra* it says: “It is profound, extensive, a great Dharma taught to benefit others, extremely extensive belief although not knowing, patience in achievement; it reaches the two aspects of superiority (the two purposes); a bodhisattva is to be known as having the naturally [abiding lineage] and the developmental [lineage].”

With respect to the excellent qualities at the time of the result there are vast qualities such as the powers, the attainment of extensive joy and happiness, it acts to pacify great suffering, it is a source of a distinguished result that provides benefit and happiness for oneself and others. For example, a wish-fulfilling tree grows from a good root from which come its branches, leaves, flowers, fruit, and the delightful fragrance that dispels the suffering of heat and pain. In *Ornament for Sutra* it says: “Extremely great excellent qualities, the wood of great enlightenment is generated, the attainment of the pacification of great suffering and the attainment of happiness. It is great for the reason of its result, it benefits oneself and others; such a supreme lineage is like a good root.” It is like the good root of the wish-fulfilling tree.

The lower schools, the Vaibhashikas and Sautrantikas, as well as the Chittamatrins, assert the lineage to be a compounded phenomenon, whereas the Madhyamikas assert it to be an uncompounded phenomenon.

Gyeltsab says that in the Madhyamika system there are two types of lineage: (1) naturally abiding lineage (2) a lineage that is developed by the condition of correct practice.
The naturally abiding lineage is the dharmata, or very nature, which is the emptiness of true existence of a sentient being’s mind. It becomes a dharmakaya when all the stains are exhausted.

Within a sentient being’s mind there is a potentiality which can be separated from stains and which can generate the aryas’ realizations. That which is posited due to the condition of hearing and is also posited as an object to be nourished by the condition of hearing, is called the lineage that is developed by the condition of correct practice. When such a potentiality is changed and becomes perfect it becomes the form body. This is the developmental lineage.

The naturally abiding lineage is a lineage which is transformed into the uncompounded body of a buddha, while the developmental lineage is a lineage that is transformed into the compounded body of a buddha. Acharya Arya Vimuktisena says that the naturally abiding lineage posited by the Chittamatrins is merely a designated naturally abiding lineage, while the developmental lineage is asserted to be the actual lineage. Our own system agrees with the Chittamatrins’ assertion that “the previously explained naturally abiding lineage that acts as a support for the realizations of the individual vehicles and can be of three types temporally, because it can be transformed into a support of any of the three vehicles, is given the label indefinite lineage.” What is not correct is the part of the previous explanation that says that “there is a broken lineage.” This means that one can assert a definite and an indefinite lineage but not a broken lineage.

Wednesday afternoon class, April 15, 1998

There is a commentary by Asanga on the text Uttaratantra in which some sutras are quoted that would seem to mean that there does exist a broken lineage. But Gyeltsab says that that sutra has another intention. The commentary on Uttaratantra continues saying: “Thus, there are some who have wrong view and craving who do not go beyond sorrow forever.” This sutra passage is taught with the intention of turning around those who have hatred for the Mahayana Dharma. Such a passage is called “one with another object of intention.” There are four types of sutra with different objects of intention which will be explained later on. Although the sutra mentions a broken lineage, this was taught with the intention of a different time, that of changing the position of those who hate the Mahayana Dharma. While someone has hatred for the Mahayana Dharma it is not possible for his Mahayana lineage to be awakened. The object of intention of the Buddha saying that there is a broken lineage in this case is for such a person. When the person no longer has such hatred he will be taught differently.

On the contrary, our system says that everyone has a naturally abiding lineage and that it is not possible that some beings do not have the naturally abiding lineage forever. This is because the Bhagavan had the thought that all sentient beings without distinction do possess the purity, the naturally abiding lineage, and therefore he said: “Although there is no beginning, there is an end. That which is pure by nature and permanent is not seen due to being externally covered by a shell since beginningless time just as a piece of gold is covered.” In short, this means that all sentient beings without distinction have a nature that can become pure eventually—this is the naturally abiding lineage. It is said that although sentient beings do not have a beginning there is an end to their lives in cyclic existence. Such a naturally abiding lineage, which is the nature of the mind, its emptiness of true existence, a permanent object, cannot be seen because it has been covered by a shell or by stains since beginningless rebirths. The analogy is that of a golden statue inside a lotus which cannot be seen because it is covered by the lotus. There will be more explanations later on about this covering/obscuration. The sutra has three points to make:
- there is a basis of intention for the Buddha to have spoken of a broken lineage
- there is a purpose for the Buddha to have spoken of a broken lineage
- there is harm in accepting this literally
There is a basis of intention in that Buddha spoke of a broken lineage thinking that the path to liberation would not arise in some beings’ continua for many eons beyond number. The purpose of the Buddha saying so is to oppose those who have hatred for the Mahayana Dharma as otherwise they would continue to hold wrong views and have craving which would cause them to remain a long time in cyclic existence and to not attain enlightenment. In brief, this passage shows that hatred for the Mahayana Dharma must be opposed.

There is a harm in accepting the sutra passage literally because every sentient being has the possibility to attain purity. The opposite of this, that they cannot become pure, is not right because all sentient beings do possess the naturally pure state, the naturally abiding lineage, and the buddhas’ enlightened activities pervade all sentient beings without any difference. The reason for saying that all sentient beings experience the enlightened activity of buddhas is because at one time or other they all attain a high status; this shows that they have benefited from this enlightened activity. There are no sentient beings who have not attained high status at least one time.

Does the fact of stains becoming purified also take place for the stains that are permanent of some sentient beings? Or does it mean that they are impermanent but that there is no method to destroy them? Or does it mean that there is a method but no one knows this method? Or does it mean that although someone knows the method no one has interest in this method? Or does it mean that although there is interest there is no one who can guide that person with compassion? Or does it mean that although there is the generation of mental weariness in inferior beings they are not the object of a buddha’s compassion? There are many other reasons that refute the absence of a naturally abiding lineage in the continua of sentient beings. By way of these reasons one should understand that there are no sentient beings who cannot abandon stains and who cannot generate the antidotes. This means that all sentient beings are able to exhaust their stains and generate the antidotes in their continua. All the obscurations in sentient beings can be abandoned and all the supermundane paths can be generated — this is called potentiality and is the developmental lineage. This lineage is of three types, the indefinite lineage and so forth, which are only posited in terms of a temporal state. In terms of the final, or ultimate, state all sentient beings are to be understood as possessing the buddha lineage. In short, there does not exist a broken lineage in the continuum of any sentient being; all sentient beings can abandon the stains in their continuum and realize the supermundane path.

The commentary on Uttaratantra says that explaining the Uttaratantra from the point of view of the Chittamatra school alone is not suitable. An elaborate explanation is given in that commentary. In this commentary it quotes the Sutra on Abhidharma that says: “The sphere of time without beginning is the source of all phenomena. Due to it existing, all migrating beings will attain nirvana.” This passage is taken to be a proof establishing that all sentient beings have the buddha lineage. In other commentaries which explain the Chittamatra system by Acharya Asanga it is said that if that sutra passage is taken as a proof establishing that all sentient beings have the naturally abiding lineage then it cannot be taken as a proof establishing the mind-basis-of-all which is a different entity from the group of six consciousnesses.

Someone says that while all sentient beings have the tathagata essence, the Chittamatrins do not accept that they have the naturally abiding lineage. Our system responds to this saying: “This is talking senselessly and shows that you do not differentiate the texts written by the two charioteers from what is wrong, and are confused. It would be better for you to leave the supreme texts alone without mixing things up. If you knows that you cannot explain the meaning of the supreme scriptures, then instead of giving your own interpretation it would be better to keep yourself neutral.”

The tathagata essence is sometimes explained in accordance with that taught by, for example, Kunkyen Jonangpa, who said that sentient beings already possess a complete buddha body with all the 32 major and 80 minor marks in their continua. This interpretation however is
not correct. Only if the tathagata essence is explained in terms of the potential to become a tathagata is it acceptable.

2B2C-1A2C-1A2 Divisions

Gyeltsab says that the divisions of the lineage in general have already been explained but that the lineage that is explicitly presented here is divided into thirteen in terms of a temporal state. The relative support of the achievements is the bodhisattva; therefore that relative support of achievement is also divided into thirteen in terms of a temporal state. This subject about the support of the achievements will be explained under the outline “The meaning of the branches.”

The thirteen divisions of the lineage are:

(1-6) the six dharmas of realization: the four levels of the path of preparation, the path of seeing, and the path of meditation
(7) the achievement of antidotes
(8) the achievement of abandonment
(9) the achievement of completely reaching those
(10) the achievement of wisdom together with mercy
(11) the achievement of uncommon disciples
(12) the achievement of performing the welfare in sequence
(13) the achievement of engaging exalted wisdom effortlessly

The support of these achievements, emptiness, is also posited as having thirteen divisions.

The etymology of lineage is that it is so-called because one observes the emptiness of the six inner entrances as empty of true existence and meditates on this, and, as a result, generates the realizations of the aryas. When someone improves their familiarity with this lineage they also improve the previously explained developmental lineage; therefore it is called the developmental lineage.

We need to know what is the support of the achievements: it is the naturally abiding lineage which is emptiness. It is of thirteen types. When one develops wisdom regarding these, one develops the developmental lineage. The naturally abiding lineage explicitly presented in this context is specific—it is a lineage that exists from the time of the heat level of the path of preparation on up. However, in general the naturally abiding lineage exists at all times, even before the path of preparation. The difference is that this naturally abiding lineage is not the support of the achievements.

2B2C-1A2C-1A3 Dispelling objections

Gyeltsab quotes the Great Commentary by Haribhadra which says: “Someone asks why is the lineage not explained right at the beginning before mind generation, the path of accumulation, and the path of preparation? The answer is that, although you have a point, the order that is set out here is the order of the meaning. Here the result is explained first. Our system answers that what this person says is right because according to the order of generation first comes the lineage, then the mind generation, and so forth; however, there is no fault in setting out another order of explanation.” Gyeltsab says that this quotation means that first one awakens, or activates, the lineage, then one generates the mind, and so forth. This is the order of cause and result. However, once one has generated the mind and attains the path of accumulation and so forth, one comes to realize that one has a lineage, therefore this is the order in which they are explained here. In other words, although the lineage is generated first, it is explained after the path of preparation because a person on the path of preparation becomes free from most of the obstacles to the activation of his lineage. In fact, until one achieves the path of preparation one perpetually has the majority of the four obstacles: strong familiarity with the delusions, being sustained by evil friends, lacking necessities for Dharma practice, and being under the control of others. It is only on the path of preparation that one becomes free from most of these obstacles.
Therefore, in accordance with the presentation of the topics there is first mind generation, then precepts, then the path of preparation, and then the lineage. This is for the reason explained above. There is a question regarding this in *Illuminating the Twenty Thousand Stanza Perfection of Wisdom Sutra*: “Why have all the creatures who have naturally abiding lineage not gone beyond sorrow in spite of all the infinite buddhas who have descended to this world? It is because they have very strong familiarity with the delusions, are accompanied by evil friends, lack the necessities for life, and are under the control of others.” The lineage that is presented in this case, that which is the support of the Mahayana path of preparation, is free from the four obstacles to the lineage. A person on the path of preparation, who possesses it, observes the naturally abiding lineage and familiarizes himself with its emptiness and becomes an owner of the aryas’ Dharma. The boundary of the lineage explicitly presented here is from the path of preparation upward.

In this way, we understand why the lineage is explained as the fourth topic of omniscient mind; it is because its boundary is from the Mahayana path of preparation. However, we should know that the lineage explicitly presented in this context is the support of the Mahayana achievements. What is the support of the Mahayana achievements? It is the naturally abiding lineage. What is the naturally abiding lineage? It is the common locus of the suchness within the continuum of a bodhisattva and that which acts as a support for an actual Mahayana achievement. When divided there are thirteen suchnesses of the thirteen supported achievements. These thirteen achievements are:

(1-4) the four levels of Mahayana definite discrimination  
(5) the Mahayana path of seeing,  
(6) the Mahayana path of meditation  
(7) the achievement of antidote  
(8) the achievement of abandonment  
(9) the achievement of thoroughly reaching them  
(10) the achievement possessing wisdom and mercy  
(11) the achievement of the uncommon disciple  
(12) the achievement of acting for others welfare  
(13) the achievement of engaging [in knowing ultimates and conventionalities] without any effort of exalted wisdom

In summary:
- a mere naturally abiding lineage exists even before the path of accumulation  
- a naturally abiding lineage that is a support of the Mahayana achievements exists from the path of accumulation  
- a naturally abiding lineage that is a support of the Mahayana achievements explicitly presented in this context exists only from the Mahayana path of preparation upward

Thursday morning class, April 16, 1998

Gyeltsab says that first a guru needs a method to investigate what kind of faith the disciple has and then he should lead the disciple as explained in the text *Hearers’ Grounds* which is to cause him to hear the Hinayana and Mahayana Dharma baskets and then to lead him to understand the meaning. The disciple then becomes distinguished because of accumulating virtue and purifying his negativities on the basis of his lineage. Then he needs to be led through the three different scopes, that of the small, middling, and great beings. He should then be led to collect the extensive accumulation of merit for the realization of the Mahayana. When the faults which prevent the generation of the path are purified by many means, the disciple will have great joy in meditating on compassion even before he actually generates the mind of enlightenment, will make extensive generosity, observe morality greatly, have a firm belief in the extensive Dharma, and great joy in practicing patience. A person who finds a firm belief in the extensive Dharma becomes known as
“one abiding in the Mahayana lineage” and is also called “a bodhisattva who has not generated the mind of enlightenment.”

When such a disciple has a firm understanding of both the small and middling beings, he then generates the aspiration for others’ purpose and trains well in the aspiration for peerless enlightenment. Having trained in these two aspirations and reached stability, he then generates the mind of enlightenment. Then having checked whether he is able to train in the infinite practices of a bodhisattva and having seen that he can in fact observe the bodhisattvas’ vows without being stained by downfalls, the master should lead him to take the vows of practical mind generation. Here the text literally says “take the vows of engaging” but this refers to taking the bodhisattva vows because when one takes these vows one promises to engage in the practices of a bodhisattva.

In the case that a particular disciple has the tendency to emphasize the practices of hearers and solitary realizers—in that he has an intense desire for the pacification of the sufferings of cyclic existence because of strong weariness with regard to these sufferings—due to familiarity with these practices in previous lives, it would not be suitable to lead him in the practices of the extensive Dharma. Instead, he should first be led in the hearer and solitary realizer paths.

However, no matter what path a particular disciple enters, he needs to be shown the method of awakening his respective lineage; therefore a master should know the manner of leading him accordingly through the lineage. This means that before a disciple enters any of the three vehicles, a master should explain the path that is to be entered and show him the way to activate his lineage. Haribhadra in his text Great Commentary says: “That is the order of the meaning.” Here “the order of meaning” refers to the order of cause and result.

Gyeltsab says that the two paths, those of small and middling beings, are also to be known as methods and branches for entering the path sequentially once the lineage has been activated. Saying “these two paths are to be known as branches” means that they are to be understood to be causes for entering the path of a great being. Another, and better, way of interpreting this phrase is that the activation of the lineage is both a method and a branch, or factor, for engaging in the paths of small and middling beings.

Gyeltsab says that without having activated the Mahayana lineage one does not engage in the Mahayana activities, such as mind generation; but even if one does engage in these activities they are not stable. Therefore, the activation of the lineage is necessary. Those who posses the lineage that induces achievement will have the similitudes of definite discrimination, as were explained, and the arisal of other [qualities], such as the path of seeing and so on, which are yet to be explained. For this reason the lineage is explained here as a support of the achievements. Although the Mahayana path of accumulation is supported on the lineage and is a Mahayana achievement, it is not the main occasion in which one nourishes the lineage more and more and is also not the occasion in which one becomes free from all the obstacles to the activation of the lineage. For these reasons, the lineage is not explained in the context of the path of accumulation.
Six dharmas of realization, antidotes and abandonments, completely reaching those, wisdom together with mercy, learners, the uncommon itself, the sequence of the welfare of others, and engaging in exalted wisdom without exertion their support should be known as lineage.

The six dharmas of realization will be explained later on in detail, but, in brief, they are:
(1-4) the four levels of the path of preparation
(5) the path of seeing
(6) the path of meditation

Gyeltsab says that the suchness that is a support of the six dharmas of realization and is together with stain is called “lineage.” There are six citations in sutra with respect to the six dharmas of realization:
(1) “Subhuti, there are no tracks left by a bird in the sky and they are not observed, likewise there is no meaning of the word “bodhisattva” and it is not observed” (this is said in relation to the heat level of the path of preparation)
(2) “There is no abiding in the correct end and it is not observed.” (this is said in relation to the peak level)
(3) “There is no abiding on the form of an illusory being and it is not observed.” (this is said in relation to the patience level)
(4) “There is no meaning of the words “the practice of the inner emptiness of an illusory being” and they are not observed.” (this is said in relation to the supreme dharma level)
(5) “There is no meaning of the words “the form of a tathagata foe destroyer perfectly complete buddha” and they are not observed.” (this is said in relation to the path of seeing)
(6) “There is no meaning of the word “non-generation” and it is not observed.” (this is said in relation to the path of meditation)

When a bird flies in the sky he does not leave any tracks behind; likewise a truly existent path of preparation is not a track and is not observed. In the same way the meaning of the word “bodhisattva” is not truly existent. There are seven analogies representing non-true existence: (1) dream, (2) illusion, (3) mirage, (4) echo, (5) visual distortion (the reflection of a face in a mirror), (6) the city of the gandharvas, and (7) an emanation of a tathagata. Phenomena are said to be like these seven.

“Not abiding in the correct end”; the correct end is also known as suchness, unmistaken suchness, suchness that is none other, the very nature (or reality), the very sphere of phenomena, the very definite/definiteness, and the very truth of phenomena. There is no abiding on these synonyms, which means that the peak level of the path of preparation does not abides on them as truly existent.

“There is no abiding on the form of an illusory being and it is not observed” means that the patience level of the path of preparation does not abide on forms, the inner and outer entrances such as the eye entrance and so forth, as truly existent. In brief the patience level does not abide on the five aggregates, the twelve entrances, and the eighteen constituents as existing truly.

The statement “There is no meaning of the words “the practice of the inner emptiness of an illusory being” and it is not observed.” covers all phenomena of the thoroughly purified class and means that there is no meaning of these words which exists truly.

“There is no meaning of the words “the form of a tathagata foe destroyer perfectly complete buddha” and it is not observed.” means that uncompounded phenomena do not exist truly.

“There is no meaning of the word “non-generation” and it is not observed.” means that there is no meaning of the word non-generation that exists truly.

These quotations are more detailed in longer versions of the sutra.
Gyeltsab then comments on the words of the root text. “Antidotes” means that someone at the end of the path of preparation turns toward the generation of the antidote which is an uninterrupted path. “Abandonments” means that this same person directs himself toward the cessation of the seed that is to be abandoned. He abandons those seeds in a manner of looking toward the cessation of them; which are not actually abandoned. “Completely reaching those” means that such a person is about to put all the objects of abandonment to an end and thereby reaches a liberated path. “Wisdom together with mercy” means that such a person has the wisdom that ceases cyclic existence and the mercy that ceases solitary peace. “Learners, the uncommon itself” means that one is uncommon with respect to hearer learners. “The sequence of the welfare of others” means that one achieves various works for the welfare of others in sequence. “Engaging in exalted wisdom without exertion their support” refers to the activity for realizing conventional and ultimate truths without any effort of exalted wisdom.

There are then seven sutra citations with respect to the above:
(1) “There are no dark places left when the sun has completely risen, and it is not observed.”
(2) “No types of compounded phenomena remain when the fire of the eon blazes, and it is not observed.” The fire of the eon destroys all.
(3) “There is no place in which corrupt morality exists within the morality of a buddha who is a tathagata foe destroyer perfectly complete buddha.” This means that a buddha does not have any corrupt morality.
(4) “There is no abiding in the light of the sun and moon, and it is not observed.” This refers to the achievement of wisdom with mercy. The sun represents wisdom and the moon represents compassion. When these two arise they dispel the darkness of the world; due to wisdom one does not abide in cyclic existence and due to compassion one does not abide in solitary peace.
(5) “There is no abiding [of dark places] in the light of hearers, solitary realizers, constellations, stars, precious jewels, and lightning, and it is not observed.” When someone has reached this level, one is uncommon with respect to hearer learners and has a body light that is magnificent which eclipses that of hearers, the solitary realizers, constellations, and so forth.
(6) “There is no abiding [of dark places] in the light of the gods of the Four Great Kings, and it is not observed.” This means that a bodhisattva who acts “in the sequence of the welfare of others” has a light that eclipses that of the gods of the Four Great Kings. Or we can say that such a bodhisattva increases his excellent qualities according to the order of the formation of the realms of the gods, one being higher than the other.
(7) “There is no abiding [of dark places] in the light of a tathagata foe destroyer perfectly complete buddha, and it is not observed.” This citation is related to the thirteenth achievement, engaging in exalted wisdom without exertion, which belongs to a bodhisattva of the tenth ground.
In summary, just as there are thirteen achievements, or practices, there are also the thirteen suchnesses related to them.

We have been discussing the lineage which is the support of the Mahayana achievements. Think about whether this means that there is also a naturally abiding lineage which is a support of a hearer’s achievements and one which is a support of a solitary realizer’s achievements. How is the suchness/emptiness of the mind of a person on the heat level of the path of preparation the support of the Mahayana achievements? In relation to the cup and the table in front of us, we can see that the table is a support of the cup but how does the emptiness of true existence of the mind act as a support for achievement? Think about it. There are observed supports, physical supports, and mental supports. The observed support in this case is the emptiness of the mind, then one asks how it is a support of the achievements? It functions as a support of the achievements because one observes this emptiness and in this way one’s realizations increase. In other contexts the mind is the support and its emptiness is that which is supported. When discussing Mahayana achievements the emptiness of mind is said to be a support upon which the Mahayana achievements, the supported, are developed.
(The afternoon of April 16 and the morning of April 17 Geshe Jampa Gyatso gave a commentary on the practice of *The Guru Yoga of the Hundred Divine Beings of the Joyful Land* (Ganden Lha Gyema). See separate transcription.)
Tuesday morning class, May 5, 1998

(There were no teachings on Monday, May 4, 1998)

2B2C-1A2C-1B1C Commentary
1 Explanation
2 Summary

2B2C-1A2C-1B1C-1 Explanation
A Individual entities
B The sequence
C Definite enumeration

2B2C-1A2C-1B1C-1A Individual entities

(1, 2, 3, 4) A short while at the beginning, the mundane similitude of definite separation (5, 6) After that, the supermundane path of seeing and path of meditation. (7, 8) After that, by the force of generating those, like throwing out a thief and bolting the door at the same time, antidotes and hostile states generate and cease. (9) After that, by not referring to those, conceptions which possess (as objects) their generating and ceasing are abandoned. (10) After that, by the force of previous prayers and skillful means, charity and so forth, the characteristic natures of not abiding in samsara or nirvana; wisdom and method. (11) After that, by generating those, hearers and so forth and uncommon dharmas. (12) After that, in accordance with the thoughts, by means of an ulterior intention toward entering and so forth, the characteristic nature of setting in the paths of the three vehicles; the sequence of the welfare of others. (13) After that, without signs (of effort as long) as samsara exists, and in order to arise the exalted wisdom of the welfare of others spontaneously.

This refers to the thirteen achievings, each of which has thirteen realities (dharmata). The first four of these achievings are the four levels of the path of preparation.

Gyeltsab sets out a syllogism: the realities of the four achievings of the mundane similitude of definite separation (subject) are the support of these achievings (predicate) because one observes these four realities and meditates whereby the achievings increase more and more (sign). Then there is the reality of the path of seeing and the reality of the path of meditation which are [also] called lineage. The path of seeing comes after that of the similitude of definite separation and directly realizes emptiness newly. The path of meditation is that which realizes what has already been realized by the path of seeing. One should not think that the sixth achieving only covers the part of the path of meditation up to the seventh ground; rather it is the general path of meditation and therefore the other grounds are also discussed here.

Next are the seventh and eighth achievings which are those of antidote and abandonment. In this context, Gyeltsab explains how the uninterrupted paths of seeing and meditation oppose the seeds that they abandon and how the liberated paths of seeing and meditation have abandoned them. By the force of an uninterrupted path of seeing or of meditation its respective seed, which is to be abandoned, is pushed away, just as when the owner of a house on entering his home finds a thief and immediately throws him out and closes the door. The action of pushing out is likened to the uninterrupted path, while the thief is likened to the seed. These two, the owner of the house closing the door, and the thief about to go away, happen simultaneously. Another analogy is when a light is about to be switched on at night in a dark room; the switching on of the light and the light are likened to the uninterrupted path while the darkness is likened to the seed that is to be abandoned. The switching on of the light and the dispelling of the darkness are about to happen simultaneously. The finger on the switch is like the uninterrupted path which is about to come and the darkness is like the seed which is about to go. Here the uninterrupted path not only refers to the uninterrupted path of the eighth ground but includes all the uninterrupted paths of the path of seeing and the path of meditation.
When the uninterrupted path of the dharma forbearance of true suffering on the Mahayana path of seeing is about to be generated, the seeds that are to be abandoned by the path of seeing are about to cease. When the uninterrupted path becomes manifest, the seeds cease simultaneously. In this way the seeds to be abandoned are eliminated in such a way that there will no longer be any of similar type; in other words, they will not return again.

The liberated path arises when an antidote has been applied and its respective object of abandonment has been eliminated. A true cessation is achieved at the same time. One applies the antidote by way of which the result, a true cessation is achieved. The impression of the antidote includes both true paths and true cessations. A liberated path is generated by an uninterrupted path.

When one is on an uninterrupted path, although one does not have its respective objects to be abandoned in one’s continuum, still these objects of abandonment are not yet those that will not be generated again. This is because a condition is still missing; at this point an analytical cessation has not yet been attained. Therefore, although a bodhisattva on the final continuum of a sentient being on the tenth ground does not have even a slight stain of negative tendencies [of body, speech, and mind], one cannot say that these stains are completely extinguished “because he has not yet attained a path on which those stains become such that they will no longer be generated as a result of having applied an actual antidote.” Someone objects that this reason is not established. We reply that if it is not established it would follow that the cause (an uninterrupted path) and its result (a liberated path) would exist simultaneously.

Someone asserts: “At the time of an uninterrupted path of the path of seeing there is no object to be harmed, while on the uninterrupted path of the final continuum of a sentient being there is the subtle stain of negative tendencies.” This assertion is a mixture of two ideas: one that the afflictions are abandoned by the liberated path which is about to arise, and the other that the afflictions are abandoned by the uninterrupted path that is about to cease. Therefore, according to this person it would follow that the first moment of omniscient mind is an actual antidote against the subtle stain of the negative tendencies that exist on the final continuum of a sentient being. However, that is not correct because the first moment of omniscient mind is actually a liberated path attained as a result of an uninterrupted path. Therefore, the person who makes such an assertion is to be known as one who is not an expert in the abandonments and antidotes.

Someone asserts: “In Compendium of Knowledge it says: ‘It is not because the past has ceased.’” Although the meaning of this passage is not concluded to mean that the three ways (in which an object to be harmed is not abandoned) are not correct in relation to the manifest afflictions, this person asserts that the seed to be abandoned and the uninterrupted path, the actual antidote, exist simultaneously.” This assertion is also not correct because it would follow that one would have to accept that the darkness, which is to be opposed, and the light, which opposes it, exist simultaneously. In other words, the darkness, the object to be harmed, and the light, the object that harms, which are given as illustrations, would have to exist simultaneously.

When an uninterrupted path abandons its object to be harmed, a seed, it does not do so in the following three ways:
- it does not happen like a person destroying a vase with a hammer
- it does not happen like a hand pushing an object away
- it does not happen like when a dzo (the offspring of a female yak and a bull) bound together with another dzo falls down a precipice and pulls the other one with it

If an object to be abandoned is not abandoned in any of these three ways, how is it abandoned? It is abandoned in the following way: when an antidote is about to be generated in dependence on long familiarity with it, the seed that it abandons is also about to cease; when that uninterrupted path is generated, that seed to be abandoned ceases. This seed is abandoned in such a way that it will not be generated again. The meaning of an uninterrupted path harming a seed to be abandoned is that an uninterrupted path opposes the seed and renders it incapable of being generated again. Therefore, the meaning of the passage from the text Compendium of Knowledge is
not to be understood as being an explanation of the objects of abandonment of uninterrupted paths and the objects of abandonment of liberated paths.

Furthermore, asserting that this passage means that the time of the two actions—the throwing out of a thief and the bolting of the door—are not simultaneous is also not correct. In short, while the understanding that “throwing out a thief” refers to the uninterrupted path and “bolting the door” refers to the liberated path does accord with one system, another system says that it is not so. You can choose how you wish to understand it.

Next is the ninth achieving, which is that of thoroughly reaching [the liberated path]. At this point one familiarizes oneself with not observing the afflictions and their respective antidotes as being truly existent. Through familiarizing oneself with this, one abandons the conception of true existence and achieves a liberated path. The reality of this liberated path is called “lineage.” What does the conception of true existence observe? It observes the afflictions and their antidotes as, respectively, about to be truly ceased and about to be truly generated. This conception is abandoned slowly by familiarity.

Tuesday afternoon class, May 5, 1998

The ninth achieving is the liberated paths or the reality that is the support of the liberated paths. The liberated paths are attained by eliminating the conception of true existence.

The tenth achieving is that of wisdom with mercy. Gyeltsab says that the entity of the tenth is the achieving of wisdom with mercy which refers to the lineage that is the support of wisdom and method. Due to this wisdom one does not abide in the extreme of cyclic existence; due to method one does not abide in the extreme of nirvana. Wisdom and method come from training in the six perfections, such as generosity, and making prayers in the past such as wishing, “May I be able to enact others welfare without effort.” This lineage is attained on the eighth ground.

This wisdom is the means by which one does not abide in cyclic existence; one does not abide in cyclic existence because one sees its faults and generates dislike for it. One realizes the selflessness of persons and with this wisdom sees the faults of grasping at a self of persons. One realizes that there does not exist a determined object as is perceived by the grasping at a self of persons. There is also a wisdom that realizes that the person does not exist truly. In this context comes some debate: “Does this wisdom also see the faults of cyclic existence?” If someone says it does, we ask: “Does this mean it has the appearance of conventionalities?” This question comes because the faults of cyclic existence are conventional truths and therefore do not appear to a wisdom realizing the emptiness of true existence. However, according to the Svatantrikas-Madhyaamikas the selflessness of persons is a conventional truth while the selflessness of phenomena is an ultimate truth.

Due to method one does not abide in the extreme of nirvana because when one has compassion one sees the faults of abiding in nirvana for a long time. With this understanding and motivated by compassion, one gives up abiding in nirvana and proceeds to enlightenment. To be able to combine wisdom and method one has to have previously made prayers.

The eleventh achieving is that which is uncommon to the hearers and so forth. Through the generation of method and wisdom one is uncommon with respect to the hearers and so forth because one uses an uncommon achieving, such as that of the four individual correct knowledges, to ripen sentient beings. This is achieving is present on the ninth ground. The four individual correct knowledges are:
(1) the individual correct knowledge of phenomena
(2) the individual correct knowledge of the meaning
(3) the individual correct knowledge of courage
(4) the individual correct knowledge of the definite word
At this stage, one has correct knowledge of these four which are necessary for helping sentient beings. Individual correct knowledge of the definite word refers to knowing many different languages (there are said to be three hundred and sixty languages in the world). In relation to the individual correct knowledge of courage one has to understand the difference between courage and pride since courage can be mistaken for pride, and pride can be mistaken for courage. This will be discussed in detail further on. However, to think of oneself as being capable of doing anything is a type of mental strength.

In relation to this eleventh achieving there are many discussions because it is said that the four individual correct knowledges are attained on the ninth ground while some argue that they are found only on the buddha ground because they are characteristics unique to omniscient mind. If someone says that they are unique to a buddha’s mind one can quote Gyeltsab’s *Essential Explanation* and the chapter in *Madhyamakavatara* that discusses the ninth ground where it says that at this point one has the four individual correct knowledges.

The twelfth achieving is that of enacting others’ welfare in sequence. Gyeltsab sets out a syllogism: one on the tenth ground (subject) possesses the achieving of enacting others’ welfare in sequence (predicate) because he effortlessly enacts others welfare (1) by means of an ulterior intention, such as that of engaging in accordance with their thoughts, (2) by means of the definite meaning in order to lead sentient beings in the three vehicles, and (3) due to being a bodhisattva who has attained knowledge equal to that of a buddha.

“Sutras with an ulterior intention” and “sutras with [an object of] intention” refer to sutra which were taught by Buddha with a particular intention. These sutras are interpretive meaning sutras which, according to the Svatantrika-Madhyamikas, are those that either present conventional truths or those that present emptiness in a way that is not literally acceptable. On the other hand, sutras that teach ultimate truth and are literally acceptable are definitive meaning sutras. Gyeltsab gives the brief, middling, and extensive mothers as illustrations of definitive meaning sutras. An example of a sutra of interpretive meaning is one that presents all compounded phenomena as impermanent. Although the *Heart Sutra* explicitly presents emptiness, it is not literally acceptable, and is therefore not a definitive meaning sutra. This is because in the *Heart Sutra* it says that form is empty of inherent existence while according to the Svatantrika-Madhyamikas phenomena do exist inherently. There are four types of interpretive sutras that have an ulterior intention, or sutras that were taught with an ulterior intention:

(a) those related to characteristic
(b) those related to entering
(c) those related to antidote
(d) those related to transformation.

An example of a sutra with an ulterior intention related to characteristic is the *Sutra Unraveling the Thought* in which it says that other-powered and thoroughly established phenomena exist by their own character, while imaginary phenomena do not exist by their own character. According to the Svatantrika-Madhyamikas this is to be interpreted and was taught to guide disciples of the Chittamatra school. Buddha’s ulterior intention in teaching this sutra was to show the three natures:
- imaginary phenomena are entitless due to not existing by their own character
- other-powered are entitless due to not being independently produced or generated
- thoroughly established phenomena are entitless due to not having a self-existence of phenomenon

An example of a sutra related to entering is the sutra in which it says that the five aggregates are a load and that the person carries this load. This sutra was taught with an ulterior intention, that of hooking proponents of non-Buddhist tenets into Buddhism and making Buddhist proponents of tenets, in particular the Vatsiputriyas, enter a higher school. (The illustrations of the other two types of sutras will come later.)
Here for the moment we should know that there are also four types of sutras with four objects of intention. The four objects of intention are:

1. the three equalities
2. another time
3. another purpose
4. thought of persons

An illustration of the first is a sutra in which Buddha says, “At that time I was the Buddha Vipashvin.” Buddha said this related to the three equalities concerning himself and Buddha Vipashvin. Although Shakyamuni Buddha was not this buddha, they were equal in possessing three qualities: having completed the two collections, having attained the two bodies of a buddha, and performing enlightened activities to fulfill the welfare of sentient beings.

An illustration of the third type is the Sutra Dispelling Regret in which Buddha says, “Father and mother are to be killed. Even if one destroys the two Brahmins and all the villagers and their entourages one will be pure.” This was said regarding the particular situation of King Ajatashatru who had killed his father and as a consequence became very sad. Shakyamuni Buddha saw that King Ajatashatru was ripe to enter the perfect Dharma and so said these words to overcome his regret. King Ajatashatru then thought about the meaning of Buddha’s words and realized that father and mother did not refer to the parents who had given him his body but to the karma and afflictions that were the actual cause of his rebirth. He understood that destroying the Brahmins and their entourages meant to destroy the secondary afflictions and in this way become pure. Due to Buddha’s teaching King Ajatashatru became an arya and then a foe destroyer.

An illustration of the second type is the sutra in which Buddha said “One who prays to be reborn in the Joyous Land will be reborn there.” This was taught by Buddha to make lazy people pray.

An illustration of the fourth type is a sutra that belittles the practice of generosity and praises morality; this was taught by Buddha as an antidote for those who think that suffices to practice generosity alone.

An illustration of a sutra with an ulterior intention related to antidote can be any of the above four.

An illustration of sutras with an ulterior intention related to transformation are those sutras with well-known bad words that teach a profound meaning that is not well known. There is a quotation in Ornament for Sutra that says: “That which does not have essence is to be known as having essence. One should abide in the wrong way. By being afflicted, one becomes even more afflicted. In this way one will attain enlightenment.” Buddha by expressing well-known bad words to those particular disciples who think that the aggregates are pure, happiness, permanent, etc. makes them abide in morality. With these words Buddha mentions the afflictions but indirectly teaches the three higher trainings. Buddha says that by conceiving the contaminated appropriated aggregates to be pure, happiness, permanent, and having a self, one will slowly gain morality, concentration, and wisdom by means of which one will achieve enlightenment. Saying “that which does not have essence is to be known as having an essence” presents the higher training in concentration; saying “one should abide in the wrong way” presents the higher training in wisdom; and saying “by being afflicted, one becomes even more afflicted” presents the higher training in morality. Saying so Buddha leads sentient beings who are on a wrong path on the right path.

In brief, sutras are differentiated into those with an intention and those with an ulterior intention. Neither of these types of sutra are literally acceptable. However, a sutra taught with an intention is one that mainly emphasizes the object of intention, while a sutra with an ulterior intention is one that mainly emphasizes the purpose. In other words, sutras with an intention are those that principally have an object of intention, while sutras with an ulterior intention principally have a purpose.
Gyeltsab says that those who want to learn more about definitive and interpretive meanings should study Lama Tsongkhapa’s text *Definitive and Interpretive Meanings*.

If a sutra is an interpretive sutra is it pervaded by being a sutra with intention or a sutra with an ulterior intention? The answer is that there is no pervasion. An example of this is a sutra that presents compounded phenomena as impermanent which is neither of these two types. Such a sutra can be accepted literally. However, if a sutra is one that is taught with a basis of intention or one with an ulterior intention it is pervaded by being an interpretive sutra.

The thirteenth achieving is also presented by Gyeltsab saying: one who is on the tenth ground possesses an exalted wisdom with which he enacts the welfare of others without any sign of effort until the end of cyclic existence because the support of that is called lineage.

There are thirteen Mahayana achieving each of which has its support, called a naturally abiding lineage. These are realities that exist only from the path of preparation up. If someone asks, “Is there not a naturally abiding lineage which is the support of a Mahayana achieving, even on the path of the accumulation?” the answer is that there is but that there is no naturally abiding lineage that is the support of a Mahayana achieving of this case. Is the naturally abiding lineage which is a support of a Mahayana achieving necessarily together with stain? Think about it.

Wednesday morning class, May 6, 1998

**2B2C-1A2C-1B1C-1B** The sequence

This is the sequence.

Gyeltsab merely says that this is the sequence of the occasion of the achievingss; i.e., this is the order, or sequence, of the thirteen achievingss.

**2B2C-1A2C-1B1C-1C** Definite enumeration

Also, by these, all aims of beings are perfected.

Gyeltsab says that with these thirteen achievingss one can complete all the aims of the beings who seek the omniscient state. This means that the thirteen achievingss present a complete path from beginning to end. Although these achievingss are directly related to the path of preparation, the path of accumulation is understood indirectly.

**2B2C-1A2C-1B1C-2** Summary

By particulars of different contexts of the dharmas of achieving thirteen kinds of bodhisattvas having become the basis of the dharmas which were explained, to only the entitiness of the sphere of dharma (dharmadhatu) is lineage indicated.

Gyeltsab says that only the very entity, the sphere of reality, that exists in the continua of the thirteen types of bodhisattvas is called lineage. That very entity explained here is the sphere which is the basis of the achievingss. The bodhisattvas here are suitable to be divided into thirteen types because of the thirteen particulars, or instances, of the thirteen achievingss. These thirteen divisions are posited in terms of their function; but in terms of their entity these thirteen are not completely different. This means that, for example, the six achievingss from the eighth to the eleventh belong to the path of meditation; thus, they are one entity but different in terms of their functions. The eighth is the achieving of abandoning the object of abandonment; the ninth, the achieving of thoroughly reaching the liberated path; the tenth, the achieving of wisdom with mercy; the eleventh, the achieving that is uncommon to other disciples; the twelfth, the achieving...
of the sequence for the welfare of others; and the thirteenth, the achieving of engaging in exalted wisdom without effort. These six are one entity because they are particulars of the path of meditation.

The sixth and seventh achievings are generally particulars of the path of seeing but there is some differences of opinion among Indian masters regarding this point.

2B2C-1A2C-1B2A-1A  Expressing the assertion

If, “because the sphere of dharma is the cause which will transform into realizing the qualities of the aryas, the bodhisattvas who possess the self nature of that, are the naturally abiding lineage of the qualities of the highest buddhas”;

Someone says: “Because [of the reason] that the sphere of reality of sentient beings is the sole observed object that is the cause for realizing an arya’s qualities, bodhisattvas possessing that sphere of reality are holders of the Mahayana lineage and that reality (or sphere of reality) of sentient beings is the naturally abiding lineage, the source of the qualities of a buddha.” The objection being made here is that if this were the case, there would not be any need to assert lineage holders of the three vehicles.

2B2C-1A2C-1B2A-1B  Positing the consequence

“Then, at that time, because that is abiding in general, not only bodhisattvas are.” Through raising doubts in the presence of beings of inferior intelligence who consider (in that way), an interceding stanza.

Both these sections, “Expressing the assertion” and “Positing the consequence,” are points raised by someone.

If the sphere of reality is the lineage, it would abide in all sentient beings and it would also follow that all sentient beings abide on the buddha lineage. Even generally speaking, that reality abides in all three types of lineage holders. Therefore, one would have to accept that all three lineage holders would already be abiding on the lineage at the time of the path. So the objection is: are only bodhisattvas buddha lineage holders?

In this section doubts are aired. In short, the argument here is that if the sphere of reality is the lineage, it would follow that all sentient beings already abide in the buddha lineage because they all possess the sphere of reality.

2B2C-1A2C-1B2A-2  Root text

Because inseparable in the sphere of dharma, different lineages are not suitable.

The lineages of the three vehicles are not suitable to be different because it would follow that all the learners of the three types of lineage holder would abide in the Mahayana lineage because their spheres of reality are inseparable.

2B2C-1A2C-1B2B  Replies

1  The reply attained through the meaning
Gyeltsab says that in general in the *Ornament* there are three vehicles posited with respect to view. These three are:
- a great vehicle which posits an excellent view, that of the Middle Way (Madhyamaka)
- a middle vehicle which posits a middling view, that of the Chittamatra
- a small vehicle which posits a lesser view, that of the selflessness of persons, which is common

However, this is not necessarily so because these three levels can also be posited according to the level of a particular individual’s capacity. In terms of their ability to realize emptiness, disciples are posited as having sharp, middling, or dull faculties. The ability to abandon the conception of true existence is peculiar only to the Madhyamikas; it differentiates these lineage holders as superior.

Here we talk of two levels of realization: one that realizes an object is empty of true existence and one that realizes the subject-mind is empty of true existence. Solitary realizers are not able to realize that the consciousness is empty of true existence, but are only able to abandon the conception of the duality of the subject and object as different substances. There is a higher view but in the *Ornament* the realization of the solitary realizers is not the principal subject under discussion; nor does this text discuss the view of the Chittamatrin.

In this context (that of the *Ornament*) Arya Vimuktisena says that hearers and solitary realizers also realize the selflessness of phenomena. His commentary, *Lamp for the Twenty Thousand Stanza Perfection of Wisdom Sutra*, says: “With regard to that, the conception and the conceptualization are functioning things. One who does not strongly cling to them as truly existent is to be known as one without attachment. The fact that phenomena do not exist truly is the thusness of all phenomena; this very sphere of reality is the cause of all the aryas’ qualities. The naturally abiding lineage is the support of the achievings.” Things do not exist as they appear; thus, the emptiness of true existence is explained here.

The argument is repeated here that if the sphere of reality is the lineage it would follow that all sentient beings abide in this lineage because the sphere of reality covers all in general. The person making this objection thinks that abiding on the lineage means abiding on the lineage at the time of the path. Our own system replies that when one observes that lineage, that observation itself is a cause for the aryas’ realizations; this is what is to be known as the lineage. The objector cannot make a consequence with respect to this reply. Just because sentient beings have the sphere of reality they do not necessarily abide on the lineage at the time of the path. Only when one observes the sphere of reality and meditates on it does that meditation become a distinguished cause of an arya’s realizations; this is posited as the meaning of lineage. An arya observes and meditates on emptiness, whereby his realizations increase.

Before it was said that because their spheres of reality are posited as being inseparable, it is not suitable to posit three types of lineage holders. The reply is that because there are divisions of the paths supported on emptiness, it is suitable to posit different lineages. “The support” refers to the observed object and “the supported” to the one who observes it. Observers are followers of the hearer and solitary realizer vehicles. In order to observe the reality (dharmata) it must be an established phenomena for the observer. Without eliminating the appearance of true existence to the mind, the emptiness of true existence cannot be established for that mind. And if the emptiness of true existence is not established for one’s mind, the sphere of reality is also not established.

Furthermore, it is necessary to ascertain the reality in relation to a specific object; therefore, hearers and solitary realizers observe inner or outer phenomena and observe them to not exist truly. This means that there are solitary realizers that do realize the reality, which contradicts the
statement that solitary realizers are not able to abandon the conception that apprehends the consciousness to exist truly. Therefore, there is no pervasion that solitary realizers do not abandon the conception that apprehends the consciousness to exist truly.

Like the solitary realizers there are two types of hearers, one that realizes the reality and one that does not realize it.

Think about the following point: If the support of a Mahayana achieving is the naturally abiding lineage, is the basis of emptiness the mind? Is the naturally abiding lineage that which transforms into the nature truth body? This would mean that the basis of the naturally abiding lineage, the mind, would transform into the nature truth body, is that so? Does the aggregate of feeling transform into the body of a buddha? Does the person become a buddha? Does this mean that the emptiness of the person becomes the nature truth body of a buddha in that we say that the emptiness of the mind becomes the nature truth body? Is the emptiness of the person the naturally abiding lineage? Or is it the reality of the person? Think about this;

Wednesday afternoon class, May 6, 1998

Someone says: “I do not argue that there are different lineages of the three vehicles, but that the division into thirteen lineages is not correct. Thinking like this is not correct because in the commentary Lamp on the Twenty Thousand Stanza Perfection of Wisdom Sutra it says: “Thus, Manjushri, the reality is only one, thusness is just one, the perfect is just one. If there is just one how can one designate vessel and non-vessel?” Since in the sutra there is no mention of divisions of the sphere of reality, how should one determine whether one is a proper vessel for the Mahayana Dharma?” Our system responds that this argument is similar to the previous one in that when talking about the lineage in terms of thirteen divisions there is no reason to discuss who is a proper vessel for the Mahayana and who is not. In the commentary by Haribhadra there is a similar answer to the objection brought up by Arya Vimuktisena. The text, Commentary Clarifying the Meaning, summarizes the meaning of the answer given in Lamp on the Twenty Thousand Stanza Perfection of Wisdom Sutra saying that there is no fault in it. In both the Lamp on the Twenty Thousand Stanza Perfection of Wisdom Sutra and the Great Commentary there is a quotation from the Twenty Thousand Stanza Perfection of Wisdom Sutra: “All arya beings are thoroughly distinguished by uncompounded phenomena.” This quotation is cited to prove that the sphere of reality is the lineage that is discussed in relation to the three vehicles. There is also another quotation in this regard found in the Vajrachedhika: “The buddhas and the doctrine presented by them do not exist truly.”

Gyeltsab says that the citation “All arya beings are thoroughly distinguished by uncompounded phenomena” means that all aryas, both those of the great and lesser vehicles, directly realize reality, which is an uncompounded phenomena. Lamp on the Twenty Thousand Stanza Perfection of Wisdom Sutra simply presents the selflessness of persons at the beginning and at the end. In this case, the hearer path is presented. The selflessness of persons is discussed at the beginning and end to guide the followers of the lesser vehicle. These can be of two types, those who are a correct vessel and those who are not yet a correct vessel; the latter are more numerous. This text presents the need to familiarize oneself with the meditation on the common selflessness in order that one’s continuum quickly become ripen in order that one can become a proper vessel for the profound path. In other texts, these two types of disciples are often mentioned. This is done for the same reason that the teaching on the Chittamatra view is given in order to ripen one’s continuum so that it becomes ready for the view of the Middle Way School (Madhyamika). This is like someone who teaches the common selflessness again and again in order that his listeners slowly improve their understanding, their continua are ripened, and they are brought to an understanding of emptiness. According to the Prasangika-Madhyamikas in order to attain the hearer’s path of seeing one has to realize emptiness directly but this is not the case for the Svatantrika-Madhyamikas, although many do assert this. In other words, there is no pervasion that all arya hearers have directly realized emptiness but there are some who do so.
In the first and the second parts of *Lamp on the Twenty Thousand Stanza Perfection of Wisdom Sutra* it says that hearers do realize the profound meaning, emptiness; however, this is not correct although it is considered to be correct here. This may mean that although it is a wrong assertion, it is inserted here among the objections.

Gyeltsab says that there are people who do not please their virtuous spiritual friend for a long time and are also separated from the intelligence with which they would be able to discriminate what is right and what is not right without any mixing, like the petals of a lotus, concerning the teachings of the charioteers. Such people only look for gain, respect, and reputation in this life yet they feel superior to [the charioteers] saying that the aryas of the lower vehicle do have the realization of profound meaning and look at them miserably. Gyeltsab says: “You who make this kind of criticism, if you want to experience goodness in the future be conscientious of what you are doing.” In short, he tells such people not to criticize those who have different opinions concerning the Hinayana foe destroyers.

Gyeltsab says that if the reality together with stain is the buddha lineage there is no fault in dividing the lineages into three types because those following the hearer, solitary realizer, and bodhisattva vehicles have different levels of realization observing the sphere of reality due to the difference in their accumulation of merit and the difference in their faculties. Because observing reality is a cause for the arya realizations, the sphere of reality can be posited as a cause for these realizations. Thus, each of the three persons of the three vehicles abide in their own lineage. The reality of each of the three vehicles is designated as the lineage of that respective vehicle; for example, the reality of the hearer vehicle is designated as the “hearer lineage.”

The meaning of the argument is: with regard to the fact that all persons of the three vehicles observe reality and that reality with stain is posited as lineage, there is no fault in dividing lineage holders into three individually and no fault in dividing the lineage into three individually. Although that reality is an observed object which is the cause [of the different levels of] realization of the great vehicle and lesser vehicle, due to the difference in their accumulation of merit and faculty the division into three lineage holders and three lineages is correct (in terms of their different levels of realization). In this context there is no reason to talk about gross and subtle selflessness.

Gyeltsab says that this is an answer which is renowned in the world. There are two types of answers: that based on scriptures and that renowned in the world.

*By particulars of supported dharmas, their divisions are proclaimed.*
Gyeltsab says that although the reality that is observed by the persons of the three vehicles is not different, there is no fault in dividing lineage into three. Because the observation of the dharma is of different types, the supported dharmas are suitable to be divided just as supported phenomenon are usually renowned to be in the world. Therefore, it is correct to divide them into particulars.

For example, pots and so forth supports, manufactured from the same clay and baked in the same flames, differ merely as vessels containing honey, li.ka.ra, and so forth. Likewise, through supported dharmas the different (paths) to be realized included in the three vehicles, “are merely different supports” was indicated.

In short, if one makes a pot having molded clay and cooked it in the fire, having put honey in it, it becomes a honey pot; later on if sugar is put in it, it becomes known as a sugar pot; if yogurt is put in it, it becomes a yogurt pot. In the same way the lineages can be of three types: the hearer lineage, the solitary realizer lineage, and the bodhisattva lineage. This answer is one that is renowned in the world.

Thus, there are three levels of conception in dependence on which the lineage becomes of three different levels. It is just as if someone were to say that there is only one pot which would contradict the fact that we say “honey pot,” “sugar pot,” etc. Such a person does not know collection, continuity, and holds a wrong view regarding the positing of the grounds and paths.

In conclusion, there do exist three lineages of three vehicles. When these three lineages are posited they are:
(1) the hearer lineage, that which becomes the hearer enlightenment
(2) the solitary realizer lineage, that which becomes the solitary realizers’ enlightenment
(3) the bodhisattvas lineage, that which becomes the bodhisattvas’ enlightenment

This concludes the discussion of the naturally abiding lineage in Gyeltsab’s commentary. There is further information in Jetsun Chokyi Gyeltsen’s Ocean Playground which presents one set of nine, which are that which obscures, another set, which are that which are obscured in relation to the meaning, and another two sets in relation to their illustrations. In this way there are thirty-six divisions.

Thursday morning class, May 7, 1998

With regard to the subject of lineage Jetsun Choky Gyeltsen in his Ocean Playground (Rol-tso) sets out the following outlines:
1 The way it is taught in Uttaratantra
2 The way it is practiced

A Brief presentation
B Extensive explanation
C Purpose of presenting the buddha nature
1A Brief presentation

In Uttaratantra it says: “Because the body of a complete buddha radiates; because thusness is inseparable; because there is the lineage; all embodied beings always possess the buddha essence.” The meaning of this passage according to the Tathagata Essence Sutra is that all embodied beings always have the buddha nature because they always have a tathagata essence, which is the nature, or the sugata essence; all sentient beings are touched by the enlightened activity of the buddhas’ truth bodies; the nature of the minds of the buddhas and the minds of sentient beings, which is the emptiness of true existence, are inseparable; and the buddha lineage pervades all sentient beings. This means that all sentient beings have the buddha lineage and to prove this point there are three steps:

- buddhas radiate their enlightened activity to all sentient beings who are thereby touched, which means that the buddhas’ blessings are received by sentient beings and their minds improve and become virtuous
- the minds of buddhas and the minds of sentient beings in terms of being empty of true existence are inseparable (With respect to this one can ask: Is the emptiness of the minds of the buddhas and the emptiness of the minds of sentient beings one entity? Are sentient beings and buddhas one entity? Is not the emptiness of the buddhas’ mind not the nature truth body? If so, how can it be inseparable from the emptiness of sentient beings’ minds? Is the emptiness of a sentient being’s mind not that which transforms into the nature truth body? To this one answers that the emptiness of a sentient being’s mind is not that which transforms into the nature truth body because it is already one nature with a buddha’s minds and therefore there is no need to say that it will transform into a buddha’s nature truth body. This is some debate that occurs regarding this point.)
- that buddha nature pervades all sentient beings means that all sentient beings have buddha nature

When it is said that all sentient beings have the naturally abiding lineage it refers to the emptiness of sentient beings’ minds, which becomes the nature truth body. The developmental lineage refers to sentient beings’ minds, particularly the mental consciousness, which will become a buddha’s wisdom truth body. As long as stains are present the mental consciousness is the developmental lineage, while the emptiness of sentient beings’ minds is the naturally abiding lineage. When the stains are removed these transform respectively into the wisdom truth body and the nature truth body.

1B Extensive explanation

1 A presentation of the nature of the mind, which is clear light, by means of ten references

2 Establishing that obscurations are incidental by way of nine examples and meanings

1B1 A presentation of the nature of the mind, which is clear light, by means of ten references

In a sutra the Bhagavan says: “Bhikshus, the mind is not to be viewed as truly existent mind because its nature is clear light.” In Uttaratantra it says: “Entity, cause, result, action, possession, engaging, occasion, going everywhere, never changing, inseparable, these are the meaning of the Buddha’s intention concerning the ultimate.” This means that the sugata essence is to be established by these ten references:

(1) the meaning of entity
(2) the meaning of cause
(3) the meaning of result
(4) the meaning of action
(5) the meaning of possession
(6) the meaning of engaging
(7) the meaning of temporal thorough division
(8) the meaning of going everywhere
(9) the meaning of never changing
There is a purpose to establishing the lineage in this way: it is to understand that the nature of the mind is not completely mixed with obscurations and that the stains on the mind can be removed. To illustrate how the nature of the mind is clear there are the following illustrations:

- it is like the nature of water which is not mixed with sediment
- it is like the nature of gold which is not mixed with rust
- it is like the nature of the sky which is not mixed with cloud

As it says in Uttaratantra: “The mind is pure just like the nature of water which is not mixed with sediment, the nature of gold which is not mixed with rust, and the nature of the sky which is not mixed with cloud.”

1B2A Examples and meanings of that which is obscured and that which obscures

A brief presentation of this is: because there is lineage all sentient beings have the buddha nature. This statement says that the sugata essence exists in the continua of all sentient beings. How does it exist in their continua? The sugata essence exists in the continua of sentient beings covered by the shell of the afflictions. This is to be known by way of the nine examples and nine meanings. In Uttaratantra it says: “That abiding in the shell of the afflictions is to be understood by the examples.”

1B2B The way in which the nine that are obscured become manifest by eliminating the nine that obscure

This is to be understood by way of examples. How is it to be understood through examples? The sugata essence that exists in sentient beings continua is to be understood by the fact that the buddha nature is within the shell of the afflictions.

The nine examples are:

1. a tathagatha’s body with the major and minor marks inside an ugly colored lotus
2. honey inside a bad bee hive
3. grain inside a husk
4. gold in filth
5. a precious treasure under the ground
6. the potential of a seed to transform into a wish-fulfilling tree
7. a statue of a tathagata wrapped in rags
8. a potential universal king in the womb of an ugly woman
9. a tathagata statue in a clay mold

Just as the nine examples above are found covered in their nine respective obscurations, so too are there nine sugata natures obscured by nine incidental obscurations in the continua of sentient beings. In Uttaratantra it says: “A buddha in an ugly lotus, honey in a bee hive, grain in a husk, gold in filth, a treasure under the ground, a small result such as a sprout, the body of a victor in rags, a lord of men in the womb of an ugly woman, and jewels in clay; likewise one should understand that the tathagata essence of sentient beings is obscured by incidental stains.”

There is a purpose to proving, by way of the nine examples and meaning, that the incidental stains can be removed from sentient beings minds; it is in order that sentient beings put a lot of effort into attaining a buddha’s nature body, which is free from the two obscurations, upon realizing these examples.

In these analogies:
- the lotus that covers the statue of a buddha represents attachment
- the bees that cover the honey represent anger in that the sugata essence is hidden by hatred
- the husk that covers the grain represents ignorance
- the filth that covers gold represents the constant violence caused by the three poisons
- the ground that covers a treasure represents the imprints of ignorance
- the potential that becomes the sprout of a wish-fulfilling tree represents the objects of abandonment of the Hinayana path of seeing
- the rags that cover a statue of a tathagata represent the objects of abandonment of the Hinayana path of meditation
- the womb of an ugly woman represents the objects of abandonment of the seven impure grounds
- the clay mold represents the objects of abandonment of the three pure grounds

These are the examples that illustrate the nine things that obscure our minds. For example, when a buddha with all the major and minor marks is hidden inside a lotus he cannot be seen until the lotus opens; in the same way only when our mind becomes free from attachment will our buddha nature be revealed.

The buddha nature is present in spite of all the incidental obscurations. How is this possible? It is so because having first removed the incidental stains of the afflictions, the nature truth body appears. This is explained by the nine examples. How are the meanings explained by way of the nine examples?

The first of the nine examples is mentioned in Uttaratantra saying: "Just as a person with the stainless divine eye can see a buddha glowing with thousands of marks in a decaying lotus and takes that buddha out of the covering of the lotus petals, so too the tathagatas with their natural buddha eyes see the sugata essence even in the beings of Unceasing Torment (Avichi) and liberate them from their obscurations out of a compassion that abides on a boundary without obscruration." This means that the sugata essence that exists in the continua of all sentient beings can be transformed into a nature truth body when it is totally freed from all obscurations. This is because the sugatas see that even those abiding in the hell of Unceasing Torment have the sugata essence within the shell of the obscurations, and, having seen that, out of compassion teach the method for them to become free from stains. The sentient beings then put this into practice and eventually become free from stains and in this way attain the nature truth body. For example, when someone with a divine eye sees that there is a buddha’s body with complete major and minor marks inside a closed lotus he opens that lotus and reveals the buddha’s body. The point here is that the lotus is an analogy for attachment. The lotus in this example is said to be one of ugly color because usually flowers are beautiful and attract attention until they wilt and become objects to be thrown away. Just as a beautiful lotus gives rise to attachment so too do all attractive objects. Attachment does not arise in relation to ugly or repulsive objects. Just as lotuses wilt and become objects to be thrown away, in the same way other attractive objects change and become unattractive and our attachment for them decreases. Although in general the buddha nature is not seen, when we have attachment it becomes even less visible. This is verified even by our own experience in that when we have attachment we only see the object of our attachment. Our minds exaggerate the beauty of objects of attachment and as a result the attachment increases even more. We can ask ourselves what are the faults of attachment? We need to recognize these faults and then use various means to remove them. Eliminating attachment is similar to the analogy of opening the lotus and throwing it away so that the buddha’s body that was inside it becomes clearly visible. We have to recognize how attachment functions in our daily life, work to diminish it, and eventually eliminate it completely.

The second example is also presented first with a quote from Uttaratantra and then with an explanation. In Uttaratantra it says: “Honey is guarded by bees; someone who is expert in....” To extract honey from a hive one first needs to equip oneself with gloves, etc.; likewise, the intelligent sages who wish to manifest the honey-like buddha nature, which at the moment is guarded by
anger, work to remove this anger. When someone removes all the obscurations to the sugata essence it transforms into the nature truth body. Great sages, the buddhas, with the eye of exalted wisdom knowing all, see that all sentient beings have the sugata essence within the shell of afflictions and show the methods for sentient beings to become free from the afflictions. When the sugata essence becomes free from all the incidental stains it transforms into the nature truth body, just as when someone who is looking for honey, which is guarded by bees, first removes the bees and in this way the honey is revealed. Bees are similar to anger in that when bees are disturbed they immediately attack; in the same way when someone attacks us, we who are full of anger immediately generate a harmful mind and retaliate. The sugata essence, or the lineage, is likened to the honey, the taste of which is enjoyed by everyone. We have the sugata essence but it is completely obscured by anger. We can see how much anger we have based on our own experience and reactions when we are harmed. Anger is so very evident that we even harm those who have not harmed us. Anger even arises toward inanimate objects, such as when we throw away a pen that stops writing, kick a motorcycle or car that breaks down, or punch a computer that stops working!

Thursday afternoon class, May 7, 1998

The third example is presented in Uttaratantra saying: “Just as there is an essence in a husk, that essence is not abandoned by people. Anyone looking for food removes the husk and takes the rice, likewise sentient beings have a mind-nature that is not mixed with the stain of the afflictions. Until that mind-nature is liberated from the stain of the afflictions the buddhas will not cease putting effort into the three realms.” The element of the sugata essence that exists in the continua of all sentient beings can be transformed into the nature truth body because the victors see that the sugata essence in the continua of sentient beings is not mixed with the incidental stains, such as the afflictions, and therefore put effort into the methods for freeing them from these incidental stains. When the sugata essence is free from the incidental stains it transforms into the nature truth body. Likewise, those looking for food first remove the rice from its husk and reveal the grain of rice inside. The victors know that the nature of our minds is not completely mixed with the afflictions but that as long as the pollution of the afflictions is not removed one cannot become an enlightened being. “The three realms” is mentioned because as long as the stains are not removed there is no liberation from these realms. The husk represents ignorance; just as the husk obscures one to see the grain of rice, when there is ignorance it is not possible to see the nature of the mind. Due to ignorance we make many mistakes and remain in a state of unknowing. As long as we have ignorance we are impeded to see the nature of phenomena; therefore, we need to apply methods to counteract this ignorance.

With regard to the fourth example in Uttaratantra it says: “When [the gods travel] very much [in the sky] and see that in the human realm gold has fallen into filth, those with the divine eye show people were to find it and tell them to dig it up and clean it. Likewise, those having control, the buddhas, see the sugata essence sunk within the filth of the afflictions and let fall a rain of Dharma to wash away this filth.” The element of the sugata essence of sentient beings can be transformed into the nature truth body but the victors see that the sugata essence in the continua of sentient beings is sunk in the filth of the afflictions. Therefore, they let fall a rain of Dharma teachings upon the nine types of beings in order to clean this filth. When the sugata essence is purified of incidental stains it becomes the nature truth body. This is like when the gods, traveling in the sky, see that gold ornaments of human beings have fallen into mud. Although these ornaments have remained for hundreds of years in the mud, they have not changed in nature. The gods then tell human beings where these ornaments can be found and advise them to dig them up and clean them. Human beings then retrieve them and, having polished and cleaned them, the gold is revealed.
This fourth example, filth, represents the violent mind of the three poisons which needs to be cleaned away in order to reveal the gold of the sugata essence within all sentient beings.

With regard to the fifth example, that of a treasure under the ground, in *Uttaratantra* it says: “Just as a poor man does not know that a treasure lies under the ground and the treasure does not call out, “I am here”; likewise there is a precious treasure in our minds, the tathagata essence without stain, yet we do not realize this and so we continue to suffer.” The sugata essence in the continua of sentient beings can be transformed into the nature truth body because this sugata essence, which is like a precious treasure, is not naturally mixed with stains. The sugata essence is ultimately free from stains but because sentient beings do not realize the reality they remain lacking in the aryas’ knowledge and continue to experience suffering. However, by familiarizing oneself with this realization, one will attain the state of complete buddhahood. Similarly, for a poor man who digs in the ground but does not see the inexhaustible treasure that is there and the treasure does not call out “I am here,” that treasure cannot dispel his poverty. However, the gods can see where the treasure is and, having heard this from the gods, human beings dig up the ground and find the treasure which liberates them from the suffering of poverty. In other words, just as, for example, a poor person lives in a house under which a treasure is buried but does not know it, we too have a treasure buried in our minds but do not know it and the treasure does not call out, “I am here.” Although the treasure beneath his house can liberate that person from the suffering of poverty, if he does not know it is there it cannot help him. In the same way because we do not know that there is the treasure of the sugata essence within our minds we remain poor with respect to possessing the aryas’ knowledge. We need to recognize the impediments to attaining this knowledge.

This analogy represents the objects to be abandoned by the path of seeing.

With regard to the sixth example in *Uttaratantra* it says: “Just as the unvarying property of a seed’s sprout exists within the fruit of trees, such as a mango, and having gradually developed are the possession of the king whose cultivated trees they are; similarly, encased in the fruit’s peel, such as the ignorance of sentient beings, is the property of the element of virtue, which accordingly through [cultivation], gradually becomes the possession of the king of subduers.” The sugata essence in the continua of sentient beings can be transformed into the nature truth body because it is merely hidden under ignorance, just as rice is hidden in a husk. To eliminate the obscurations one has to exert effort in virtuous methods. In dependence upon purifying the stains, the sugata essence becomes a quality of the buddhas who are the lords of sages. This is compared to the potential within a mango seed and a banyan seed to give rise to sprouts which can become huge trees in dependence on water, manure, etc. These then becomes a tree that belongs to a king. This analogy represents the objects of abandonment of the path of meditation. Our minds are obscured by the afflictions that are objects of abandonment of the path of meditation which are of sixteen types: the six afflictions of the desire realm (attachment, anger, ignorance, pride, the view of the transitory collection, and extreme view) and the five afflictions each of the form and formless realms (the previous ones excluding anger).

In relation to the seventh example in *Uttaratantra* it says: “Just as a jeweled statue of a victor wrapped in rags and lost on a road is seen by the gods above who then tell those human beings on the road that there is such a jeweled statue and it is revealed; likewise the sugata essence has been completely enveloped in the various types of afflictions since beginningless time. The is the same for animals. Seeing this [the buddhas] put effort into freeing us.” This means that the sugata essence in the continua of all sentient beings can transform into a nature truth body because the victors see that that sugata essence is merely wrapped in the rags of the afflictions. This is seen to be common even to animals. Having seen this, the victors engage in diverse methods for liberating them. In dependence upon what they teach that sugata essence can become a nature truth body. For example, when a jeweled buddha statue is wrapped in rags and thrown on the road, it is not seen by human beings but only by the gods who then tell the humans on the road...
Having heard this message, those human beings unwrap the statue which is then revealed. This analogy represents the latencies of ignorance, or the level of the latencies of ignorance. This is represented by old rags wrapped around a statue. When the rags are removed the buddha statue is revealed and in the same way when the latencies of ignorance are removed one’s mind becomes a buddha’s nature truth body.

With regard to the eighth example in Uttaratantra it says: “Just as an ugly woman without a protector is lonely yet without her knowledge there is a being in her womb who is one who holds the glory of a king; likewise, sentient beings are born in cyclic existence without a protector in a house not knowing that there is a protector, the sugata essence, within them.” The sugata essence in the continua of all sentient beings becomes a buddha’s nature truth body because the stainless sugata essence that exists in the continua of impure sentient beings is temporarily obscured by incidental stains. In dependence upon the application of purification to those obscurations the sugata essence becomes free from stains and in that moment becomes a nature truth body. One who possesses such a nature truth body in his continuum is a protector of sentient beings. For example, if a woman with an ugly body is pregnant with a wheel-turning king but does not know it, when the baby is born it is free from the stains of the womb and then becomes a great protector for that woman, a universal king. In this analogy the stains of the mother’s womb represents the stains on the seven pure grounds. A woman can be pregnant with a fetus that can become a universal king or one of the world’s worst criminals but this is hidden by the mother’s womb. Because of being in a womb for a long time a newborn baby has this stain, in the same way bodhisattvas on the first to the seventh grounds still have the stains of these seven impure grounds which are caused by the self-cherishing mind. This is not eliminated until the pure grounds are achieved. This is a complicated subject, we will leave it like this for now.

Friday morning class, May 8, 1998

REVIEW

The principal topic of the past week of teachings has been lineage. The lineage is that which will become the body of a buddha. The lineage is divided into naturally abiding lineage and developmental lineage. The naturally abiding lineage is the emptiness of a sentient beings’ mind that is together with stains; it becomes a buddha’s nature body. This naturally abiding lineage, which is the support of the Mahayana achieving, can be further divided into two: the common and the uncommon. The common support of a Mahayana achieving is that which is common to all bodhisattvas. The uncommon support of a Mahayana achieving is the thirteen types of emptiness that exist from the path of preparation up; it is not present in the continua of all bodhisattvas.

The first six uncommon supports are the base, or support, of six dharmas of realizations: (1-4) the four levels of the path of preparation (heat, peak, patience, and highest dharma), (5) the path of seeing, and (6) the path of meditation. There are six emptinesses that are observed on these levels. The uncommon lineage is posited only from the path of preparation onward because these bodhisattvas are free from most of the obstacles to activating the Mahayana lineage. The remaining achievings are (7) the achieving of the antidote, (8) the achieving of abandonment, and (9) the achieving of thoroughly reaching. These three achievings are posited in different ways. According to one way, the achieving of antidote refers to the Mahayana uninterrupted paths on the path of seeing; the achieving of abandonment refers to the Mahayana uninterrupted paths on the path of meditation; and the achieving of thoroughly reaching refers to the Mahayana liberated paths on both the path of seeing and the path of meditation.

The tenth achieving, that of wisdom with mercy, refers to the realizations of the bodhisattvas on the three pure grounds. Such bodhisattvas have both wisdom and method; due to wisdom they do not abide in the extreme in cyclic existence because they have seen its faults, and
due to method they do not abide in nirvana because they know that they would remain there for a long time.

The eleventh achieving is the achieving that is uncommon to the hearers and so forth; i.e., it is not present in Hinayana practitioners. This achieving is the four individual correct knowledges which are used to ripen sentient beings’ continua. This realization is attained on the ninth ground.

The twelfth achieving is the achieving of enacting the welfare of sentient beings in sequence. It is attained on the tenth ground. At this point a bodhisattva is skilled in leading sentient beings and gives definitive or interpretive meaning teachings in accordance with their respective capacities. In this context it is important to understand the meaning of definitive and interpretive meaning teachings or scriptures. According to the Svetantrikas a definitive meaning scripture is one that mainly teaches emptiness and is literally acceptable. They posit two types of interpretive meaning scriptures: one that mainly teaches emptiness but is not literally acceptable and one that teaches conventional truth as its principal subject matter. According to the Prasangikas a definitive meaning scripture is one that presents emptiness as its principal subject matter, while an interpretive meaning scripture is one that presents conventional truths as its principal subject matter. In other words, if the subject of a scripture is conventional truth it is an interpretive meaning scripture, while if it is ultimate truth it is a definitive meaning scripture. According to the Prasangikas all phenomena are both definitive and interpretive meaning because both conventional and ultimate truth can be posited on all phenomena. According to the Chittamatra school a definitive meaning scripture is one that is literally acceptable with respect to the subject being presented, while an interpretive meaning scripture is one that is not literally acceptable with respect to the subject being presented.

In relation to the twelfth achieving one should remember the different kinds of interpretive sutras: sutras with an object of intention and sutras with an ulterior intention. Sutras taught with an ulterior intention are of four types:

(1) sutras with an ulterior intention regarding characteristics
(2) sutras with an ulterior intention regarding entering
(3) sutras with an ulterior intention regarding antidote
(4) sutras with an ulterior intention regarding transformation

(1) A sutra with an ulterior intention regarding characteristics is one that was taught to guide sentient beings who are intent upon the Chittamatra view. Buddha taught that all phenomena, ranging from form to omniscient mind, do not exist by their own character; the Chittamatrins interpret this to mean that imaginary phenomena do not exist by their own character, while thoroughly established and other-powered phenomena do exist by their own character. The Chittamatrins say that imaginary phenomena are entitiless in the sense of not existing by their own character; other-powered phenomena are entitiless in the sense of not arising independently; and thoroughly established phenomena are entitiless in the sense of not having a self of phenomena. Buddha taught the sutra that explains this in order to lead followers of the Chittamatra view.

(2) A sutra with an ulterior intention regarding entering is one taught with the intention of causing others to improve by leading those of lower tenets to higher tenets. An example of such a sutra is one that teaches that the aggregates are a load while the person is the one who carries the load. This sutra also says that the person is neither permanent nor impermanent, this was taught to lead non-Buddhists into the Buddhist tenets. Buddha also taught, for example, that there is a self of persons; this sutra was meant for the Vatsiputriyas.

(3) Sutras with an ulterior intention regarding antidote are of four types:
- three equalities
- different time
- different meaning
- person’s thought
An illustration of a sutra of ulterior intention regarding the three equalities is one in which Buddha says, “At that time I was a Buddha Vipashvin.” The three equalities are: having completed the two accumulations, having attained the two resultant bodies, and performing enlightened activities to ripen sentient beings.

An illustration of a sutra of ulterior intention regarding different meaning is the one in which Buddha said, “Father and mother are to be killed.” This does not mean that one is to kill one’s actual father and mother, but that one has to slay the karma and the afflictions that cause one to be reborn in cyclic existence.

An illustration of a sutra of ulterior intention regarding different time is a sutra in which it says: “If you make a prayer to be reborn in the Joyous Land, you will be reborn there.” This sutra was taught to counteract laziness.

An illustration of a sutra of ulterior intention regarding a person’s thought is, for example, one of Buddha’s teachings in which he belittles generosity and praises morality. This was meant for people who overemphasize the practice of generosity.

(4) An example of a sutra with an ulterior intention regarding transformation is the one in which it says: “Know that which is without essence as having essence.” This means that if one lives in distraction there is no essence, while the higher training in concentration is the opposite. There is another passage that says “Abide in the wrong way,” which was meant for those who consider the aggregates to be permanent, happiness, pure, and having self; Buddha intended that they train in the higher training in wisdom. Buddha also said: “Those with affliction have even more affliction,” which means that one should train in the higher training in morality. After that he said: “One will then attain sublime enlightenment,” which means that having trained in the three higher trainings one will become an enlightened being.

Gyeltsab says that to understand the subject of definitive and interpretive meanings one should study Lama Tsongkhapa’s text Definitive and Interpretive Meanings.

At this point in the text there are objections regarding the subject of lineage. Someone says that lineage is not suitable to be divided because the sphere of reality (dharmadhatu) is only one. This objection comes in Maitreya’s Ornament (Commentary Clarifying the Meaning page 24) saying: “Because inseparable in the sphere of dharma, different lineages are not suitable.” The answer follows saying: “By particulars of supported dharmas, their divisions are proclaimed.” There are thirteen supported achievings, and likewise there are thirteen realities (dharmata). In other words, there are thirteen achievings observing emptiness and therefore there are thirteen emptinesses. The naturally abiding lineage can be of thirteen types because their are thirteen minds observing them. For example, when a pot is made out of clay and cooked it is only a single pot but, in dependence on what is put in it, it can be labeled in different ways: honey pot, molasses pot, yogurt pot, etc. This is said to be an answer that is known to the world.

It is also suitable to divide lineage into three:
- the lineage of the hearer vehicle
- the lineage of the solitary realizer vehicle
- the lineage of the bodhisattva vehicle
because all of them observe a particular reality.

Question: In the case of a non-returner who will migrate to the form realm, how is it possible that he does not have the projecting karma to be reborn in the form realm but does have the actualizing karma?

Reply: Aryas no longer create new karma to be reborn in cyclic existence because there is a text that says “By seeing the truth there is no more throwing...” When a non-returner takes rebirth in the form realm he does so because previously, in other lives, he created the karma to be reborn
there. When he becomes a non-returner this karma to be reborn in the form realm is nourished by the alternating meditations that consist of three, six, nine, twelve, and fifteen alternations. When one engages in the small level of alternating meditation one meditates first on an uncontaminated actual concentration, then on a contaminated actual concentration, then on an uncontaminated actual concentration. In this way, there are two uncontaminated actual concentrations and one contaminated actual concentration in a set.

What is the actualizing cause, the tenth link, to be reborn in the form realm? It is a pure actual concentration that nourishes, or activates, previously created karma. A pure actual concentration is a mere actual concentration, but it is given the name “pure one.” We usually say a special actual concentration and a pure actual concentration, but a pure actual concentration refers to a mere actual concentration. Only for the first concentration are there mere and special actual concentrations. A pure concentration cannot be an uncontaminated actual concentration; while a special concentration can be an uncontaminated actual concentration. A pure concentration can degenerate due to the arisal of four types of afflictions: attachment, pride, ignorance, and doubt. For example, when absorbed in concentration, if attachment for the pleasure of concentration arises it causes the concentration to degenerate or transforms it into an afflicted concentration.

The throwing karma that throws rebirth in the form realm is a contaminated preparation. The actualizing karma is an actual concentration, which nourishes the karma created in the past to be reborn in the form realm.

Question: When one of the four levels of sangha is on a liberated path how do they have an aspiration for a higher result?

Reply: A mere abider in the result of stream enterer is one who is not exerting effort to attain a higher result, while a distinguished abider in the result of stream enterer is one who is exerting effort to attain a higher result. That special abider in the result of stream enterer simultaneously attains two types of results: one that is compounded and one that is uncompounded. The uncompounded result refers to the liberated path and the compounded result refers to a true cessation. When he engages in daily activity there is no need for the liberated path to be manifest, but when he exerts effort to achieve a higher result he abides on an uninterrupted path. How can one who is abiding on a liberated path manifest an uninterrupted path? While applying the antidote, the uninterrupted path is manifest as long as he exerts effort to achieve the higher result. At this time the liberated path is present but not manifest; it has not been lost.

Question: Please explain the pure realms, for example, there is both a Joyous Land existing in the five pure realms of the form realm as well as another one.

Reply: Within the Joyous Land that belongs to the desire realm there is an area called Yiga Chodzin (Mental Joy Upholding Dharma). The Joyous Land is like a city, while Yiga Chodzin is a pure land on the outskirts of the city. When one makes prayers to be reborn in the Joyous Land, one is actually making prayers to be reborn here. For example, Rome can be likened to the Joyous Land, while the Vatican can be compared to Yiga Chodzin. The Vatican is an autonomous region with their own police force, etc.

The form realm is divided into seventeen levels of which the last five are called pure, but only one is actually a pure land, Akanishta. This is the place in which all enjoyment bodies abide, while all the members of their retinues are arya bodhisattvas. For this reason it is called a pure land. Etymologically it is called pure because it is pure of true sufferings: the impure vessel, the environment, and the impure contents, the beings. However, in general Sukhavati (Dewa Chen) is the real pure land. Sukhavati is the abode of Buddha Amitabha; here there is the actual Potala. It is said that Amitabha and Avalokiteshvara abide in the upper story of the Potala, while Tara abides in the lower story. This is the reason the Tibetan’s call the Potala in Lhasa the “second Potala.” In Amitabha’s pure land, unlike Akanishta, there are ordinary sentient beings. When we make prayers to be reborn in a pure land, it is to be reborn in a lotus in Amitabha’s pure land, Sukhavati. This seems to be similar to the description of Shambala, where the deity Kalachakra lives.
In brief, Yiga Chodzin is in the desire realm while the pure land of Akanishta is the seventeenth level of the form realm.

Question: Does a non-returner who takes rebirth in Akanishta take rebirth among the enjoyment bodies?
Reply: Akanishta is also composed of a larger area, like a city, and a more specific area where the enjoyment bodies reside, which is called Land of Dense Trees. The best thing would be to be reborn there in order to find out all this information!

Question: Is a special abider in a result one that has generated an uninterrupted path that abandons the afflictions?
Reply: A special abider in the result of once returner became an abider in the result of once returner when he abandoned the sixth level of desire realm afflictions. An abider in the result of once returner who is content to have achieved this result and is not striving to achieve another result is called a mere abider in the result of once returner. A special abider in the result of once returner is one who is not content with the result he has attained and is striving to abandon further levels of afflictions by generating their antidote, a mundane path. If he is using a mundane path to abandon the afflictions it follows that it is a preparation: the mental contemplation of final training which is divided into three uninterrupted paths and three liberated paths. These correspond to the seventh, eighth, and ninth level of afflictions. When the seventh level of afflictions is opposed by the first uninterrupted path, the first liberated path is achieved. The second set of uninterrupted path and liberated path corresponds to the abandonment of the eighth level of afflictions. The uninterrupted path that abandons the ninth level of afflictions is a preparation, while the liberated path is an actual concentration. The uninterrupted paths that abandons the seventh and eighth levels of afflictions are called preparations because they are preparations to achieving an actual concentration.

Question: Does a special abider in the result of stream enterer realize the selflessness of persons directly?
Reply: Yes, he does. According to the Svatantrika-Madhyamikas immediately after the sixteenth moment of the path of seeing one achieves the exalted wisdom of subsequent attainment (i.e., one arises from meditation) and engages in activities. This person later returns to meditation and contemplates the selflessness of persons. It could be said that he is still on the path of seeing. The path of seeing is of three types: the exalted wisdom of meditative equipoise, the exalted wisdom of subsequent attainment, and an exalted wisdom which is neither. The exalted wisdom of meditative equipoise can be divided into an exalted wisdom that is an uninterrupted path, an exalted wisdom that is a liberated path, and an exalted wisdom of meditative equipoise that is neither. Having gone through the path of seeing up to the sixteenth moment and having arisen from meditation and engaged in activities, such a stream enterer returns to the meditation on the selflessness of persons; this is called an exalted wisdom of meditative equipoise of the path of seeing. In the same session he achieves the path of meditation. He then exerts effort in attaining a higher result.
Monday afternoon class, May 11, 1998

With regard to the ninth example, that of a clay mold, it says in Uttaratantra: "Just as a statue made from molten gold that is externally covered by earth, when seen, can be uncovered from beneath the external obscuration and revealed, likewise the natural clear light which is stainless is also seen by the buddhas who then grant the methods of purification to the gem-like sentient beings." The sugata essence existing in the continua of all sentient beings can be transformed into the nature truth body. The buddhas know that the natural clear light, the element of the sugata essence, is merely obscured by afflictions which are incidential, and, seeing that, show the method to sentient beings who are like gems and actually possess the sugata essence. In dependence on this method they become free from stains and become arya buddhas. For example, when someone wants to make a buddha statue manifest from within a mold made of clay he removes the mold whereby the statue becomes manifest. As long as the statue is within the mold it cannot be seen, but when the mold is removed it is revealed. Likewise, when a bodhisattva eliminates the respective stains of the three pure grounds his mind transforms into the body of a buddha.

In brief, when the nine stains that obscure [our minds] are eliminated, a nature body free from the two obscurations becomes manifest. The stains that obscure are likened to a lotus, a hive, a husk, impurity, the ground, the potentiality of fruit, rags, the womb of a woman, and a clay mold. On the other hand, that which is obscured is likened to a buddha’s emanation body, honey, the essence of grain, stainless gold, a treasure of all that is desired, a wish-fulfilling tree, a jeweled statue, a wheel-turning king, and a golden buddha statue. According to Uttaratantra the nine obscuring and nine obscured are: “A lotus, a hive, a husk, impurity, the ground, a husk of grain, rags, a woman’s womb, a clay mold; likewise inside it, a buddha, honey, essence, gold, a treasure, a wish-fulfilling tree, a jeweled statue, a wheel-turning king, a golden statue.”

1B2C Examples and meanings of that which obscures

There are nine things that obscure the mind:
(1-3) the three dormant poisons
(4) the constant violence of the three poisons
(5) the imprint of ignorance
(6) the objects of abandonment of the Hinayana path of seeing
(7) the objects of abandonment of the Hinayana path of meditation
(8) the objects of abandonment of the seven impure grounds
(9) the objects of abandonment of the three pure grounds.

These are what actually obscure us. Illustrations of them are the nine given above: a lotus, a hive, and so forth. The element of sugata essence is obscured by dormant attachment just as a buddha’s body is hidden inside a lotus. The element of sugata essence is obscured by dormant hatred just like honey is hidden in a bee hive. The element of sugata essence is obscured by ignorance just as rice is covered by a husk. The element of sugata essence is obscured by the constant violence of the three poisons just like gold covered by impurity. The element of sugata essence is obscured by the imprints of ignorance just as a treasure is covered by the floor of a house. The element of sugata essence is obscured by the objects of abandonment of the Hinayana path of seeing just as a husk of grain hides the potentiality to give rise to a sprout and so forth. The element of sugata essence is obscured by the objects of abandonment of the Hinayana path of meditation just like a golden buddha statue covered by rags. The element of sugata essence is obscured by the respective objects of abandonment of the seven impure grounds just like the potential of a wheel-turning king is hidden by his the mother’s womb. The element of sugata essence is obscured by the respective objects of abandonment of the three pure grounds like a clay mold containing molten gold to make a buddha’s statue.
In short, those that obscure are attachment, hatred, ignorance, constant violence, imprints, and the objects of abandonment of the path of seeing, the path of meditation, the seven impure grounds, and the three pure grounds.

In *Uttaratantra* it says that the following are the nine meanings of the example of a lotus and so forth as being like that which obscures the sugata essence. A lotus is similar to attachment that is generated by an improper mental attention. Upon seeing a beautiful lotus, which arises from water and mud, joy arises in us; but when the lotus wilts that joy disappears. Similarly, when attachment arises due to improper mental attention to a beautiful woman, joy arise; but when the woman loses her beauty our joy also decreases. In *Uttaratantra* it says: “Just as a lotus born in front of us produces mental joy, which later disappears; similarly, the joy from attachment disappears.” The lotus is an object of attachment in that as long as it is young and attractive it produces joy, but when it ages and wilts the joy disappears.

The bee hive symbolizes hatred. When hatred is dormant it does not produce problems, but when activated it harms by causing ourselves and others to suffer, just as a swarm of bees harms us when disturbed. In *Uttaratantra* it says: “Just like bees when disturbed, one hits and bites others and generates aversion which produces much suffering in one’s heart.”

Dormant ignorance is likened to a husk which covers a grain of rice and makes it non-manifest in that the conception of true existence, which arises due to ignorance, hides our sugata essence and prevents it from being seen. In *Uttaratantra* it says: “Just as the essence of the rice is obscured by the external husk, so too the tathagata essence is obscured by the husk of ignorance.”

The constant violence of the three poisons is likened to impurity, the semen and ovum of the parents which are not favorable for those without desire, for example, arya beings yet are necessary as a cause to give birth to a baby. In the same way, the constant violence of the three poisons is not compatible with the aryas but does exist in the continua of ordinary beings and acts as a principal obstacle to the attainment of the arya path. In *Uttaratantra* it says: “Just as impurity is incompatible [for the detached] but is a cause for those with desire, similarly constant violence is like this.”

The imprint of ignorance is likened to the ground because just as the ground hides a treasure such that it cannot be seen by ordinary beings, likewise, the imprint of ignorance hides the sugata essence, which is innate. As long as there is this obscuration there is no attainment of the nature truth body; only when one becomes free from it can one attain the nature truth body. In *Uttaratantra* it says: “Just as material gain is obscured, there is an innately produced sugata essence which is obscured by the imprint of ignorance.” Who has the level of the imprint of ignorance? Hinayana foe destroyers since they have abandoned all the afflictions but not the imprints of the afflictions.

The sugata essence is also obscured by the objects of abandonment of the Hinayana path of seeing. These objects of abandonment are likened to the potentiality of a seed to give birth to a sprout. When the husk of a seed is broken the sprout is revealed. Likewise, when a Hinayana uninterrupted path of seeing realizes the selflessness of person it cuts off the objects of abandonment of the path of seeing and a Hinayana liberated path of seeing is achieved. In *Uttaratantra* it says: “Just as the sprout growing slowly breaks the husk of the seed and the sprout itself is seen; likewise, the objects of abandonment of the path of seeing are turned away.”

The objects of abandonment of the Hinayana path of meditation are illustrated by old rags. The Hinayana path of seeing, an arya path, directly realizes the selflessness of persons and overcomes the intellectually-formed view of the transitory collection; therefore, the Hinayana path of meditation has only to abandon its objects of abandonment with the exalted wisdom of the vajra-like concentration. In *Uttaratantra* it says: “In relation to the arya path, the view of the transitory collection is destroyed and that which is to be abandoned next is by the path of meditation, which is likened to rags.”

The objects of abandonment of the seven impure grounds are likened to the stains of the mother’s womb because there is a non-conceptual exalted wisdom of the eighth ground which is free from the objects of abandonment of the seven impure grounds. Such an exalted wisdom is likened to a baby that will be born from a mother’s womb who will become a wheel-turning king.
When this baby is born from the mother’s womb his existence begins and, likewise, when one becomes free from the stains of seven impure grounds one attains a non-conceptual exalted wisdom of the eighth ground. In *Uttaratantra* it says: “The stains that are on the seven grounds are like the stains of a mother’s womb; an exalted wisdom that is free from those stains is non-conceptual and full ripened.”

The objects of abandonment of the three pure grounds are likened to a clay mold in that when it is removed the statue of gold hidden inside it becomes manifest, and, similarly, when the respective objects of abandonment of the three pure grounds are removed by the vajra-like concentration possessed by a bodhisattva on the final continuum of a sentient being his three bodies become manifest. In *Uttaratantra* it says: “The stains related to the three grounds are to be known as the mold which is to be removed, such stains are to be abandoned by the great vajra-like concentration.”

In whom are the nine obscurations found? The three poisons and the constant violent mind of the three poisons are present in the continua of ordinary beings. The imprint of ignorance is present in hearer and solitary realizer foe destroyers. The objects of abandonment of a Hinayana path of seeing and a Hinayana path of meditation are present in those on a Hinayana path of seeing and a Hinayana path of meditation. The stains of the seven impure grounds exist in bodhisattvas on these seven grounds. The stains of the three pure grounds exist in the bodhisattvas on these three grounds. In *Uttaratantra* it says: “These nine obscurations exist in ordinary beings, foe destroyers, learners, and intelligent bodhisattvas; four of them in ordinary beings, one in Hinayana foe destroyers, the sixth and seventh in the two, and the eighth and ninth in the two intelligent beings (those on the seven impure grounds and those on the three pure grounds).” In Haribhadra’s *Great Commentary* it also says that the nine obscurations are found in four types of beings: ordinary beings, foe destroyers, Hinayana learners, and bodhisattvas.

The minds of ordinary beings are completely obscured by obscurations, the three poisons and the constant violent mind of the three poisons, that obscure the sugata essence. Even foe destroyers remain obscured due to the imprints of ignorance. The sugata essence of those on the Hinayana path of seeing and path of meditation are obscured by their respective objects of abandonment. The sugata essence of bodhisattvas on the seven impure grounds and those on the three pure grounds are also obscured by their respective objects of abandonment. Therefore, the nature of the mind of all sentient beings is obscured. Only when the mind becomes free from all these obscurations does one become a buddha. All these obscurations are incidental and can therefore be removed; in this way it is established that we can become a buddha. Even in our daily life one new knowledge eliminates one ignorance. This means that the more we remove the darkness, the less obscurations we will have until eventually all the stains are removed. Thus, the nature of our minds can be compared to the nature of the sky which is not mixed with cloud, water which is not mixed with sediment, and gold which is not mixed with rust.

Tuesday morning class, May 12, 1998

1B2D Examples and meanings of that which is obscured.

In *Uttaratantra* it says: “The buddha in an ugly lotus, the honey in a bee hive...” If this passage explains the nine obscurations, what is it that is obscured? The element of the sugata essence is that which is obscured in this context because the sugata essence in the continua of sentient beings is covered by nine afflictions, such as attachment. There is a reason for illustrating the sugata essence with the nine examples: it is because there are three natures that include the sugata essence. The three natures are the truth body, thusness, and the buddha nature. Illustrations of these are:

- the truth body is illustrated by the example of a buddha’s form body, honey, and a grain of rice
- thusness is illustrated by gold
- the buddha nature is illustrated by the five remaining examples, such as that of a treasure of jewels

In Uttaratantra it says: “Since the element is included in the three natures they are similar to the examples such as that of a buddha’s form body. The three natures are the truth body, thusness, and the buddha nature. They are to be known by three groups of examples composed of three, one, and five examples.”

If there are these three groups of examples, how are they related to the three natures? First of all the truth body which is explicitly presented is of two types: a truth body that is a realization and a truth body that is supported. The truth body that is a realization is that which is fully developed and directly realizes the sphere of reality of the mind as ultimately without any stain. The supported truth body is of two kinds: a definitive meaning sutra that takes the profound subject of emptiness, a cause that is concordant with the exalted wisdom of the truth body, as its main subject to be explained and an interpretive meaning sutra which takes the variety of conventional phenomena as its main subject. In Uttaratantra it says: “The truth body is of two types: the sphere of reality which is extremely stainless and that which presents the profound similar cause and diverse modes.”

Jetsun Chokyi Gyeltsen sets up a syllogism to explain why the body of a buddha alone represents the wisdom truth body: the final exalted wisdom that directly realizes the sphere of reality of the mind as ultimately stainless (subject) is illustrated only by the tathagata’s statue because in the world there is no other illustration that can represent this fully developed wisdom because the exalted wisdom is a culminated supermundane wisdom. In Uttaratantra it says: “Because of having gone beyond the world (i.e., being supermundane) there is no [other] example observed as right for that exalted wisdom.” A tathagatha’s statue is presented here to represent the sugata essence. In short, this means that the exalted wisdom of a buddha realizing the sphere of reality can only be represented by the statue of a tathagata.

Regarding the second type of truth body, a definitive meaning sutra, the syllogism is: a sutra that presents ultimate truth as its main subject is similar to honey because just as honey has a unique sweet taste so too does a definitive sutra have a unique subject, emptiness, which does not have a different entity. In Uttaratantra it says: “The subtle profound way is similar to the unique taste of honey.”

Regarding an interpretive meaning sutra the syllogism is: a sutra that takes the diversity of conventionalities as its principal subject to be explained is illustrated by a grain of rice inside a husk. There is an essence in this sutra which is the method for realizing the meaning of emptiness. In Uttaratantra it says: “The various modes in which diverse aspects are presented is to be known as diverse husks of rice.”

With regard to the illustration of thusness, the second kind of nature, it says in Uttaratantra: “Thusness is similar to gold which does not change into other entities, can be transformed into different objects, such as ornaments, and whose nature is free from rust. Likewise, the sphere of reality is also without change, the exalted wisdom observing the sphere of reality is virtuous, and the nature of the sphere of reality is free from all stains. In Uttaratantra it says: “Not changing nature, virtuous, and completely pure; thusness is expressed here as being similar to gold.”

In this context of the illustration of the buddha nature, the third nature, the buddha nature that is explicitly explained is the naturally abiding lineage, which has been with us since beginningless time, and the developmental lineage, which is developed through correct conditions such as hearing. The naturally abiding buddha nature is similar to a treasure of jewels in that such a treasure is a cause of joy and so too is the naturally abiding lineage which is the source of a buddha’s qualities, such as the ten powers. The developmental lineage is similar to a tree with
fruit because when a tree with the capacity to give a lot of fruit is cultivated and watered, it gives a lot of fruit and similarly when the developmental lineage is nourished by hearing and so forth, qualities increase more and more. With these two lineages, the naturally abiding and the developmental, one will attain the three bodies. One will attain a nature truth body through observing the naturally abiding lineage and meditating on it, whereby an accumulation of exalted wisdom is created. Through the developmental lineage one will attain the two form bodies of a buddha, and by developing and sustaining the developmental lineage with love and compassion, the mind of enlightenment. Through the accumulation of merit one attains a buddha’s form body. From these two lineages one will attain the three bodies of a buddha. Through the naturally abiding lineage the first type of body is attained, while through the second, the developmental lineage, two types of bodies are attained.

In short, there are two types of lineage: the naturally abiding lineage and the developmental lineage. Through the first one attains the truth body, and through the developmental lineage one attains the two form bodies of a buddha.

With regard to the first type of body, the truth body, the nature truth body in particular is likened to a statue of a buddha made of precious material in that the nature truth body is not constructed but is that which is attained by removing incidental stains. Just as a buddha’s body fulfills the wishes of sentient beings, the nature truth body which is not artificially constructed fulfills the wishes of sentient beings. In Uttaratantra it says that the beauty of the nature truth body is similar to a precious statue; it is natural, not artificial, and is a treasure of many precious qualities.

The enjoyment body is similar to a universal king because just as such a king uses his wheel so too does the enjoyment body use the Mahayana Dharma. In Uttaratantra it says: “Because the enjoyment body possesses a great kingdom of Dharma, it is similar to a fully matured universal king with his wheel.”

The emanation body is similar to a buddha statue made from gold because when a buddha statue is made of gold although it always remains the entity of gold yet it has the aspect of a buddha statue, and, just as the entity of gold can have many aspects, so too the emanation body of a buddha is the entity of a buddha’s exalted wisdom yet can appear in many aspects to the eye consciousness of disciples. It shows diverse emanations to sentient beings. In Uttaratantra it says: “Because of the buddha’s body appearing in many forms it is similar to a statue made of gold.”

This concludes the three natures that include the sugata essence; however, in short, they are the natural truth body, thusness, and the buddha nature. These three are explained with nine examples. Three examples illustrate the truth body, one illustrates thusness, and five illustrate the buddha nature; in this way, there are a total of nine.

Within each one of us there is a sugata essence that is temporarily obscured by incidental obscurations. When these are removed the sugata essence will be revealed. To understand what kind of incidental obscurations we have there are nine examples. The nine stains are:
- the three poisons, attachment, hatred, and ignorance
- the constant violent mind due to the three poisons
- the imprint of ignorance
- the objects of abandonment of a Hinayana path of seeing
- the objects of abandonment of a Hinayana path of meditation
- the objects of abandonment of the seven impure grounds
- the objects of abandonment of the three pure grounds

The nine stains are present in:
- ordinary beings possess the first four: the three poisons and the constant violence due to these three
- Hinayana foe destroyers possess the imprints of ignorance
- Those on a Hinayana path of seeing and a Hinayana path of meditation respectively possess the objects of abandonment of a Hinayana path of seeing and the objects of abandonment of a Hinayana path of meditation
- Bodhisattvas on the seven impure grounds and three pure grounds respectively possess the objects of abandonment of the seven impure grounds and the objects of abandonment of the three pure grounds

   In *Uttaratantra* it says: “Sequentially they have four, one, two, and two.”

1C Purpose of presenting the sugata essence (buddha nature)
2 Objection
3 Reply

1C1 Objection

   In *Uttaratantra* it says: “All objects of knowledge are empty, like a cloud, a dream, or an illusion. Having said this, why is it that all sentient beings have the buddha nature?” Someone says: “The *Tathagata Essence Sutra* says that all sentient beings have the buddha nature, but that is not correct because the *Perfection of Wisdom Sutra* says that all phenomena are empty of true existence and are like dreams and so forth.”

   In *Uttaratantra* it says: “Discouragement and belittling other sentient beings are not correct. Those having these are exhorted to have the correct Dharma. The five faults, such as being extremely attached to oneself, are to be abandoned.” This means that the argument has no pervasion because when the *Tathagata Essence Sutra* says that all sentient beings have the buddha nature it is with the purpose of preventing discouragement and the habit of belittling sentient beings. The purpose of the *Perfection of Wisdom Sutra* saying that all phenomena are empty of true existence is to avoid the remaining three of the five faults: being extremely attached, underestimating the quality of a phenomena which is the emptiness of true existence, and conceiving that all phenomena are truly existent.

The five faults listed in *Uttaratantra* are
- discouragement or cowardice
- belittling other sentient beings who are inferior
- conceiving phenomena to exist truly
- underestimating the quality of phenomena, which is the emptiness of true existence
- having extreme attachment to oneself

   In short, the *Tathagata Essence Sutra* says that in the continua of sentient beings there is already a buddha body with all the major and minor marks; this was said with the intention of helping sentient beings with a cowardly mind become courageous and to stop the belittling of other sentient beings who are inferior through understanding that they have a buddha body within their continua. When the *Perfection of Wisdom Sutra* says that all phenomena are like illusions it was with the intention to stop the conception that phenomena exist truly, to stop underestimating the quality of phenomena, and to stop the attachment to the self.

2 The way it is practiced (see transcript of May 7, 1998)

This has nine divisions:
A The method for awakening the lineage
B The sign of having awakened the lineage
C The way of guiding others after the lineage has been awakened
D The benefits of awakening the lineage
E The definition of lineage
F Divisions
G Boundaries
H Epithets
I Etymology
A  The method for awakening the lineage
This is engage in the practice of refuge correctly. By making a formal pledge of refuge one does proper purification and accumulation. There is a pervasion that the awakening of the lineage is always preceded by purification and accumulation.

B  The sign of having awakened the lineage
When a Hinayana lineage is awakened there is a particular sign: the hairs of the body stand on end and tears come to the eyes when one hears teachings about the disadvantages of remaining in cyclic existence and the advantages of liberation. When there is such a sign one has awakened the Hinayana lineage. Also when the Mahayana lineage is awakened there is a sign: tears fall upon hearing the profound and extensive Dharma even before entering the path (one can understand by this sign that there is the awakening of the Mahayana lineage). As is said in the Sutra on the Hearers’ Grounds and the Sutra on the Ten Grounds: “The existence of fire is known from the presence of smoke and the existence of water from the presence of water birds; the lineage of an intelligent bodhisattva is known from the presence of the sign.” Inner knowledge is inferred on the basis of an external sign, it cannot be realized directly; for example, it is inferred on the basis of a distinguished sign related to body and speech.

In Ornament for Sutra it mentions the signs of having awakened the lineage:
- much compassion before entering the path
- much appreciation for the Mahayana Dharma
- patience with regard to the Mahayana Dharma
- being able to accept the difficulties of working for other’s purpose.

Tuesday afternoon class, May 12, 1998

A correct sign of result on the side of example is inferring that there is fire in dependence on the sign smoke. For example, if someone sees smoke coming from behind a hill, he can infer that there is fire on the other side of the hill. Another correct sign of result on the side of example is inferring that there is water in a garden in the eastern direction because of the presence of soaring water birds in that direction.

A correct sign of result on the side of meaning is proving that someone has great compassion because tears fall from his eyes and the hairs of the body stand on end when seeing suffering sentient beings. Another correct sign of result on the side of meaning is proving that someone has great compassion because he verbally expresses words of lamentation when he hears of the suffering of others. However, in this regard the monks in the monasteries debate asking: “If someone cries does he necessarily have great compassion?” No, because there are many hypocritical people who cry to fool others.

C  The way of guiding others once the lineage has been awakened
The way to lead disciples just after having awakened the lineage is to train their mind in the paths of the three beings, small, middling, and great. Then those who are initially determined to be Hinayanists should be given teachings on the Hinayana Dharma baskets and in this way be led in the Hinayana. To those who have awakened the Mahayana lineage one should give teachings on the Mahayana Dharma baskets together with commentaries and lead them in the Mahayana. The great vehicle is not a shortcut for those who are initially determined to be a Hinayanist because if they are led in the Mahayana there is a risk that they will pollute themselves with the downfall of degenerating the Mahayana mind generation. Therefore, teachings are to be given in accordance with the level of sentient beings; in this way they become methods to lead them to perfectly complete buddhahood. If one teaches in this way, there is no superiority and inferiority in the Buddha’s Dharma because all the teachings are for one person. For example, medicines are not classed as higher or lower but are given in relation to particular patients. In the Descent from Lanka Sutra it says: “What is not suitable to be explained to someone should not be presented. For example, a particular medicine is given according to the needs of the sick; likewise, the Buddha
taught the Chittamatra view alone to certain sentient beings.” In relation to a particular patient a
skilled doctor gives one medicine at first and then later changes to another. In the same way, the
Buddha first taught the Chittamatra view to those whom it suited and only later taught them the
higher view. In short, when a spiritual guide is skillful he should teach that which is appreciated
by the disciples. If the disciple appreciates the Hinayana the teacher should teach this, while if the
disciple appreciates the Mahayana the teacher should guide him in this vehicle.

D Benefits of awakening the lineage
There are special benefits of awakening the lineage:
- the mind that observes enlightenment becomes extremely stable
- increased effort in one’s practice
- one quickly becomes free from the lower realms if one falls into them

E Definition of the lineage
A phenomena that will become a buddha body is the definition of buddha lineage/nature.

F Divisions of the lineage
The term lineage appears often in general scriptures. One context is, for example, that of the king’s
lineage, the brahma lineage, the common lineage, the cobbler lineage, the lineage of a buddha’s
body, speech and mind, the lineage of the five beings, the lineage of the six beings. Even the
generality of a phenomena is sometimes said to be a lineage.

However, the lineages that are presented here are the naturally abiding lineage and the
developmental lineage. The naturally abiding lineage is a support, the reality (dharmata) of a
mind that is together with stain, that will transform into an uncompounded buddha’s body. The
developmental lineage will transform into a buddha’s body which is a compounded phenomena.
Naturally abiding lineage is of two types: one that is not explicitly presented here and one that is
explicitly presented here. The first is the reality (dharmata) of the mind of someone who has not
yet entered the path; the second is the naturally abiding lineage that is the support of the hearer
vehicle, solitary realizer vehicle, and Mahayana vehicle. The naturally abiding lineage that is the
support of the hearer vehicle and the solitary realizer vehicle are illustrated by the reality of the
mind of learner hearers and the reality of the mind of learner solitary realizers,. The illustration of
the naturally abiding lineage that is the support of the Mahayana is divided into one that is not
explicitly presented here, the reality of the mind of a bodhisattva on the path of accumulation, and
one that is explicitly presented here which is divided into one that is not presented explicitly as a
principal [subject] and one that is presented explicitly as principal [subject]. The illustration of the
first is the reality of the mind of a bodhisattva on the Mahayana path of preparation who
previously attained a Hinayana arya realization, while an illustration of the second is the reality of
the mind of a bodhisattva who has attained the Mahayana path of preparation who initially was
determined to be a Mahayanist. The reality of the mind of this bodhisattva and the naturally
abiding lineage that is presented explicitly as a principal [subject] are synonyms.

The support, the lineage, is divided into thirteen from the point of view of the achievings
that the support.

G Boundaries of the naturally abiding lineage
A general naturally abiding lineage exists from before entering the path up to the final continuum
of a sentient being. The boundary of a naturally abiding lineage that is a support of a Mahayana
achieving is from the Mahayana path of accumulation up to the final continuum of a sentient
being. The boundary of a naturally abiding lineage which is a support for the Mahayana
achievements that are explicitly presented here is from the Mahayana path of preparation up to the
final continuum of a sentient being.

H Epithets
There are many epithets of lineage, for example, in *Bodhisattva Grounds* it says: “The lineage is also called basis, founder, cause, support, closely abiding, prerequisite, and also place.”

I Etymology
The lineage is so-called because it is a source from which arya qualities arise. Acharya Dharmamitra says that the fifth exists on the path of seeing; the sixth on the path of meditation; the seventh and ninth are separation from themselves (their respective objects of abandonment) and attainments of separation; the eighth exists from the third ground, Luminous, to the sixth ground; the tenth, on the seventh ground; the eleventh, from the ninth ground, Immovable, to the tenth, Cloud of Dharma; the twelfth lineage is a lineage that is blocked by only one life which is the last life in cyclic existence; the thirteenth lineage belongs to the distinguished concentration called the vajra-like concentration.

There are many ways of explaining the lineages however Haribhadra does not accept all of them. According to Haribhadra the thirteen lineages are those presented before, the six dharmas of realization and so forth.

This concludes the subject of lineage. The next topic of omniscient mind, the fourth, is the observed objects of Mahayana achievings.

2B2C-1A2C-2A Making a connection

If asked, “What are the observed objects of the previously explained supports of achieving?”

Gyeltsab says that the observed objects of the supported phenomena, the achievings, rely on the support, the lineage that has been explained.

2B2C-1A2C-2B Root text

1 Meaning of the words
2 Examining the limits

2B2C-1A2C-2B1 Meaning of the words

The observed objects are all phenomena, namely, they are virtue and so forth, mundane realizations and those considered supermundane, contaminated and uncontaminated phenomena, those compounded and uncompounded, qualities common to learners and those exclusive to the sage.

This sets out the eleven observed objects. Generally speaking the observed objects of Mahayana achievings can be any object of knowledge whatsoever.

Although Gyeltsab gives eight divisions there are actually eleven observed objects. The eight divisions are:

(1) virtue
(2) non-virtue
(3) neutral
(4) path
(5) abandonment
(6) antidote
(7) truth
(8) result
When we count the eleven observed objects there are: the first three, virtue, non-virtue, and neutral; two divisions of the path, mundane and supermundane; abandonment and antidote are contaminated and uncontaminated phenomena; two divisions of truth, the compounded and uncompounded; and two divisions of result, the result that is common to the hearer and solitary realizer learners and the result that is exclusive to the sages.

The first three observed objects, virtue, non-virtue, and neutral are explained in *Ocean Playground* by Jetsun Chokyi Gyeltsen:

Virtue is a predicted phenomena that abides in the class of white fully ripening phenomena. It can be divided into two, mundane virtue and supermundane virtue.

Non-virtue is a predicted phenomena that abides in the class of black fully ripening phenomena.

Neutral/unpredicted phenomena are phenomena that is distinguished by not having been predicted to be either virtue or non-virtue.

The definition of a mundane path is that which is thrown by karma and afflictions and is distinguished by abiding in the class of an object that one has strongly familiarized with in cyclic existence since beginningless lives. An illustration is the contaminated appropriated aggregates.

The supermundane path is an uncompounded phenomenon which is distinguished by abiding in a class of phenomena with which we have not even slightly familiarized ourselves with in cyclic existence since beginningless lives. An illustration is the four concentrations in an aryas continuum.

A contaminated phenomenon is that which has arisen due to karma and afflictions and is readily distinguished by abiding in the class of not being an antidote against the view of self existence. An illustration is the five contaminated aggregates.

An uncontaminated phenomena is one that has not arisen from karma and afflictions and is readily distinguished by abiding in the class that acts as an antidote against the view of self existence. An illustration is true paths.

A compounded phenomenon is one which is generated from its respective causes and conditions.

An uncompounded phenomenon is one that is not generated from its respective causes and conditions.

Common excellent qualities are those that abide in the class of excellent qualities that are to be attained in the continua of all aryas. An illustration is the four concentrations.

Uncommon excellent qualities are those that abide in the class of excellent qualities that are to be generated in the continua of only fully accomplished buddhas. An illustration is the ten powers.

The way in which a bodhisattva observes these eleven observed objects is quite easy to understand, therefore we will return to Gyeltsab’s commentary.

Those eleven are the observed objects of the Mahayana achievings because they are the basis on which all the doubts concerning superimposition are eliminated.

If something is an observed object of a Mahayana achieving it is not pervaded by being observed by a Mahayana achieving. For example, there is an observed object of a Mahayana path of seeing but the Mahayana path of seeing does not necessarily observe that object. An example of that which is an observed object of an uninterrupted path of seeing but is not necessarily observed is the ten directions. Also, while great emptiness, which is the emptiness that covers all, is the
explicit object of a Mahayana path of seeing it is not necessarily observed by a Mahayana path of seeing. If a Mahayana uninterrupted path of seeing observes something it should appear directly to it. However, all that appears directly to a Mahayana uninterrupted path of seeing is emptiness. There is no appearance of conventional truth to a Mahayana uninterrupted path of seeing because a Mahayana uninterrupted path of seeing is focused single-pointedly on emptiness.

Wednesday morning class, May 13, 1998

2B2C-1A2C-2B2 Examining the limits

(First disputant:) In his Great Commentary Haribhadra says: “Any sphere of reality which is permanently pure is taken as an observed object of exalted wisdom.” So how is it possible to say that the sphere of reality can become more and more pure since it is already very pure? It is also said that while the water element, gold, and the sky are pure they become even more pure.

(Second disputant:) Your argument seems to say that “purity is the exalted wisdom of suchness.” In this case you strongly cling to the side of the antidote and a strong clinging to the discordant side is implied, whereby the strong clinging to both the discordant class and the antidote class is not abandoned so it would follow that there is only one partial purity (which is that of suchness).

(First disputant:) According to you what is the final observed object when in sutra it says: “Subhuti, also the observed object of omniscient mind is a non-truly existent phenomenon”? 

(Second disputant:) There is no fault. Since there is no truly-existing phenomenon that follows logic, non-truly-existing phenomena are asserted to be real conventional truths. The nature of the reality that is obscured is to be realized gradually as an illusion and that very realization is explained to be “complete purity.”

2B2C-1A2C-2B2A Incorrect meaning of this posited by others
2B2C-1A2C-2B2B Our tradition

2B2C-1A2C-2B2A Incorrect meaning of this posited by others
1 The stated assertion of others is not the assertion of outsiders
2 Incorrect presentation of our tradition

2B2C-1A2C-2B2A-1 The stated assertion of others is not the assertion of outsiders

(First disputant:) “Chittamatrins assert that only thusness, the emptiness of the apprehended and apprehender being different substances, is the observed object of the exalted wisdom of meditative equipoise. (However), this is negated.” What is the meaning of this?

(Second disputant:) ??The Chittamatrins do not assert that an arya’s meditative equipoise on the emptiness of the apprehended and apprehender being different substances, is the observed object of the exalted wisdom of meditative equipoise. (However), this is negated.” What is the meaning of this?

(First disputant:) If you say that, it means that you have not understood well the Chittamatra system because there is no Chittamatra charioteer who asserts such a thing. When the Chittamatrins’ assertion is explained in the Seven Sections (the treatises on valid cognition) there is a passage that says: “It has been established several times that the basis, the observed object of an actual harmer and the [respective] superimposition to be harmed, should be consistent or compatible; and you would have to accept that apprehended and apprehender do appear as different substances to an other powered phenomenon (a consciousness), therefore it would be impossible to directly realize that that apprehended and apprehender do not exist as they appear.” Even if there were such a direct realization it would follow that you assert that there is a
direct perceiver of an ordinary being that realizes that those two do not exist as they appear. To a logical consciousness (an inferential cognizer) it is possible that a qualified basis and its quality appear as different substances, whereas to an arya’s meditative equipoise, there is no appearance of other-powered phenomena. Therefore, other-powered phenomena are not directly realized to not exist as they appear. An arya’s meditative equipoise only observes thusness.

Second disputant: Then, even in [your own tradition] it would follow that either a sprout appears to the meditative equipoise that directly realizes a sprout to be non-truly existent, or that only the emptiness of true-existence appears without directly realizing the sprout as non-true existent. If you say that the sprout [does appear to that meditative equipoise] it would follow that [a meditative equipoise] that directly realizes the conception of true-existence as empty of being truly existent has superimposition. This will be negated afterward.

(First disputant:) I think that the Chittamatrins assert that objects, such as a sprout, do appear to the sight meditative equipoise, therefore, the fault that you are [pointing out] and negating in the Chittamatrins’ assertion is not consistent.

(Second disputant:) It is totally not permissible for a Madhyamika person to say so. If a true suffering appears to the path of seeing that directly realizes true suffering as empty of true existence, does it appear in the way of water poured into water or dualistically? If the true suffering appears to that path of seeing in the way of water poured into water it would follow that true suffering is an ultimate truth; such is the absurd consequence that you can not avoid or reject. On the other hand, if the true suffering appears to that path of seeing as dualistic it would follow that true suffering should also appear to the sight of the meditative equipoise that realizes the emptiness of true existence as dualistic; thereby comes the absurd consequence, which you can not avoid, that true suffering is a different substance from the meditative equipoise itself.

Furthermore, while true suffering appears to that path of seeing as a different [substance], does ultimate truth [actually] appear as water poured into water or is it realized implicitly? If it [actually] appears as water poured into water [while true suffering is appearing] it would follow that there are appearances of both ultimates and conventionalities to the sight (zig gnor) of a single meditative equipoise of an arya bodhisattva, but this is not logical. You would need to say that a meditative equipoise and a subsequent attainment are one entity.

If the ultimate truth is realized implicitly while true suffering appears as a different substance to the above mentioned path of seeing, what would be the object that is explicitly realized? If you say that it would mean that what is explicitly realized is the object, the suffering itself, and it would then follow that that suffering is an ultimate truth; which is another absurd consequence that you can not even think of rejecting.

In conclusion, there are no Prasangikas or Svatantrikas that assert that a compounded object appears to the meditative equipoise of an arya learner.

What is “the mind that appears as the entity of an illusion that comes below” mentioned in the Great Commentary? This mind is the meditative equipoise itself which is like an illusion; this is extremely clear since it is said in several places in the Great Commentary.

In short, the Madhyamika schools do not assert that conventional truths appear to an arya learner’s meditative equipoise, but assert that during meditative equipoise only emptiness appears. The Chittamatrins make a similar assertion.

Our tradition asserts that all the consciousnesses of ordinary beings, such as the sensory consciousness apprehending an apprehended, are other-powered phenomena. To that sensory consciousness apprehendeds and apprehenders appear as different substances, yet an arya’s
meditative equipoise realizes that apprehendeds and apprehenders do not exist as they appear. This means that a sensory consciousness does not appear to an arya’s meditative equipoise; all that appears is changeless thoroughly established phenomena as water poured into water. An arya’s meditative equipoise directly realizes that the sensory consciousness does not exist as it appears. We do not assert that an arya’s meditative equipoise does not directly realize that the sensory consciousness does not exist as it appears. The conclusion that is meant by the Great Commentary is that the sphere of reality which is permanently pure is the observed object of a non-conceptual exalted wisdom. The Madhyamikas refute the Chittamatrin’s assertion that the observed object, other powered phenomena, and changeless phenomena (thoroughly established phenomena) exist truly.

Our tradition then says that when aryas arise from meditative equipoise, subsequent attainment, it follows that when they observe other-powered phenomena there is no improvement in purity, i.e., the conception apprehending apprehendeds and apprehenders as different substances does not diminish because the mistaken appearance and the conception of the apprehendeds and apprehenders as different substance are mixed with the nature of other powered phenomena and the mixture itself is truly existent. So how can there be improvement with regard to true existence? There is no improvement regarding true existence. If there is no improvement of meditative equipoise in terms of it becoming more pure it would follow that also the seed to be abandoned does not decrease.

(First disputant) The Chittamatrin’s say that water, gold, and the sky are naturally pure yet they can gradually become pure of dust, rust, and so forth; therefore, also the stains can be purified by the antidotes.

(Second disputant:) The Madhyamikas say that that is not correct because the purity which is reality, the emptiness of the apprehendeds and apprehenders being different substances, is said to exist truly; therefore, this type of discordant class cannot be abandoned. This kind of true existence is mixed with the nature of other powered phenomena to which apprehendeds and apprehenders appear as different substances and other powered phenomena themselves are asserted to exist truly. In this case the apprehendeds and apprehenders that appear to be different substances to the other powered phenomena do exist as they appear because they appear to be so and they do exist truly. There is a pervasion: there is no occasion in which that which is embraced by the false exists truly. If someone accepts this it would follow that the conception of apprehendeds and apprehenders as different substances, which is said to be an obscuration to knowledge, cannot be abandoned because that conception of true existence would not be mistaken with respect to its determined object and therefore it would be without fault. Therefore, if you assert that the comprehension object is truly existent it would follow that the object of the discordant class cannot be abandoned. You would therefore have to deny the meditative equipoise that is extremely pure.

Wednesday afternoon class, May 13, 1998

If the object to be comprehended in meditative equipoise is asserted to exist truly, then indirectly you have to assert that the object to be abandoned, the discordant class, cannot be abandoned and therefore there is no way to attain the extremely pure, true cessation. The extremely pure is explained in the second chapter of the Ornament.

(First disputant) The Chittamatrin’s say that if the observed object of omniscient mind is a non-truly existent phenomenon according to you a sprout that is empty of true existence does exist truly because it exists to the sight of someone who is logically analyzing an ultimate truth. This reason has been asserted by you. If that person agrees then there is the argument: the previous fault would return because if something exists to the sight of an ultimate mind it should exist in that way, i.e., it should exist ultimately.
(Second disputant) The Madhyamikas say that if someone says so that there is no fault because a sprout that is empty of true existence does exist to the sight of logic. The sprout does not exist truly because the emptiness of true existence abides as false and as an illusion. It is also said, “Since there is no object of negation, emptiness is clearly not negated”.

There are two types of logical knowledge, conceptual and non-conceptual. This logical knowledge, although it is asserted to be an ultimate and a real conventional truth, is not asserted to exist truly. This means that a conventional truth is of two kinds, the real and unreal; logical knowledge is a real conventional truth. This topic of logical knowledge is discussed under the topic of achieving through accumulation.

As an elaborate explanation about logical knowledge it says in the Great Commentary: “If asserted in this way, that which is the principal nature is the lineage and that which is the principal aspect is the observed object; therefore, both of them can be both and there is no negation.” That the principal nature is the lineage means that when someone observes the emptiness of true existence of the inner entrances, the object-possessor [that possesses the emptiness] cannot be left out. The object-possessor not being that which is to be abandoned means that when one works on the observed object, one is acting on a principal basis upon which one eliminates superimposition while observing thusness. This means that while one observes the basis, conventional truth, one is also observing its thusness, an ultimate truth. In this context it is important to understand that lineage can have two aspects, one that is ultimate and one that is conventional.

2B2C-1A2C-2C1  Shown in general

For a while at the beginning, in general, virtue and non-virtue and unspecified, then sequentially the mere manner of the ordained (trainee in virtue) and taking of life and so forth and unspecified actions of body and so forth.

This presents the first three observed objects: virtue, non-virtue, and unpredicted phenomena (or unspecified phenomena).

Gyeltsab says that bodhisattvas reflect for a while that in general there are three phenomena; they think how to practice them and come to ask the question: “What is the virtue to be practiced? What is the non-virtue to be discarded? What is the unpredicted to be left alone?” In this way they understand that it is necessary to train in virtue sequentially; for example, they first learn that there is the taking of life and so forth and unpredicted actions of body and so forth.

These three, virtue, non-virtue, and unpredicted, are the observed objects of the achievings because they are the basis upon which superimposition is eliminated. When the bodhisattva reflects on what these three are, he comes to understand that there is virtue, which is the manner of training in virtue; that there is non-virtue which includes killing and so forth; and that there are unpredicted actions. These are the first three of the eleven observed objects of the achievings.

2B2C-1A2C-2C2 Explained individually

After that, with regard to just those, mundane and so forth, by just four (pairs) of divisions of two aspects, the remainder, according to number: 4) the five aggregates connected with all childish beings, 5) the four absorptions included by all arya beings, 6) the five appropriated aggregates which are not antidotes of viewing a self, 7) the four close establishments of mindfulness antidotes of viewing that, 8) subject to causes and conditions, the desire realm and so forth, 9) not relying on causes, thusness, 10) the four absorptions which arise in the continua of all arya beings, and 11) the
property-possessor’s ten strengths which arise in the continua of perfect complete buddhas.

Gyeltsab says that after realizing the three general phenomena one then analyzes the eight remaining observed objects. How should this be done? One takes those very three phenomena as a basis of division, from them comes the four pairs of divisions such as that of the two aspects, the mundane and so forth. The four pairs are:
- the mundane and supermundane
- the contaminated and uncontaminated
- the compounded and uncompounded
- the common and uncommon qualities

Furthermore, in accordance with the enumeration, the five appropriated aggregates that are included within the mundane path related to childish beings are mundane objects because they have been familiarized with since beginningless cyclic existence. The five aggregates are those of forms, feelings, recognitions/discriminations, compositional factors, and consciousnesses. These five aggregates have their individual definitions:
- a form is ‘that which is suitable to be a form’
- a feeling is ‘the entity of experiencing’
- a discrimination is ‘that which recognizes marks/signs’
- a compositional factor is ‘that which actualizes’
- a consciousness is ‘that which cognizes its own object individually’

These definitions are found in *Madhyamakavatara* and slightly different definitions are found in *Abhidharmakosha*.

The four uncontaminated concentrations that are included in the continua of all arya beings are supermundane because they are phenomena with which one has not familiarized in cyclic existence since they are an antidote against cyclic existence.

One reflects that in order to abandon the discordant class what is the contaminated object that is to be abandoned? The five appropriated aggregates are contaminated because they arise from the root that is the view of the transitory collection and they are not the class of antidote against the view of a self.

The four close placements of mindfulness which are antidotes to the view of the self are uncontaminated phenomena because they are antidotes to the seed to be abandoned.

Compounded and uncompounded:
Those very uncontaminated phenomena (mentioned above) are to be analyzed by dividing them into two parts: the causal and the resultant. When one analyzes them there arise the syllogism: the true path that relies on cause and condition and the desire realm and so on is the causal part because it is a means for attaining true cessation.

The cessation which is free from the seed that is to be abandoned is the resultant part because it is a result of separation achieved in dependence on a true path.

Common and uncommon qualities:
What is the result to be attained? The four concentrations that arise in the continua of all aryas of the three vehicles are common excellent qualities because they are qualities that arise in the continua of all the aryas of the three vehicles.

The ten powers are uncommon excellent qualities because they are excellent qualities that only arise in the continua of perfectly complete buddhas.

The word ‘property-possessor’ mentioned [in the *Commentary Clarifying the Meaning*] is to note that it is a support of all the excellent qualities of a buddha.
This concludes the topic of the eleven observed objects of the achievings.

The explanation of contaminated and uncontaminated phenomena differs in different contexts. Contamination refers to the afflictions; that which is together with afflictions is contaminated while that which is free from the afflictions is uncontaminated. Another way of interpreting contaminated phenomena is: those phenomena with regard to which contaminations increase either by way of observation or concomitance/association. Uncontaminated phenomena are: those phenomena with regard to which contaminations do not increase either by way of observation or concomitance/association. Another way of interpreting these is that contaminated phenomena are those that are related to the six doors of contaminations; uncontaminated phenomena are those that are not related to the six doors of contaminations (this is found in Abhidharmasamucchaya). The six are the observed object of contaminations, that which is subsequently related to the contaminations, and so forth. There is a fourth way of interpreting contaminated and uncontaminated in relation to conceptual and non-conceptual: the contaminated are conceptual while the uncontaminated are non-conceptual.

The pair of mundane and supermundane is quite clear. In general mundane is related to ordinary beings while supermundane is related to the aryas who have gone beyond the ordinary level. Another way of interpreting these is that mundane refers to lay people, while supermundane refers to the ordained. Of these interpretations that set out in the syllogism above is the most relevant.

The pair of compounded and uncompounded is also quite clear. Compounded phenomena are those that depend on causes and conditions, while uncompounded phenomena are those that do not depend on causes and conditions.

The common excellent qualities refer to the four concentrations. To prove that they are common it is said that all those who are aryas and all those who will become aryas have these qualities. However, if we debate this there is no pervasion that if someone is an arya he necessarily has the four concentrations. There are even foe destroyers who have not attained the concentrations. In one text it says that there are Hinayana followers who become foe destroyers without attaining an actual concentration in spite of demons with bulging eyes who try to harm them. Among the twenty sangha there are some who do not achieve an actual concentration. For example, with respect to once returners and non-returners there are those whose predominant practice is calm abiding and there are those whose predominant practice is special insight. Those whose predominant practice is calm abiding give up the objects of abandonment by the mundane path, while those whose predominant practice is superior insight give up the objects of abandonment by the supermundane path of meditation.

The topic of whether the four concentrations are possessed by all aryas can be further discussed asking whether or not there are aryas who do not possess them. This will come again when the twenty sangha are discussed in further detail.

Although the ten powers are mentioned as an example of the uncommon excellent qualities of a buddha there are many others, such as the four fearlessnesses. The property possessors, such as the ten powers, are mentioned to show that they only exist in the continua of arya buddhas.

2B2C-1A2C-2C3 Shown as referring sequentially to the eleven observed objects

Through referring by stages of realization to all phenomena, like those and so forth, accordingly eleven types of observed objects.

Gyeltsab says just as there are those that have been mentioned as being observed sequentially, there are the eleven observed objects. A great lama translator says that these eleven observed
objects are not observed sequentially but are observed in another way. In other commentaries on
the Ornament by Indian masters the order is also set out differently.

Here it is important to understand why there are eleven observed objects: it is in order to have a
complete set of paths up to omniscient mind; for example, to understand what is to be practiced,
what is to be discarded, and what is to be left alone from now up to buddhahood. For example,
virtue should be understood in detail from that which is to be created before entering the path
and upon entering the path; or before entering the hearer’s vehicle and after entering the hearer’s
vehicle; and so forth up to buddhahood. Virtue can be of various types:
- natural virtue
- virtue due to concomitance
- virtue by motivation
- ultimate virtue
Virtue by motivation is the one that is usually discussed in the context of generating a good
motivation, as just by doing so the action becomes virtuous. Natural virtues are non-attachment,
non-hatred, non-ignorance, shame, embarrassment and so on; they are virtue merely due to the
absence of attachment, hatred, and so forth. Virtue due to concomitance refers to the primary
mind becoming virtuous due to being concomitant with virtuous mental factors or the mental
factors becoming virtuous due to being concomitant with a virtuous primary mind. The five
concomitances, or similarities, are those of support, observed object, aspect, time, and substance.
Ultimate virtue is nirvana or liberation.

Thursday morning class, May 14, 1998

2B2C-1A2C-3 Objects of intent
This is the sixth topic concerning omniscient mind.
A Making a connection
B Root text
C Commentary

2B2C-1A2C-3A Making a connection

If asked, “What are the objects of intent of achieving the observed objects like those?”
Objects of intent.

What is the purpose of observing and meditating on the observed objects? The purpose is to attain
the three greatnesses.

2B2C-1A2C-3B Root text

Mind of all sentient beings’ supremacy, abandonments and realizations, the three should
be known as these objects of intent of the self-arisen: the three greats.

Gyeltsab says that one has to know what the objects of intent are. Who do these objects of intent
belong to? They belong to the bodhisattvas who have these objects of intent and are labeled
“innate” as they arise innately. What are the three greatnesses? They are
(1) the great heroic mind,
(2) the great abandonment of self purpose
(3) the great realizations which are considered supreme by all sentient beings.
Great heroic mind is the great compassion of a buddha, great abandonment is true cessation, and
great realization is the exalted wisdom realizing the selflessness of persons or the selflessness of
phenomena.

2B2C-1A2C-3C Commentary
By means of completely knowing the knower of all aspects in all ways, the buddhas who will come, the bodhisattvas, from the point of view of 1) greatness of mind of the supreme state of sentient beings (for) all sentient beings, 2) greatness of abandonment, and 3) greatness of realization because of which (they) engage in achieving accordingly by possession of the three greatnesses, the objects of intent should be known as three.

With regard to this Gyeltsab says: the future buddhas who are bodhisattvas should know the three types of objects of intent because there is someone who possesses the three greatnesses that are the three objects of intent. The three greatnesses are posited from the point of view of three finalities for which one engages in the achievings. What are these three greatnesses for? They are for sentient beings who desire to become a buddha. The great heroic mind is the buddha’s great compassion; great abandonment is the final abandonment; and great realization is the final realization. By means of what do sentient beings become a buddha? They become a buddha by thoroughly knowing always all the aspects [of phenomena] including the ten topics which represent the omniscient mind. The engaging of a bodhisattva in the achievings is similar to a king who engages in battle, who conquers the antagonistic side without remains, who attains all that is to be attained without exception, and who is considered as supreme by all; these are the three objects of intent.

In brief, when we meditate on the eleven observed objects the object of intent is to attain the three greatnesses. Even without mentioning meditation on the eleven observed objects, the intent of doing any meditation whatsoever is to achieve the three greatnesses whereby we will become of benefit to other sentient beings.

(First disputant:) “To practice the three knowers as an object means to take the three knowers as an object and then to mainly hear teachings on and reflect on them. The practice of the four trainings as a particular means to mainly practice the six perfections, such as generosity.”

(Second disputant:) That is not right because if a subject that is mainly heard and thought of is said to be only an occasion for establishing it as an object of knowledge without applying it to the practices, such as generosity, then it is not the right moment to answer this argument since [that type of hearing and thinking] also exists before entering a path. If a subject that is mainly heard and thought of is meant to perpetuate mental familiarity with that very established subject (through hearing and thinking), it is not right because there is not even the smallest teaching on this that is not a practice related to generosity and so forth. Everything said in this teaching on the three knowers and four trainings are to be taken as objects of practice.

(Another first disputant:) “To practice the three knowers means to practice the view, and to practice the four trainings means to practice the conduct.”
(Another second disputant:) Making such a statement is a sign which shows that there is not much to say; this is extremely clear. There is not even the slightest proof which says that the three knowers are mainly about view and the four trainings are mainly about conduct. There is not even a single bodhisattva’s practice of the three exalted knowers which is not one of the practices of the four trainings. When a bodhisattva engages in the achievings it is necessarily one of the four trainings. Regarding this argument, if I were to say that “the four trainings are the practice of view and the three knowers are the practice of conduct” what would you reply? Open your eyes wide and examine the first three chapters [in the Ornament] on the three exalted knowers and the four following chapters on the four trainings to see whether they actually say that the four trainings are conduct while the three knowers are view.

In the case of condensing the meaning of the Ornament into six categories, there is not even one line that talks about dividing the very practice of the three exalted knowers into six.

(Another first disputant), a scholar of the past says: “The practice of the three knowers and four trainings means (1) whether or not to practice the six perfections beginning with the generosity of giving away one’s own eyes and head, or (2) whether or not each of the six individual perfections are sustained by the determining characteristic, the action of the thought to practice.”

(Second disputant:) This too does not forbear analysis because [regarding, for instance, the second option you have just posited] if the practice of the three exalted knowers as an object and the practice of the four trainings as a particularity is to see whether there is “an action of the thought to practice” or not, it would follow that the first achieving, the achieving through armor, exists before entering the path of accumulation. This is because beginning from the first moment of attaining the achieving through armor there is “the action of the thought to practice” that observes six perfections.

If you say that the first achieving does indeed exist before entering the path of accumulation, you would contradict the answer to the question “what is the entity of achieving?” that affirms that there are “two divisions of achieving.”

Regarding the first option you stated—that the practice of the three exalted knowers as an object is that one acquires the six perfections, such as generosity, in one’s continuum and that the practice of the four trainings as a particularity is that one does not acquire them in one’s continuum—you contradict the fact that the four trainings are posited as achievings in particular because a bodhisattva right from the beginning of entering the path acquires the training in complete aspects.

Therefore, you posit a wrong presentation which is a contradiction only in terms of expression, but is taken as a contradiction in terms of reality. This means that if one makes a contradiction only in terms of the mode of expressing but takes it as a contradiction in terms of reality this is a wrong presentation.

If we actually talk about it in terms of reality the practice of the three knowers as an object is the same as the practice of the three knowers as a generality, while the practice of the four trainings as a particularity is just that they are particular practices. If something is a practice of the four trainings as a particularity it is necessarily a practice of the three knowers as a generality; it is only a question of general and particular. If someone says that these two practices are contradictory, it is because that person does not know the division of [the meaning of expressing in] reality. There is one division of expressive term called a term that expresses its object through elimination. A term is said to engage through elimination because a term only engages a specific object by eliminating others; for example, if there are a hundred people but someone says “Sherab, come here” this phrase engages its object Sherab while eliminating the other ninety-nine people in the room. Whenever a term is expressed there is no pervasion that it expresses everything.

Then what is [the meaning of the three exalted knowers as an object and the four trainings as a particularity?] One could say that while the first three chapters present the three knowers as an object of practice, one should know that each of these chapters also presents a complete practice of the six perfections. Except in the case of the achieving of armor where the practice of all
six perfections is clearly presented, with regard to the other four achievings these six are not clearly presented.

The definition of the achieving of armor is: a bodhisattva’s yoga which is sustained by the thought of the extensive deed desiring to practice by means of including all the six perfections, such as generosity, within each of the six perfections. In this case the six perfections are explicitly mentioned while this is not so for the other achievings. Even the trainings that are presented in the remaining four chapters present the practice of the three knowers as an object and these chapters clearly present that one has to practice all six perfections within each of the four trainings.

In order to prove that all six perfections are included in each of the four trainings:
- in the fourth chapter with regard to the first training it says: “....and by behaving with charity, morality and so forth....” (part of the sixth stanza of this chapter)
- in the fifth chapter with regard to the peak training it says: “In each of charity and so forth...” (part of the twenty-second stanza of the fifth chapter)
- in the sixth chapter with regard to serial training it says: “Charity through wisdom” (part of the sole stanza of the sixth chapter)
- in the seventh chapter with regard to momentary training it says: “also by each of charity and so forth...” (part of the first stanza of the seventh chapter)

It is to be understand that both the practices of the three exalted knowers as a generality and the four trainings as a particularity are presented within the achieving of armor.

Now comes the actual question in Gyeltsab’s commentary under this outline: Having expressed the support of the achievings, the observed objects of those achievings, and their objects of intent, what is the entity of those achievings?

Reply

With regard to the objects of the three exalted knowers of all, in general having the support of virtuous dharmas, and with regard to the four types of clear realizations, manifestly and completely realizing all aspects and so forth the actions which have the support of each clear realization and the six perfect (practices), (are) achievings.

In Gyeltsab’s commentary it says: in the first three chapters which present the aspects of the three exalted knowers which are the nature (the agent) that ascertains individually [all their own aspects], the aspects of the exalted knowers, none (of the thirty topics, the ten, eleven, and nine, of) the exalted knowers except the achieving of armor, [the seventh of the first ten], clearly presents an achieving or practice by way of possessing the six perfections due to the different modes of expression. They just present the aspects that have a support of a virtuous dharma belonging to a general exalted knower which is an object-possessor. Therefore we say “the practice of the three exalted knowers as an object or generality.”

In the fourth to seventh chapters in which the four trainings, such as the training in complete aspect, are explained, each of the four respective clear realizations is presented to have the support of the six perfections. Therefore, here the practice of the six perfections as a support for the four clear realizations is “the practice of the four trainings as a particularity.”

The entities of the achievings are two: (1) taking generally the three exalted knowers as an achieving and (2) actualizing the achieving itself together with the six perfections, or the practice of the particular due to the different ways of presenting them.
It is important to understand:
- the practice of the three knowers as an object
- the practice of the four trainings as a particularity
The debate regarding these are of less importance.

Regarding this Gyeltsab sets out syllogisms:
According to the concordance with reality, the Mahayana path of accumulation (subject) is the practice of the exalted knowers as an object because this path takes any aspect of any of the three knowers as an object of meditation and practice. 
The Mahayana path of accumulation (subject) is the practice of the four trainings as a particularity because it is a practice that is sustained by either of the two, thought or action, that are together with the six perfections.

The first three chapters teach the practice of the three knowers as an object. The fourth to seventh chapters teach the practice of the four training as a particularity. The eighth chapter teaches the result of practicing the three knowers and four trainings.

When it says dividing into two by means of the mode of presentation it takes the three knowers as an object of practice and the four trainings as particulars of that practice.

Question: What is the relation between “object” and “particularity”?
Reply: These two are mutually pervasive. The object of mediation is the aspect of any one of the three knowers. Here it talks about them in a different way but the point is that the three knowers are the object of meditation and practice. “Particularity” means that each of the four trainings is to be meditated upon in a different way. Each training has a different purpose: the first is to gain control so as to be able to meditate on the 173 aspects of the three knowers, the second is to gain control over this meditation so that in one session one can meditate on all 173 aspects sequentially, and so forth. Saying the three knowers as an object of practice is just another way of talking. The four trainings are particular practices because one engages in them individually; however, all four trainings work on the aspects of the three knowers. The first three chapters present the three knowers, while the next four present the four trainings individually. In the fourth chapter there is the complete training in all aspects and all 173 aspects are set out, this is why it is said to be a particular practice. Within the first three chapters only the general aspects of the three knowers are explained, they are elaborated upon in the next four chapters.

In other words, in the first three chapters thirty topics are presented: the ten related to omniscient mind, the eleven related to the knower of paths, and the nine related to the knower of bases. These three chapters do not specify the subject-aspect and the object-aspect.

2B2C-1A2C-4A2 Dividing into four by means of illustrations
The four are:
- the achieving of armor
- the achieving of engaging
- the achieving of accumulation
- the achieving of definite emergence
This is divided into
A Meaning of presenting the achievings as an entity of effort
B Differences of the four achievings

2B2C-1A2C-4A2A Meaning of presenting the achievings as an entity of effort

There is a quotation that says: “First there is the armor-like effort, then the effort to engage formally, the effort of not being discouraged and not being disturbed, and the effort that is not content with what one has learned.” There are armor-like effort, the effort of engaging in the
training, the effort of not being discouraged regarding the Mahayana Dharma and not being disturbed by the discordant side, and the effort of not being satisfied. When one develops effort in this way one becomes distinguished. Having done so, if one generates the supreme mind of enlightenment but there is no achieving with effort, all that one has achieved is a good heart; but with this alone one cannot achieve enlightenment. All achievings are not pervaded by effort, just as there are distinctive cognizers and many petals on a lotus. Effort is to be considered principal here.

In *Ocean Playground* a Mahayana achieving is defined as: a yoga of a bodhisattva that possesses the six greatesses which in dependence upon a Mahayana mind generation acts to actualize the two perfect welfares. The six greatesses are:

1. great abiding
2. great effort
3. great arisal of result
4. great continuous promise
5. great patience
6. great welfare

Great abiding is so-called because a bodhisattva at this level abides on the Mahayana mind generation.

Great effort is so-called because this bodhisattva puts great effort into both his own and others’ welfare.

Great arisal of result is so-called because through the Mahayana achieving one will definitely achieve the deliverance of great enlightenment.

Great continuous promise is so-called because a bodhisattva at this level promises to accomplish the great welfare of all sentient beings.

Great patience is so-called because one volunteers to confront all sufferings that arise while working for other’s welfare.

Great welfare is so-called because at this point the bodhisattva dispels all the sufferings of sentient beings and works to bring them benefit and happiness.

In *Ornament for Sutra* it says: “Abiding, effort, great arisal of result are the achieving of the victors’ sons, making a permanent great promise, great patience, acts to accomplish the great perfect welfare.”

Within the training as a practice what is principal is to have effort, this is what is to be underlined here. Without effort one cannot succeed in any activity. Gyeltsab says that without effort there is no attainment of enlightenment.

Gyeltsab says that in order to practice all the Mahayana Dharma, the cause, result, and so forth, it must be preceded by the extensive thought of the achievings. Without this it is not possible for oneself to wish to do a great practice. Therefore, without being preceded by an extensive thought of practice one can either be someone with much study of Dharma baskets or a person knowing nothing. In addition, when people generate the wish to do some practice, they may have certain bad thoughts: for example, some may think that if one were to train in so many Dharma baskets one will have many practices to do while if one does not know much one will not have many practices to do; and some may think that it is better not to study the philosophical texts because there is no difference between those who have studied and those who have not. However, this is not true. Even in our daily life if someone were to say that there is no difference between someone who has studied and one who has not studied when looking for a job, this would be a mistake. It
would be absurd because it is contrary to reality in that those with many qualifications and a good education can find a job. Without these one can only find simple menial jobs.

Gyeltsab says that if one has previously generated an extensive mind then one will also have an extensive training. Due to extensive thought and extensive action one will have an extensive and complete collection of merit and wisdom and one will definitely emerge into the omniscient state. Therefore, one has to have the four achievings in order to attain enlightenment. These four achievings are just right in number, there is no need for any more than four nor for any less than four. When one puts the meaning of this into practice and becomes expert in the achievings one should learn them from the fourth chapter because here there is an explanation of the path of accumulation: “Faith referring to the buddhas and so forth, joyous effort ranging over charity etc., mindfulness of fulfillment of thought, meditative stabilization not conceptualizing, wisdom that knows all phenomena in all ways: five types. Complete enlightenment is accepted as easy to realize by the sharp; difficult to realize by the dull.” With the five objects, faith and so forth, one should put the meaning into practice with the help of this explanation.

The four achievings are posited in the same order that they are achieved:
(1) the achieving of armor
(2) the achieving of engaging
(3) the achieving of collection
(4) the achieving of definite emergence

The action of extensive thought exists even on the final continuum of a sentient being, therefore the boundary of the achieving of armor is from the path of accumulation up to the final continuum of a sentient being.

Saying that the Ornament for Clear Realization explains only the boundaries of the four achieving is not correct because just by saying that “they exist [here and there]” without negating [where they do not] exist, one would not realize their boundaries easily. Even if one were to say that the Ornament for Clear Realization does present the boundaries, one has to explain them in terms of the order of the generation of the four achievings, not just conjoining it with the boundaries.

In the Great Commentary it says: “Even if one cites Acharya Dignaga’s text one can talk about the boundaries but it is not completely right to talk about them only in terms of the boundaries. It is difficult to assert them exactly in the way it is said in Dignaga’s text.” Gyeltsab then explains the meaning of the quotation. When someone indirectly reaches the Mahayana path of seeing first there is the entity of the path of accumulation on which the achieving of armor is generated. After that one engages in the path of preparation which is the achieving of engaging. There is an achieving between those of mercy and retention which pertains to the highest mundane dharma and it is with this that one directly progresses to the path of seeing. This is the achieving of collection. There are also other achievings of collection such as those included in the first ground. The achieving on the three pure grounds is the achieving of definite emergence/issuance. Therefore one has to know that this shows the four achievings with their divisions and illustrations.

Syllogisms:
The achieving on the path of preparation which has come in sequence is the achieving of armor because it is an achieving together with a great extensive thought of practicing the six perfections. The achieving included in the path of seeing is the achieving of engagement because it is an achieving that is distinguished by effort with which one directly enters the Mahayana to destroy the discordant class of the six perfections. The discordant class of the six perfections are miserliness, immorality, anger, laziness, distraction, and corrupt or harmful wisdom. The Mahayana path of meditation of the seventh ground and below are the achieving of collection/accumulation because it is an achieving distinguished by effort in completing an extensive support of the two accumulations.
The definition of the achieving that is the very entity of the distinguished paths of the eighth ground and of those above is the achieving of definite emergence because it is a yoga of a pure land that inevitably delivers one to the omniscient state.

The achieving of armor is extensive thought, the achieving of engaging is extensive application, the achieving of collection/accumulation is the two extensive accumulations, and the achieving of definite emergence is the inevitable deliverance of the omniscient mind.

The achieving of the three knowers as object and the achieving of the four trainings as a particularity are mutually inclusive but have different names. Why? Because they are given different name in dependence on the way in which they are presented. Concerning the achievings, they are discussed in terms of different illustrations; there are four because there are four illustrations. The achieving of armor is from path of accumulation up to the final continuum of a sentient being; the achieving of engagement is from the path of preparation up to the final continuum of a sentient being; the achieving of collection is from highest mundane dharma up to the final continuum of a sentient being; the achieving of definite emergence is from the eighth ground up to the final continuum of a sentient being. The achieving of armor, in simple terms, is the practice of the six perfections in such a way that the practice of each one includes all six perfections.

The achieving of engagement is a yoga of a bodhisattva that is the practice of any causal or resultant Mahayana subject by taking effort as the principal action. When it is divided there are nine objects in which it engages:

1. the concentration and the formless
2. the six perfections such as generosity
3. the superior paths of seeing, meditation, and no-more-learning
4. the four immeasurables such as love
5. the possession of the non-observable object
6. the pure aspects of the three spheres
7. the objects of intent
8. the six clairvoyances
9. the knower of all aspects

Friday morning class, May 15, 1998

REVIEW

Question: Please review the subjects covered during this week’s teachings.

Reply: We have looked at the observed objects of Mahayana achievings of which there are eleven. There were also various objections posited; for example, the Chittamatrins say that other powered phenomena are an observed object. However, the final observed object of a Mahayana achieving is the emptiness of true existence of the apprehender and the apprehended. Imaginary phenomena are of two types: one that is an object of negation and one that is not an object of negation. We then ask what are thoroughly established phenomena? They are the other powered phenomena’s emptiness of the imaginary phenomena that is the object of negation. This is the assertion of the Chittamatra school. Other powered phenomena and thoroughly established phenomena are both observed objects but other powered phenomena are an observed object that does not help to purify the meditator’s stains, while thoroughly established phenomena are an observed object that does help to purify the meditator’s stains.

According to the Svaatantrika-Madhyamikas all objects are observed objects of the Mahayana achievings but emptiness alone is an observed object that purifies the meditator’s stains in that by observing and meditating on emptiness the two obscurations can be eliminated.
There are eleven types of observed objects; these include virtue, non-virtue, and so forth. Just as virtue can be divided into four so too can non-virtue. One needs to know what is to be practiced and what is to be discarded. Virtue includes natural virtue, virtue by concomitance, virtue by motivation, and ultimate virtue. Likewise, non-virtue can also be divided into natural non-virtue, non-virtue by concomitance, non-virtue by motivation, and ultimate non-virtue. Natural non-virtue is present in the desire realm. Non-virtue by motivation is, for example, the motivation to kill. Non-virtue by concomitance is when the mental factors non-shame and non-embarrassment are present in the mind, whereby the primary mind that is concomitant with them also becomes non-virtuous. Ultimate non-virtue is cyclic existence; because ultimate virtue is nirvana it would follow that cyclic existence is the ultimate non-virtue.

Then there are the eight remaining observed objects: the mundane and supermundane, the contaminated and uncontaminated, the compounded and uncompounded, and the common and uncommon qualities.

Then there is the sixth topic, the objects of intent. These are divided into the three greatnesses:
- great heroic mind
- great abandonment
- great realization

The illustration of a great heroic mind is the great compassion of a buddha which is constantly present in his continuum and seeks to benefit all sentient beings. If sentient beings’ continua are not ripe there will be no effect even if a buddha gives many teachings out of compassion. In the eighth chapter of the Ornament it says: “If the seed is impotent even if the god’s make it rain there will be no effect. Likewise, even if the buddhas descend those who are not fortunate will not become noble.”

The illustration of great abandonment is the final abandonment: the complete abandonment of the two obscurations. These two obscurations are the afflictive obscurations, which impede the attainment of liberation, and the obscurations to knowledge, which impede the attainment of the omniscient state. The obscurations to knowledge are the obstacles to knowing the two truths simultaneously. Omniscient mind is one that knows the two truths clearly and simultaneously. The abandonment of the omniscient state has three qualities:
- abandonment
- abandonment such that it will not return
- abandonment without exception

The illustration of great realization is the realization of the selflessness of persons and the selflessness of phenomena. The realization of the omniscient state also has three qualities as does abandonment:
- realization
- realization of all
- realization without exception

The abandonments and realizations are said to be the achievement of the perfect welfare of others.

According to the Svatantrika-Madhyamikas the selflessness of persons is the emptiness of the person being self supporting substantially existent, while the selflessness of phenomena is the emptiness of phenomena being truly existent. This is so because this school posits the two selflessnesses in terms of the bases of emptiness and not in terms of the object that is to be negated.

The definition of the objects of intent is: the final result that one is intent on and in which one engages. The three greatness are the final result.
Who are others and what is their welfare? Others are sentient beings, while their welfare is the achievement of high status and definite goodness in their continua. This means that enacting the welfare of others is to lead other sentient beings to high status and then to definite goodness. In the context of mind generation it says “the aspiration for others’ welfare”; others are other sentient beings, while their welfare is their enlightenment.

The definition of a Mahayana achieving is: a yoga of a heroic mind that possesses the six greatnesses which is achieved in dependence on a Mahayana mind generation in order to accomplish the perfect welfare. A Mahayana achieving, therefore, includes the six greatnesses, which are six important things.

When the Mahayana achievings are divided by way of their presentation there are two: the achieving of the three knowers as an object and the achieving of the four trainings as a particularity. In the first chapter of the Ornament, in the section on the achieving of armor, there is a clear explanation of the six perfections but other than this there is no explanation of the six perfections in the first three chapters. “The achieving of the three knowers as an object” is said because there is only a presentation of the thirty topics representing the three exalted knowers in the first three chapters. “The achieving of the four trainings as a particularity” is said because in the fourth to seventh chapters there is a detailed explanation of the six perfections in detail. The conclusion regarding these two divisions is that they are divided only in terms of the way they are presented. It is important to know that if something is an achieving of the three knowers as an object it is pervaded by being an achieving of the four trainings as a particularity; and if something is an achieving of the four trainings as a particularity it is pervaded by being an achieving of the three knowers as an object. In short, in terms of presentation there are these two divisions of achieving but in terms of illustration there are four:

(1) the achieving of armor
(2) the achieving of engagement
(3) the achieving of collection
(4) the achieving of definite emergence

These are yet to be explained, however, we can ask: if something is a Mahayana achieving is it necessarily an achieving of armor? If something is a Mahayana achieving of armor it is necessarily a Mahayana achieving. Is the achieving of engagement an achieving of armor? Is the achieving of collection an achieving of armor? Is an achieving of definite emergence an achieving of armor? The answer is that if something is one of last three achievings it is necessarily also an achieving of armor. This is because if something is one of the last three achievings it is necessarily an exalted wisdom of a bodhisattva, while an achieving of armor and the exalted wisdom of a bodhisattva are mutually inclusive.

The definition of an achieving of armor is: a bodhisattva’s yoga that is sustained by an extensive thought of action desiring to practice inclusively the complete six perfections, such as generosity, within each of the six perfections. It is mutually inclusive with a bodhisattva’s exalted wisdom.

We can think how, for example, to combine the eating of breakfast with the practice of the six perfections, how to combine dressing with the practice of the six perfections, and so forth. If one can include all six perfections within the daily activities of washing our face, dressing, eating breakfast, and so forth, one has a Mahayana achieving. This depends entirely on one’s motivation. Any action such as typing, washing, etc. can be done in combination with the six perfections by motivating correctly and knowing how to include generosity and the other perfections in this action. For example, to combine the six perfections with the action of eating breakfast we can think of the 80,000 organisms in our body and, rather than merely thinking to fill our stomachs, eat to feed all these tiny organisms. While eating one can also practice the perfection of morality by thinking to observe the morality of abandoning miserliness. The perfection of patience is to remain undisturbed while eating breakfast; the perfection of effort is take pleasure in making the offering of food and practicing morality; the perfection of concentration is to eat breakfast with
single-pointed concentration; the perfection of wisdom is to develop the wisdom that knows individually by, for example, analyzing the benefits of eating correctly and the faults of not eating correctly. How to practice the six perfections while eating is explained in Pabongka Rinpoche’s Liberation in the Palm of the Hand. In short, we can combine the practice of the six perfections even with the simple action of eating breakfast. The six perfections can also be combined with the practice of the Guru Yoga of Lama Tsongkhapa. Absorb the guru into one’s heart where he remains and while eating imagine making offerings to Lama Tsongkhapa and in this way practice the perfection of generosity. When dressing we can think that we offer the clothes to the Lama Tsongkhapa in our heart or that we cloth the organisms in our body.

Question: Why does the definition of Dharma eye include the word “arya” while the other definitions do not?

Reply: In the definition of the Dharma eye the word arya is included because the Dharma eye is only possessed by aryas. Or else the word arya is included to distinguish it from the other eyes; while a buddha’s eye is possessed only by a buddha. The wisdom eye is also possessed only by aryas: its definition is a non-conceptual direct realization of all phenomena as non-truly existent. Saying that it is a non-conceptual exalted wisdom shows that it is possessed by an arya. A Dharma eye is that which realizes the sharp faculties and dull faculties of arya beings; because the object is an arya the word “arya” is also included in the definition. An ordinary being cannot realize the sharp and dull faculties of arya beings. A higher level of being can know lower levels clearly and precisely, while a lower level being cannot know higher levels clearly; this is related to faculty, ground, and person. A being with a lower faculty cannot realize the faculties of beings of a higher faculty. Beings of equal level understand their own level.

Question: Is an approacher to stream enterer who begins the path of preparation on a single seat an approacher to stream enterer when he reaches the highest mundane dharma?

Reply: Yes, because the boundary of approacher to stream enterer is the highest mundane dharma.

Question: Is non-returner who attains peace in that life one who migrates to the formless realm?

Reply: No, he is not. A non-returner who attains peace in that life is one who is born in the desire realm and after attaining the path of seeing goes on to attains nirvana. A person who has attained the path of seeing only has the support of the desire realm. During the life in which he attains the path of seeing he also goes to nirvana.

END
Monday afternoon class, May 25, 1998

(There were no teachings on the Ornament May 18-22, 1998.)

2B2C-1A2C-4B Explaining the individual natures
(see outline 14)
1 The extensive thought: achieving of armor
2 The extensive application: achieving of engagement
3 The extensive two collections: achieving of collection
4 Undoubtedly issuing the knower of all aspects: achieving of definite emergence

2B2C-1A2C-4B1 The extensive thought: achieving of armor
A Making a connection
B Root text: explanation of that which is achieving of armor
C Commentary

2B2C-1A2C-4B1A Making a connection

From among these, through the mere entity of joyous effort, the first, achieving of armor, is taught.

Gyeltsab says: “From among the achievings...” (and leaves it at that). Here the connection that is being made is between the general presentation of the achievings and the achieving of armor.

The definition of an achieving of armor is a yoga of a heroic mind sustained by the extensive action of a thought desiring to practice the six perfections by including all six perfections in each perfection.

2B2C-1A2C-4B1B Root text: explanation of that which is achieving of armor

By their combinations in six ways (with) generosity and so forth individually, that which is achieving of armor is explained like that by six sets of six.

The “six sets of six” means that when a bodhisattva has the achieving of armor he practices all six perfections in each perfection. For example, he practices the generosity of generosity, the morality of generosity, the patience of generosity, the effort of generosity, the concentration of generosity, and the wisdom of generosity and so forth, for all six perfections for a total of thirty-six achievings of armor.

Gyeltsab comments on the achieving of armor saying that it is explained in six groups of six. The achieving of armor is suitable to be divided into six because each of the six perfections includes all six perfections, such as the generosity of generosity and so forth. In sutra it says: “When a great bodhisattva practices the perfection of wisdom he mentally pays attention to omniscient mind for which he practices generosity and so forth. These activities are done perfectly and the roots of virtue created are taken as a common object to be dedicated to peerless enlightenment. Making such a dedication is the practice of generosity. This is the armor of the perfection of generosity.”

This passage presents the three attributes of generosity:
(1) its entity: the intention to give
(2) its companion: a non-conceptual exalted wisdom
(3) the merit from generosity is dedicated to the final goal, omniscient mind
Applying in the same way to others

Both outlines ‘2B2C-1A2C-4B1C-1A Applying to generosity’ and ‘2B2C-1A2C-4B1C-1B Applying in the same way to others,’ seem to be contained in the following paragraph:

1) When making charity such as generosity of Dharma, 2) abandon the mental attention of hearers and so forth, 3) patiently accept unpleasant speech by all beings, 4) generate aspiration, and 5) (by) one-pointedness which is unmixed with other vehicles, 6) dedicate for highest perfect complete enlightenment respectively, act by the very armor which 1) does not refer to the objects to be given and so forth, and similarly 2) safeguards ethics, 3) completes tolerance, 4) applies joyous effort, 5) achieves the concentrations, and 6) meditates on wisdom.

The entity of generosity is the intention to give. The objects to be given can be of many types: Dharma, protection against fear, and material things. It is important to have the intention to give these to others. The generosity of Dharma means to give teachings with a good motivation and the intention to give Dharma. In brief, it means to explain Dharma. The generosity of Dharma can also be practiced by reciting by heart a text or prayer out loud while imagining that all sentient beings listen to one’s words. The generosity of giving protection means to protect others’ lives or to protect them from danger. It is also called the generosity of giving freedom from fear. The generosity of giving material things includes giving such objects as food, clothes, bedding, and so forth. It is important that the object benefits the recipient; if one gives an object that harms it is not generosity. Whatever object is given it is important to have the sincere intention to give and to understand that the donor, the recipient, and that given are not truly existent. Having practiced generosity we should dedicate the merit to the attainment of peerless complete enlightenment.

Morality in this context refers to the bodhisattva vows. When we have these vows we should not think to practice generosity merely in order to achieve our own liberation as do the hearers. Gyeltsab says that one should not engage in these practices for one’s own welfare alone; in other words, one should do them out of self-cherishing. Although Gyeltsab only mentions the morality of keeping the bodhisattva vows, the practice of morality includes all three types:

(1) the morality of restraining from non-virtue
(2) the morality of collecting virtue
(3) the morality of working for the welfare of sentient beings

The practice of patience is to be patient, for example, when hearing unpleasant words spoken by others. As it says in Haribhadra’s text: “Patiently accept unpleasant speech by all beings.” There are three types of patience:

(1) the patience of not retaliating against harm, this includes patiently accepting the unpleasant speech of other beings
(2) the patience of voluntarily bearing difficulties regarding Dharma which includes patience regarding the meaning of emptiness
(3) the patience of accepting suffering or hardships

In each case one must have a mind that is undisturbed and opposes anger. Patience should be sustained by a wisdom realizing, for example, the selflessness of phenomena. Mainly one should refrain from verbally or physically harming others, therefore, when someone harms us we should be patient. In this way, one should benefit others as much as one can. These are the different aspects of practicing patience.

In regard to effort one should generate an aspiration for all Mahayana Dharma and joyfully engage in its practice. There are various types of effort such as armor-like effort, the effort of continuous application (action), the effort of application (action) with respect, and the effort of
working for the benefit of sentient beings. In all cases, this effort is characterized by joy in practicing virtue.

Gyeltsab says that one should develop concentration with which one can dedicate all one’s merit single pointedly to the bodhisattva vehicle for the attainment of complete enlightenment. In addition to these other perfections, one also needs a wisdom that knows that the three spheres are empty of true existence. One should not observe the three spheres as truly existent; in this way one puts on the armor of the six perfections. The wisdom realizing the emptiness of the three spheres is applicable to all six perfections. For example, in the practice of generosity where there is a donor, a recipient, and the action of giving, all these should be seen as empty of true existence. Just as these three spheres are seen to be like this, so too should one practice the remaining five perfections. For example, when practicing morality one should include the practice of all six perfections in it and practice it with the understanding that the three spheres lack true existence.

Concentration is of different types:
1. the concentration abiding happily in this life (seen phenomena)
2. the concentration achieving higher excellent qualities
3. the concentration of working for the welfare of sentient beings

The concentration abiding easily and happily in this life means that someone with calm abiding knows that the body is a visible phenomena of this life and through concentration abides easily and happily in this life. The concentration achieving higher excellent qualities is a concentration on the basis of which one can attain higher qualities. The concentration of working for the welfare of sentient beings means to remain undistracted while benefiting other sentient beings.

Wisdom is also of three types:
1. the wisdom analyzing a conventionality
2. the wisdom analyzing an ultimate
3. the wisdom analyzing the welfare of sentient beings

A wisdom analyzing a conventionality is a wisdom with which one analyzes an object that is a conventional truth. A wisdom analyzing an ultimate is a wisdom that reflects on the selflessness of persons or the selflessness of phenomena. A wisdom analyzing the welfare of sentient beings is a wisdom that knows that there are numberless ways of helping sentient beings.

Summary

Thus, when the perfection of generosity and so forth, combine with generosity and so forth individually, although by six sets of six there are indeed thirty-six types, because of concordant qualities, generosity and so forth, achieving of armor is of six types.

Gyeltsab says that if they are classified by way of their isolates there are thirty-six achievings of armor which are the six of generosity up to the six of wisdom. Each of these six includes a set of six, therefore there are a total of thirty-six. However, one can also say that there are the following six achievings of armor:
1. the achieving of the armor of generosity
2. the achieving of the armor of morality
3. the achieving of the armor of patience
4. the achieving of the armor of effort
5. the achieving of the armor of concentration
6. the achieving of the armor of wisdom

Here there are only six because in terms of being an armor for oneself the six perfections included in the perfection of generosity have the same features as generosity itself. Likewise, the six groups of six belonging to morality have the same features as morality and so forth.
First disputant: Saying that “the six generosities have the same features as generosity and so forth up to the six wisdoms having the same features as wisdom” is a proof that establishes that there are thirty-six [achievements of armor]. Taking that as a proof for establishing that the achieving of armor is definite to be [only] six is wrong. [If it were not wrong] you would have to say that the practice of the compendium of the six generosities is an achieving of armor of generosity.

Second disputant: That is because I think that the armor of generosity included in the achieving of the armor of generosity and generosity are one.

We say that in reality it is true that there is a difference between the generosity included in the achieving of the armor of generosity and ‘generosity. We can ask ourselves: “Are the generosity included in generosity and generosity the same or different?” There is no fault in this, one can say that the generosity of generosity and generosity are one.

Gyeltsab explains that the passage “When practicing generosity, such as the generosity of Dharma, abandon the mental attention of hearers and so forth” means that abandoning the aspiration for personal liberation is to be known as the uncommon branch; this is mentioned in the explanation on the bodhisattva vows. In the case of the vows of individual liberation the uncommon branch is to abandon harmful actions and their bases. Harmful actions include the three non-virtuous actions of body and the four of speech. By killing, stealing, or committing sexual misconduct, one causes harm to others. Also by lying, divisive speech, harsh words, and idle talk one harm others. The bases of these actions is the three non-virtuous actions of mind: covetousness, malice, and wrong view. These too are to be abandoned. The way of practicing the six perfections, from generosity onward, is to be learned in dependence on the presentation of general behavior; this refers to Lama Tsongkhapa’s Great Exposition of the Stages of the Path (lam rim chen mo).

In his text Ocean Playground Jetsun Choky Gyeltsen explains why there are six perfections, rather than five or seven. These six are explained in detail on the basis of quotations from the Ornament for Sutra.

We should think about how, in our daily life, to practice the six perfections in each of the perfections.

Tuesday morning class, May 26, 1998

PART TWO

2B2C-1A2C-4B2 The extensive application: achieving of engagement
A Making a connection
B Root text
C Commentary

2B2C-1A2C-4B2A Making a connection

With regard to wearing armor like that, since engagement arises, second, achieving of engaging.

Gyeltsab says, after wearing such armor one has to engage in the practices of the Mahayana path. Just as when a king has organized his army he then engages in battle, likewise a bodhisattva first puts on the armor of the six perfections and then engages in practice.

2B2C-1A2C-4B2B Root text

Concentrations, formless, generosity and so forth, path, love and so forth, possessing non-reference, completely pure three spheres, objects of intent, six clairvoyances, and exalted
The achieving of engaging is also called ascendancy because by way of it one ascends to higher qualities. There are nine divisions of the achieving of engaging listed in the root text:

1. the concentrations and formless absorptions
2. generosity and so forth
3. path (path of seeing, path of meditation, path of no-more-learning, and the distinguished path)
4. the four immeasurables (immeasurable love, compassion, joy, and equanimity)
5. possessing non-reference (engaging an object that is not truly existent)
6. the three completely pure spheres (of each of the six perfections)
7. the objects of intent (the object sought)
8. the six clairvoyances
9. the mode of achieving of engaging of an exalted knower of all aspects

Gyeltsab says that the engaging itself in the cause is an engagement in result. Although this is so, when divided in terms of objects there are nine divisions. Gyeltsab sets out a syllogism: the concentrations and formless absorptions included in the Mahayana path and the practices of the path, such as generosity, these eight, and the practices belonging to the result which is the mode of achieving of engagement of an exalted knower of all aspects (subject) are to be known as ascendancy because these practices are an achieving with which one increases one’s realizations of the Mahayana included in causes and results. The nine achievings of engaging can be condensed into causes, or path, and result; these are the subject of the syllogism. These are to be known as ascendancy because with them one goes upward in the sense that one’s realizations increase. In sutra it says: Shariputra asked, “Venerable Pourna, what is the meaning of engaging and ascending in the bodhisattva vehicle?” Pourna replied, “Venerable Shariputra, with regard to this a great bodhisattva should practice the perfection of generosity and should be isolated from desire. He should also be isolated from non-virtuous dharmas. He should have investigation and analysis. He should have joy and happiness that come from the isolation [from the afflictions of the desire realm]. He should thus actualize the first concentration and abide with it.”
(3) the achieving that distinguishes both the mundane and supermundane path from the Hinayana vehicle
The mundane path belonging to a Mahayana support is a support, while the supermundane path is the supported. The supermundane path includes the four immeasurables and so forth.

Engaging in a supermundane path is of four types:
(1) the practices of the six perfections which are the means to attain the perfect welfare of oneself
(2) the path of seeing and so forth which are the means to attain perfect abandonment
(3) immeasurable love and the other three immeasurables which are the means to accomplish the welfare of others
(4) the realization of emptiness, which observes phenomena as not existing truly, purifies and perfects the welfare of others

In brief, the means of perfecting the welfare of others is not only the realization of emptiness but also the four immeasurables.

The achieving that distinguishes both the mundane and supermundane path from the Hinayana vehicle has three characteristics:
(1) total purity of the three spheres of true existence - this is applied to all six perfections
(2) a dedication of all one’s roots of virtue to the attainment of highest enlightenment - this covers the three greatnesses, the objects of intent, whereby all one’s roots of virtue are transformed into a means to attain the objects of intent
(3) the training in the six clairvoyances in order to quickly complete the two collections

(b) That engaging in the result of the Mahayana path is that which observes all the aspects of omniscient mind, to abide perfectly with this observation, and to achieve them.

2B2C-1A2C-4B2C-2 Explanations about the difficult realization in particular (Explaining the concentrations and the formless absorptions)

This outline does not appear in Haribhadra’s Commentary Clarifying the Meaning. To explain the concentrations and formless absorptions in detail Gyeltsab divides this subject into:

A Cause
B Entity
C Effect

2B2C-1A2C-4B2C-2A Cause

First one has to become expert in the sequence for developing the calm abiding and superior insight that are included in the preparation of the first concentration. Without knowing this sequence well, one will not understand the general presentation of the path; therefore analyze these well. In general, one first achieves calm abiding and then meditates on superior insight. However, before achieving an actual calm abiding one can attain an approximation of superior insight. In the Bodhisattvacharyavatara Shantideva says: “By possessing excellent calm abiding one will attain superior insight through which one will understand that all the afflictions are to be destroyed. Therefore, first seek calm abiding.”

Calm abiding and superior insight are included among the preparations for the first concentration. The calm abiding that is included in the preparations for the first concentration is called “the mental contemplation of a mere beginner that is a preparation for the first concentration.” The preparation of the first concentration that is superior insight is called “a preparation that destroys the afflictions”; however, there is no pervasion that such a preparation always destroys the afflictions.

In brief, one first attains calm abiding followed by the attainment of superior insight. With the attainment of calm abiding alone one cannot destroy the afflictions, one merely achieves a single pointed concentration. Only with superior insight can one actually begin to destroy the afflictions; however, one must first attain calm abiding. In the Heap of Jewels Sutra (Ratnakutasutra)
it says: “Abiding in pure morality, one will attain a concentration after which one should achieve wisdom.” This shows that calm abiding is to be generated on the basis of certain conditions, such as the place and so forth. However, the main condition is the keeping of pure morality. In his *Stages of Meditation* Kamalashila says: “Those who would like to gain a thoroughly pure exalted wisdom through abandoning all obscurations should abide in calm abiding. Then they should meditate on wisdom.” This quotation also shows that one must first attain calm abiding before attaining superior insight.

Gyeltsab says that this is merely the order of newly attaining calm abiding and superior insight, i.e., this is the way they are attained for the first time. However, having attained them there is no longer a definite order. If someone says that one can realize superior insight before an actual calm abiding, he is to be known as one who is motivated by ignorance.

Someone asks: “What about the citation in *Abhidharmasamuccaya* that says: ‘Some attain superior insight without attaining calm abiding. A person who attains superior insight then exerts effort in calm abiding.’?” This passage does not mean that that person has not attained a calm abiding included in the preparation of the first concentration. It only means that that person has not attained a calm abiding that belongs to the first actual concentration and those above. That person directly realizes the four noble truths in dependence upon the superior insight that belongs to the preparation of the first concentration, after which he achieves the calm abiding that belongs to the first actual concentration.

Also in the *Actual Grounds* (one of the five treatises of Asanga) it says: “Furthermore, one realizes well (the subjects) from true sufferings up to true paths according to their correct meaning (there is a superior insight belonging to the preparation of the first concentration, the Not Unable preparation, that is a superior insight observing the four noble truths) but still [a superior insight belonging to] the first concentration and so forth are not attained. Immediately after reaching the first concentration one does not have a discrimination of phenomenon (superior insight). Only by depending on a higher wisdom one can join oneself to a higher mind (insight).” This means that there is a preparation of the first concentration that is superior insight which is attained as a first step before attaining the first concentration. Since there is a calm abiding belonging to the actual absorption of the first concentration it may appear that first comes superior insight and then calm abiding.

Someone who has not studied well the presentation of the path according to the *Abhidharma* says: “The first step of the preparation for the first concentration is the mental contemplation of individual knowledge of the character.” However, that is not right. The first step is the mental contemplation of a mere beginner that reflects on the preparation for the first concentration. The person who says that is someone who has not understood that there are two sequences of attaining calm abiding and superior insight. This means that first there is the mental contemplation of a mere beginner that reflects on the preparation for the first concentration; this is a preparation of the first concentration belonging to calm abiding. Only after gaining this preparation, which is calm abiding itself, does one go on to the preparation that destroys afflictions. This person has also not understood the meaning of the stanza in the *Ornament for Sutra* regarding calm abiding that says: “Through familiarity one has non-application. Then one attains a great pliancy of body and mind and a mental contemplation.” This passage refers to the preparation that is calm abiding and the preparation that destroys afflictions. The calm abiding taught here in *Ornament for Sutra* is the same as that taught in *Hearer’s Grounds* regarding the nine stages of calm abiding. Having attained an actual calm abiding one goes on to the mental contemplation of individual knowledge of the character. In *Hearer’s Grounds* it says: “As long as one does not have a single-pointed concentration one cannot achieve the mental contemplation of individual knowledge of the character. When one attains single-pointed concentration, calm abiding, one is a beginner. From being a beginner one goes on the mental contemplation of individual knowledge of the character. For this reason, first one needs calm abiding and only then can one go on to the next step, the mental contemplation of individual knowledge of the character.” In *Hearer’s Grounds* it also says: “A yogi who wishes to be free from attachment to the desire realm should exert effort in the seven types of mental contemplation.”
What are the seven types of mental contemplation?
(1) the mental contemplation of individual knowledge of the character
(2) the mental contemplation arisen from belief
(3) the mental contemplation of thorough isolation
(4) the mental contemplation of withdrawal or joy
(5) the mental contemplation of analysis
(6) the mental contemplation of final training
(7) the mental contemplation that is the result of final training

The mental contemplation of individual knowledge of the character is not actual superior insight. Superior insight is only attained with the mental contemplation arisen from belief.

Tuesday afternoon class, May 26, 1998

Jetsun Chokyi Gyeltsen says: “If the attainment of superior insight is preceded by the attainment of calm abiding, what is the mode of achieving that calm abiding?” Regarding this, there is one mode taught in *Madhyantavibhanga* and a second mode taught in *Abhidharmasamucchaya* and *Ornament for Sutra*. The first mode is to achieve calm abiding by means of applying the eight antidotes against the five faults. In *Madhyantavibhanga* it says: “Calm abiding arises from a cause which is the eight applications of [the antidotes against] the five faults”.

The five faults are (see *Ocean Playground* page 401):
(1) laziness which is adverse to the development of concentration
(2) forgetting the instructions that one has received about entering concentration
(3) mental laxity and excitement while concentrating
(4) not applying an antidote when laxity and excitement occur
(5) applying an antidote when there are no obstacles, laxity and excitement, to the concentration

In *Utanamche* it says: “Laziness, forgetting the instructions, mental laxity and excitement, not applying when necessary, and applying when not necessary: these are the five faults.”

There are eight antidotes, the first four of which counteract the first fault, laziness, while the remaining four counteract the other four faults. When one has attained pliancy but experiences unhappiness in concentration this is laziness. It should be removed by generating (a) pliancy. To do so one should exert (b) effort in the concentration. To generate this effort one needs (c) the aspiration seeking concentration. To generate this one needs (d) the faith that is happy upon seeing the benefits of concentration. In *Madhyantavibhanga* it says: “Abiding, abiding on that, cause, and result: these are the four against the first fault.” “Abiding” means that one needs an aspiration seeking concentration; “abiding on that” means that one needs effort; “cause” is the cause of aspiration which is faith; “result” is the result, pliancy, that comes from exerting effort. The remaining four antidotes against the four faults are (e) mindfulness which counters the fault of forgetting the instructions; (f) introspection which counters laxity and excitement as with this one checks to see if these have arisen; (g) the intention of applying the antidote which counters the non-application of the antidote to laxity and excitement; and (h) remaining in equanimity which counters the application of the antidote when neither of the two obstacles have arisen, by this the mind remains in its own state. In *Utanamche* it says: “Not forgetting the observed object, checking whether laxity and excitement arise, applying the antidote to the obstacles, and remaining in the natural state when there are no obstacles.” This equanimity is that of non-application, it is the eleventh of the eleven virtuous mental factors.

The second mode accords with the teaching in *Abhidharmasamucchaya* and *Ornament for Sutra* that one has to achieve calm abiding through the nine mental stages. All nine mental stages are meditative stabilization, although the beginning stages are not stable while the later ones are stronger.
The nine mental stages taught in *Abhidharmasamucchaya* are:

1. setting the mind
2. continuously setting
3. setting with interruption
4. close setting
5. subduing the mind
6. pacifying the mind
7. thorough pacifying
8. single-pointed setting
9. meditative equipoise

Setting the mind means to place the mind on any object, such as a statue, and observe it. This observation should be done carefully with a meditative stabilization. In *Ornament for Sutra* it says: “Paying attention to the observed object.”

Continuously setting the mind means to continue to meditate on the observed object. In *Ornament for Sutra* it says: “The continuation should not be distracted.”

Setting with interruption means that having set the mind on an object there is interruption and one needs to reset the mind on the object of meditation. In *Ornament for Sutra* it says: “Realizing quickly that there is distraction once again one sets [the mind] on the object of meditation.”

Closely setting means that the concentration on the object is intensified. In *Ornament for Sutra* it says: “One with intelligence should increase his concentration more and more by bringing the mind inside.”

Subduing the mind means to generate pleasure in concentrating on an object that has been kept since the beginning especially when there are obstacles such as excitement and laxity. One keeps one’s attention on the observed object and tries to subdue the mind. In *Ornament for Sutra* it says: “Subduing the mind means that by seeing the excellent benefits of concentration one subdues one’s mind through concentration.”

Pacifying the mind means that while one meditates if one has mental excitement one thinks of the disadvantages of distraction and does not dislike continuing the concentration. In this way one maintains the observed object of one’s concentration. In *Ornament for Sutra* it says: “By seeing the disadvantages of distraction one dispels a lack of joy.”

Thoroughly pacifying means that while one concentrates if mental unhappiness arises one pacifies this obstacle and carries on. In *Ornament for Sutra* it says: “Whenever covetousness or mental unhappiness arises one immediately pacifies it.”

Single-pointed setting means to keep one’s mind on the object and with effort to continue the meditation as long as one wishes. In *Ornament for Sutra* it says: “One has the effort with which one easily concentrates.”

Meditative equipoise is to be able to effortlessly continue the concentration as long as one wishes. In *Ornament for Sutra* it says: “This familiarity does not require the application of antidotes.” The ninth mental stage, single-pointed concentration, is a mind of the desire realm. With this one is able to continue to concentrate as long as one wishes.

When one attains calm abiding one achieves (1) a pliancy of body and mind, (2) a preparation for the first concentration, (3) a wisdom arisen from meditation, and (4) a consciousness of an upper level. In *Ornament for Sutra* it says: “After that pliancy of the body and mind are attained, at which point a mental contemplation is attained.”

On the basis of calm abiding one analyzes an object. After some time, through the force of that analysis, a wisdom individually realizing the object sustained by a physical and mental pliancy arises; when this happens a mental contemplation of individual knowledge of the character is attained. This will be explained later.

The definition of calm abiding is: a result of developing the nine mental stages and having great pliancy of body and mind.

This physical and mental pliancy enables one to keep the mind on an object as long as one wishes. In short, when in dependence on the nine mental stages one gains the capacity to concentrate as
long as one wishes together with a physical and mental pliancy one has attained calm abiding. There are two types of calm abiding: one that observes conventional truth and one that observes ultimate truth.

The etymology of calm abiding is that one has a calm mind that does not stray from its object of meditation and is controlled; with this calm mind one is able to remain single-pointedly on the object.

With calm abiding one analyzes the observed object, that analysis induces bliss, and with this one achieves a wisdom that is able to individually analyze all objects; when such a wisdom arises one has attained superior insight. This superior insight is of two types: one observing conventional truth and one observing ultimate truth. It is so-called because this wisdom sees higher than others.

We have gone through these two modes in order to clarify what Gyeltsab only briefly mentions. Gyeltsab then says that having generated the physical and mental pliancy that is calm abiding, one should go on to develop the mental contemplation of individual knowledge of the character and the remaining six mental contemplations mentioned previously in order to overcome the afflictions of the desire realm.

The first mental contemplation, the mental contemplation of individual knowledge of the character, functions to see the desire realm as coarse and the first concentration as peace. On this basis one then analyzes this and comes to understand that the desire realm is coarse because there are many sufferings, such as sickness and a short life, while the first concentration is peaceful in that it is free of manifest suffering. Therefore, one thinks the desire realm is unpleasant and the first concentration is pleasant. The mental contemplation of individual knowledge of the character is an approximate superior insight; it is not an actual superior insight. This analytical thought is a mixture of hearing and thinking. Such a person analyzes the particulars of the two realms, when this wisdom of analysis induces a bliss on the basis of calm abiding one achieves superior insight and the mental contemplation of belief. With the mental contemplation arisen from belief one attains a wisdom arisen from meditation. At this point one also has a union of calm abiding and superior insight.

Then comes the mental contemplation of thorough isolation and the mental contemplation of withdrawal-joy which abandon respectively the two groups of afflictions of the desire realm: the group of the great great, middle great, and small great afflictions and the group of great middle, middle middle, and small middle afflictions.

The mental contemplation of thorough isolation can be divided into six parts: three uninterrupted paths and three liberated paths. The order of the three uninterrupted paths is: small small, middle small, and great small. These three respectively oppose the great great, middle great, and small great afflictions at which point a liberated path arises after each abandonment. Then there is the group of great middle, middle middle, and small middle afflictions which are opposed by the mental contemplation of withdrawal-joy which is also composed of three uninterrupted paths and three liberated paths. When the small middle uninterrupted paths opposes the great middle afflictions a liberated path arises, when the middle middle uninterrupted paths opposes the middle middle afflictions a liberated path arises, and when a great middle uninterrupted paths opposes the small middle afflictions a liberated path arises.

Then comes the fifth mental contemplation, the mental contemplation of analysis. At this point the person thinks that perhaps all the afflictions of the desire realm have been abandoned and checks whether this is in fact so. However, he discovers that he has not yet abandoned all the afflictions of the desire realm and that there are more to be abandoned. The remaining afflictions are the great small, middle small, and small small ones. He then goes on to the mental contemplation of final training which abandons these small afflictions using the three great levels of uninterrupted paths. The small great mundane path opposes the great small afflictions of the desire realm and achieves a liberated path; the middle great mundane path opposes the middle
small afflictions and achieves a liberated path; the great great mundane path opposes the small small afflictions and achieves a liberated path.

Therefore, there are nine uninterrupted paths and nine liberated paths. If we ask “To what does the ninth liberated path belong? To the preparation or to the actual concentration?” The answer is that it belongs to the actual absorption of the first concentration. However, there is some discussion about this; for example, in the Vaibhashika school it is said that for some people it belongs to the actual absorption of the first concentration while for others it belongs to the preparation of the first concentration. They say that if a person on this ninth liberated path is dull facultied he does not have the capacity to transform his sense faculties from those of the level of the preparation to those of the actual concentration. The feeling that exists in the preparations is equanimity while the feeling in the mere actual first concentration is happiness. A dull facultied person is unable transform this equanimity into happiness. However, a sharp facultied person on the ninth liberated path already has the happiness feeling of the first concentration.

In short, the mental contemplation that of the result of final training is the ninth liberated path; it is the actual absorption of the first concentration. A person on the mental contemplation of analysis checks whether there are any more afflictions present in his mind and sees that the small level of afflictions of the desire realm are still present and goes on to the mental contemplation of final training. Then passing through the three uninterrupted paths and three liberated paths he achieves the mental contemplation of the result of final training which is the actual absorption of the first concentration.

When progressing from one concentration to another and up through the formless absorptions one has to pass through each of the eight mental contemplations each time. Therefore, for each of the remaining levels there are also eight mental contemplations: the seven mental contemplations of (1) individual knowledge of the character, (2) arisen from belief, (3) thorough isolation, (4) withdrawal-joy, (5) analysis, (6) final training, and (7) the result of final training plus (8) the mental contemplation of a mere beginner which is calm abiding. Although we generally say “seven” mental contemplations one can also say eight depending on whether or not one counts the mental contemplation of a mere beginner, which is calm abiding. The last mental contemplation, that of the result of final training, is the actual absorption of the respective concentration or formless absorption that has been achieved.

In addition, there is the preparation called Not Unable which is unique to the first concentration; it is not present in the preparations of the other concentrations nor those of the formless absorptions.

Wednesday morning class, May 27, 1998

The first of the eight mental contemplations is calm abiding itself; it is known as a basis branch because it is free from attachment to the lower level. Haribhadra, the author of Commentary Clarifying the Meaning, does not assert a mind-basis-of-all, a seventh consciousness, that is separate from the six divisions of consciousness. Those who do assert such a consciousness assert that the preparations of the first concentration suppress all manifest afflictions of the desire realm except for afflicted mind. In the Thirty Stanzas on Chittamatra it says: “Wherever one is born, one belongs to that level.” In other words, wherever one is born, one’s support (body) belongs to that level. Furthermore, that afflicted mind is explained to not be manifest only on three occasions: Without Discrimination, the Absorption of Without Discrimination, and the absorption of cessation. On other occasions the afflicted mind is manifest.
B Formless

2B2C-1A2C-4B2C-2B1A Concentrations
1 Cause: absorption
2 Effects: by particulars of rebirth are two

The definition of a causal absorption is: that which is concomitant with a single-pointed mind that has gone beyond the lower level by means of its branches. An actual absorption of a concentration that is a causal absorption is one that is characterized by its respective branches.

2B2C-1A2C-4B2C-2B1A-1 Cause: absorption

"Effects by particulars of rebirth" refers to the innate qualities that are attained merely by being reborn in a particular level. There is a maturation result due to meditating on a concentration that is a causal absorption and a result similar to the cause; for example, the rebirths beginning from Brahma Class up to Akanishta (Not Low). Sentient beings who take rebirth in these levels have the respective qualities of that level. The maturation cause is meditation on an actual concentration in a previous life; it brings the result of rebirth in these concentrations.

2B2C-1A2C-4B2C-2B1A-2 Effects: by particulars of rebirth are two

The formless absorptions that are causal absorptions are explained in terms of their observed objects. A causal absorption of a formless absorption is one that is concomitant with a single-pointed mind that has gone beyond the lower level. In the case of the formless absorptions "gone beyond the lower level" is defined in terms of their observed objects; while in the case of the form realm "gone beyond the lower level" is defined by the branches of the concentrations. In order to attain the result of rebirth in the formless realm there is a maturation cause and a cause similar to the result. These two causes created in a previous life bring rebirth in the various levels of the formless realms. Beings born there have the innate qualities of their respective level.

One emerges from a lower concentration to a higher concentration in dependence upon their respective coarse branches. The concentrations are called "gone beyond by means of the branches" because each of the four levels of concentrations has its own particular branches. In the formless absorptions there are no such branches, one goes beyond a lower level to a higher level in terms of their observed objects, therefore one is said to "go beyond due to the observed object."

2B2C-1A2C-4B2C-2B2 Divisions

There are four concentrations, beginning from the first, and four formless absorptions, beginning from Limitless Space. The four concentrations are the first, second, third, and fourth concentrations. The four formless absorptions are Limitless Space, Limitless Consciousness, Nothingness, and Peak of Existence. The Peak of Existence is also called Without Discrimination Not Without Discrimination because while there is no gross discrimination there is still subtle discrimination at this level.

The actual absorptions of the four concentrations and the first three of the four formless absorptions are of three types: afflicted, pure, and uncontaminated. The Peak of Existence is either afflicted or pure, it cannot uncontaminated because its observed object is not clear and therefore it not suitable as a support for a supermundane path which is very clear. According to both Abhidharmasamucchaya and Abhidharmakosha there is no Peak of Existence that is uncontaminated. We can also say that both Hinayanists and Mahayanists agree that there is no uncontaminated absorption of the Peak of Existence. However, Haribhadra says that a bodhisattva who is skilled in method can use the mind of the desire realm and the mind of the Peak of Existence as a support for the uncontaminated path. But such a meditation is not possible for those following the hearer's vehicle. According to the common assertions of Abhidharmakosha and Abhidharmasamucchaya a person on the hearer's vehicle cannot generate an uncontaminated path on the support of a mind.
of the desire realm or a mind of the Peak of Existence because the mind of the desire realm is very
course and cannot be transformed into the entity of an uncontaminated path while the mind of the
Peak of Existence is not clear with respect to its observed object and therefore cannot be
transformed into the entity of an uncontaminated path. However, a bodhisattva can do this; this
will be discussed in the fifth chapter in the context of the alternations of a final absorption, one
which is mixed with the mind of the desire realm and one which is mixed with the absorption of
cessation. There are nine final absorptions: the four concentrations, the four formless absorptions,
and the absorption of cessation. One can alternate these with a mind of the desire realm. Another
way to alternate is to generate the absorption of cessation in the interval between the
concentrations and formless absorptions; for example first concentration, absorption of cessation,
second concentration, absorption of cessation, third concentration, absorption of cessation, and so
forth up to the fourth formless absorption. Therefore, a bodhisattva who relies on the mind of the
desire realm and the mind of the Peak of Existence is one who engages in these alternating
meditations.

The preparations for the first concentration are of two types: uncontaminated and pure. The
preparations for the remaining concentrations are not uncontaminated but only pure. The
preparation for the first concentration that is uncontaminated is called Not Unable. There is no
such preparation among the preparations for the other concentrations. This is asserted because
while this preparation of the first concentration takes the four noble truths as an object of
meditation no other preparation does so. The preparations are not afflicted because the
preparations are an antidote to the afflictions. Gyeltsab says that there are no afflicted
preparations because they are the means by which one becomes separated from attachment. For
example, the attachment which is an affliction of the desire realm cannot be an antidote to
attachment.

There is an uncontaminated preparation of the first concentration because a stream enterer
and so forth who have not attained an actual concentration generate the supermundane path on
the support of a preparation of the first concentration (Not Unable). There is no need to depend on
other preparations in order to generate a supermundane path.

The actual concentrations do not need to act as a means to separate from attachment to a
lower level because it is only by way of the preparations that one becomes free from the lower
level and at the time of an actual concentration one is already separated from attachment. Actual
concentrations that are contaminated do not act as an antidote to the afflictions of their own or
higher levels. Actual concentrations that are uncontaminated do oppose the afflictions of their
own and higher levels, therefore they are paths that separate from attachment. Therefore, with an
uncontaminated actual concentration one can achieve higher excellent qualities and they are also
a path to abiding happily in this life (literally in seen phenomena). Contaminated actual
concentrations and uncontaminated actual concentrations refer respectively to the mundane path
and supermundane path; each of which has its’ own respective objects of abandonment. One
object of abandonment is to be abandoned by a mundane path and one is to be abandoned by a
supermundane path. The manifest attachment to the desire realm is an object to be abandoned by
a mundane path. Other objects of abandonment are to be abandoned by the uninterrupted
supermundane paths. With a supermundane path one can eliminate the afflictions of its own and
higher levels.

The first concentration is of two types:
(1) a mere actual concentration
(2) a special actual concentration
A mere first actual concentration is one that is concomitant with a single-pointed mind that is
distinguished by being separated from the attachment of the desire realm through the branches of
antidote, investigation and analysis, and by possessing the benefit branch, the joy and happiness that are generated from isolation.

A special first actual concentration is one that is concomitant with a single-pointed mind that is distinguished by being separated from the attachment to investigation by the branch of the antidote, analysis, and by possessing equanimity feeling.

The first actual concentration has five branches:
(1) investigation
(2) analysis
(3) joy
(4) happiness/bliss
(5) meditative stabilization

When condensed there are three branches:
(1) antidotal branch
(2) benefit branch
(3) basis branch

The antidotal branch is composed of investigation and analysis; the benefit branch is composed of joy and happiness; and the basis branch is meditative stabilization.

The difference between the mere and special first actual concentrations is that the special first actual concentration considers investigation as gross and abandons it with the antidote of analysis. The special first actual concentration is said to possess equanimity feeling because one abandons investigation by way of analysis, which is together with equanimity feeling. Suffering feeling was abandoned previously and if there was happy feeling there would be the risk of generating attachment; for this reason the feeling here is that of equanimity.

Beginning from the second concentration upward there is no division into mere and special actual concentrations because the branches of the second concentration upward cannot act as antidotes to other branches of their own level.

The second concentration is distinguished by internal clarity, which is an antidotal branch by which one is separated from attachment to investigation and analysis, and by possessing the benefit branch that is the joy and happiness that are generated from meditative stabilization.

The second concentration has four branches:
(1) internal clarity - antidotal branch
(2) joy and (3) happiness - benefit branch
(4) meditative stabilization - basis branch

The third concentration is distinguished by being separated from attachment to joy by the antidotal branch, which is mindfulness, introspection, and equanimity, and by possessing the benefit branch, happiness which is isolated from joy.

The third concentration has five branches
(1) mindfulness, (2) introspection, and (3) equanimity - antidotal branch
(4) happiness of mind (*sem de*) - benefit branch
(5) meditative stabilization - the basis branch

The first two concentrations have mental happiness (*yi de*) while the third concentration has happiness of mind (*sem de*).
Wednesday afternoon class, May 27, 1998

The fourth concentration is distinguished by being separated from attachment to happiness by the antidotal branch of completely pure mindfulness and equanimity and by possessing the benefit branch of equanimity feeling.

The fourth concentration has four branches:
(1) completely pure mindfulness and (2) completely pure equanimity - antidotal branch
(3) equanimity feeling - benefit branch
(4) meditative stabilization - basis branch

These branches will be explained further in the future, here they are merely listed without any commentary. Just as is said in *Abhidharmakosha* on reaching the fourth concentration one is free of the eight faults of concentration:
(1-2) investigation and analysis
(3-4) exhalation and inhalation
(5-6) contaminated feelings: happiness and mental happiness
(7-8) suffering and mental unhappiness.

Therefore when one reaches the fourth concentration there is no longer any gross breathing. The mind does not move from meditative stabilization. The fourth concentration remains even at the time of the eon of destruction while the lower concentrations are destroyed at this time. During the eon of destruction there are a series of destructions by fire, water, and wind. With the destruction by fire, the desire realm up to the first concentration are destroyed; with the destruction by water the second concentration and below are destroyed; with the destruction by wind, the third concentration and below are destroyed. However, the beings in the fourth concentration are not harmed by any of these due to the fact that they do not rely on gross breathing.

Then there are the four formless absorptions.

The entrance of limitless space is that having seen the discrimination of form and obstruction as coarse, again and again one destroys this discrimination and thinks “space is limitless” and familiarizes with this discrimination repeatedly whereby one attains the absorption of limitless space and comes to possess a mind that is concomitant with a single-pointed mind.

While preparing for limitless space one cancels the discrimination of form and obstruction and finally attains the actual absorption of limitless space.

The entrance of limitless consciousness is when the mind of a person considers the mental attention thinking “space is limitless” an object to be ceased and thinks consciousness is limitless and manifests that state.

The entrance of nothingness is the mental attention thinking that there is no object to be apprehended below that, whereby one manifests nothingness. Such a person trains thinking that nothing exists and by familiarity with this thought manifests this state.

The entrance of without discrimination not without discrimination is free from the coarse discrimination of sickness, cancer, and pain. Having no discrimination at all would be complete ignorance; however, the peak of existence is without coarse discrimination but not without subtle discrimination. At this stage a person has only the mental attention thinking ‘this is peace, this is auspiciousness,’ whereby he comes to possess a mind concomitant with single-pointed mind. In short, in the Peak of Existence there is no coarse discrimination but there is subtle discrimination.
An afflicted concentration is one that has either intense craving for the taste of bliss; intense view, which is the generation of bad view due to having had extreme view in the past; intense pride, which is a mind that is puffed up due to having achieved a concentration; or intense doubt thinking that this concentration is liberation. These four afflictions make the concentrations that are causal absorptions afflicted. If when one has a causal absorption the craving for the bliss of concentration arises and continues, the actual concentration becomes afflicted. Also due to bad view an actual concentration can become afflicted. In addition, due to achieving an actual concentration one can generate pride whereby the concentration becomes afflicted. Or someone who has achieved the first actual concentration may think that he has attained liberation but later through clairvoyance come to understand that upon dying he will be reborn in the lower realm and as a result think that there is no path to liberation or no liberation.

A pure one (a pure concentration) is a concentration that is not polluted by the afflictions of its own level and is concomitant with a single-pointed mind. It has four divisions:

1. A concentration concordant with degeneration,
2. A concentration concordant with abiding
3. A concentration concordant with enhancement
4. A concentration concordant with definite discrimination

A concentration concordant with degeneration is a pure concentration that is concordant with the generation of afflictions of its own level immediately after itself.

A concentration concordant with abiding is a pure concentration that induces another pure one of its own level immediately after itself.

A concentration concordant with enhancement is a pure concentration that induces another pure one of a higher level immediately after itself.

A concentration concordant with definite discrimination is a pure concentration that induces a supermundane path immediately after itself.

In Jetsun Chokyi Gyeltsen’s Ocean Playground it says:

A pure actual absorption of a higher level is an actual absorption of an upper realm that observes mundane virtue and is not polluted by the afflictions of its own level. In Abhidharmakosha it says: “Mundane virtue is pure.” This can be of eight types: the four concentrations (the first to the fourth) and the four formless absorptions (Limitless Space up to the Peak of Existence). The above definition of a pure one is to be applied to each one.

Seven of these actual absorptions, the four concentrations and the first three formless absorptions, have the divisions of a meditative absorption concordant with degeneration, concordant with abiding, concordant with enhancement, and concordant with definite discrimination. The eighth, the actual absorption of the Peak of Existence, does not have the division of concordant with enhancement.

The definition of an actual absorption concordant with degeneration is a pure actual absorption of a higher level that is concordant with the generation of afflictions that belong to its own level immediately after itself.

The definition of an actual absorption concordant with abiding is a pure actual absorption of a higher level that induces another pure actual absorption of its own level immediately after itself.

The definition of an actual absorption concordant with enhancement is a pure actual absorption of a higher level that induces another pure actual absorption of a higher level immediately after itself.

The definition of an actual absorption concordant with definite discrimination is a pure actual absorption of a higher level that induces an uncontaminated path immediately after itself.
Gyeltsab says that these four concordances should be applied in the same way to the formless absorptions other than that at the Peak of Existence. In the Peak of Existence there is actual absorption concordant with enhancement (or advanced distinction) because there is no level higher than it. According to both the higher and lower Abhidharmas, the *Abhidharmasamucchaya* and the *Abhidharmakosha*, there is also no actual absorption concordant with definite discrimination at the Peak of Existence because an arya who has attained the mind of Peak of Existence still generates an uncontaminated path by actualizing the mind of Nothingness.

The first concentration has five branches:
(1) investigation
(2) analysis
(3) happiness and (4) joy generated from isolation
(5) single-pointed mind

The second concentration has four branches:
(1) internal clarity
(2) joy and (3) happiness generated from meditative stabilization
(4) single-pointed mind

Internal clarity is the name given to mindfulness, introspection, and equanimity.

There is a difference between the joy and happiness of the first and second concentrations: those of the first concentration are generated from isolation while those of the second are generated from meditative stabilization. “Isolation” means an absence of suffering and mental unhappiness; due to this there is joy and happiness.

The third concentration has five branches:
(1) mindfulness
(2) introspection
(3) equanimity
(4) happiness
(5) single-pointed mind

Mindfulness, or memory, refers to retaining something in one’s mind; it is one of the five determining mental factors (these being aspiration, belief, mindfulness, meditative stabilization, and wisdom). Mindfulness is also mentioned in terms of the stages of calm abiding in that it functions as an antidote to forgetfulness. Introspection watches what is arising in the mind. The happiness in the context of the third concentration is the happiness of mind (*sem de*).

There are five kinds of feeling: (1) suffering feeling, (2) happy feeling, (3) equanimity, (4) mental unhappiness, and (5) mental happiness. Or they can be grouped into three: pleasant feeling, unpleasant feeling, and equanimity feeling, in which case pleasant feeling includes both physical and mental happiness and unpleasant feeling includes both physical and mental unhappiness.

The fourth concentration has four branches:
(1) completely pure mindfulness
(2) completely pure equanimity
(3) equanimity feeling
(4) single-pointed mind

Mindfulness is as above. Completely pure equanimity is the equanimity of non-application. The feeling existing at the time of the fourth concentration is definitely equanimity feeling.

The branches can be posited as four or five from the point of view of the antidotal branch which opposes harm [to the development of concentration], the benefit branch which achieves benefit, and the basis branch which is both of these. If the branches of all four concentrations are added
together there are eighteen. Here there is a discussion concerning the presentation in *Abhidharmakosha* which posits branches in terms of substance. When the branches are counted in terms of substances investigation and analysis, for example, are each counted as substances. When they are counted in terms of substance there are eleven:

1. The five branches of the first concentration
2. The internal clarity of the second concentration
3. The first four branches of the third concentration
4. The equanimity of (non-)application of the fourth concentration

Thursday morning class, May 28, 1998

While those in the formless absorptions can have superior insight calm abiding predominates in the formless absorptions; therefore one is absorbed in the single taste of calm abiding. For this reason, the formless absorptions are not posited by way of branches but only in terms of their observed object. Those in the concentrations only seek a definite emergence from manifest suffering and happiness feeling, both the gross and subtle; they are not seeking a definite emergence from equanimity feeling. It is very difficult for ordinary beings to realize that pervasive compositional suffering is the nature of suffering.

Gyeltsab posits the order of the concentrations in terms of freedom from attachment to the lower level. Suffering feeling and happy feeling are divided into gross and subtle:

1. Gross suffering feeling is mental unhappiness
2. Subtle suffering feeling is the unfortunate state of suffering feeling (page 199)
3. Gross happy feeling is mental happiness
4. Subtle happy feeling is the faculty of happiness, which is happiness of mind (this is present in the third concentration as the benefit branch)

Those in the first concentration seek freedom from gross suffering feeling, mental unhappiness. Those in the second concentration seek freedom from the subtle suffering feeling that is the unfortunate state of suffering. Those in the third concentration seek freedom from gross happy feeling, mental happiness. Those in the fourth concentration seek freedom from attachment to the subtle happy feeling, the faculty of happiness.

Contaminated manifest discrimination has two divisions:

1. The discrimination of external form as gross
2. The apprehension of inner consciousness which is subtle

The discrimination of external form as gross is further divided into:

1. The discrimination of obstructive forms to be abandoned
2. The discrimination of Infinite Space as an antidote to the obstructive forms to be abandoned

The apprehension of inner consciousness which is subtle is further divided into:

1. The conception of a consciousness that is a discordant class
2. The discrimination of Nothingness as an antidote to the conception of a consciousness that is a discordant class

Those in the formless realm seek freedom from attachment to these discriminations. Those on the level of infinite space oppose or abandon the discrimination of obstructive forms to be abandoned.

Those on the level of infinite consciousness oppose the discrimination of infinite space.

Those on the level of nothingness oppose the discrimination of infinite consciousness.

-One at the level of without discrimination and not without discrimination oppose the discrimination of nothingness. Therefore, there are four discriminations.
To repeat the above divisions and their respective opponents in a different way is as follows.
There are four discriminations to be abandoned which are:

1. the discrimination of obstructive form
2. the discrimination of infinite space
3. the discrimination of infinite consciousness
4. the discrimination of nothing

Just as there are four discriminations there are four states of formless absorptions which abandon them:

1. Infinite Space opposes the discrimination of obstructive form
2. Infinite Consciousness opposes the discrimination of infinite space
3. Nothingness opposes the discrimination of infinite consciousness
4. Peak of Existence opposes the discrimination of nothing

The four levels of formless absorptions are posited in terms of opposing a lower level and thereby reaching a higher level; one sequentially abandons the respective objects of abandonment.

The main subject here is the feelings and discriminations that characterize the different levels. In fact, feelings and discriminations, which are mental factors, are set apart as separate aggregates because they are the basis of much discussion and debate. In Abhidharmakosha it says: “They are the root of discussion and the sequential cause of cyclic existence.” Because they are the basis of discussion, those in the concentrations abandon feelings while those in the formless realm abandon discriminations.

Through meditating on the small, middle, and great levels of the first concentration, one will be reborn respectively in the three abodes of the first concentration, Brahma Class, Spokesperson of Brahma, and Great Brahma; through meditating on the small, middle, and great levels of the second concentration one will be reborn in Little Light, Limitless Light, and Bright Light; through meditating on the small, middle, and great levels of the third concentration one will be reborn in Little Virtue, Limitless Virtue, and Vast Virtue; and through meditating on the small, middle, and great levels of the fourth concentration one will be reborn in Cloudless, Born from Merit, and Great Result. These twelve levels of the form realm are the result of different levels of concentration.

By meditating on the formless absorptions one will die and be reborn in the corresponding level of the formless realm where one will have the four aggregates called the aggregate of name. Of the five aggregates one does not have form, which is the aggregate of from; the remaining four aggregates are given the name “aggregate of name.” The beings of the formless realm are not differentiated into upper and lower places, but through meditating on the small, middle, and great levels they are differentiated in terms of a high rebirth, low rebirth, bad rebirth, and good rebirth. As a result of one’s meditation one will have a different quality of rebirth.

What is the meaning of high, low, bad, and good rebirth? High and low rebirth mean respectively a long life span and a short life span. Bad and good rebirth mean respectively to have many afflictions and few afflictions.

The four immeasurables are easy to realize, while the differentiation of compassion will be explained later on.
Jetsun Chokyi Gyeltsen in his *Ocean Playground* (page 441) explains the four immeasurables as follows:

I Explaining the four immeasurables in particular

(1) Cause
The immeasurables come from their own causes which are four conditions:
(a) object condition - sentient beings who do not possess happiness
(b) causal condition - the seed of uncontaminated exalted wisdom that exists in the mental consciousness
(c) empowering condition - a virtuous spiritual friend who teaches subjects such as the four immeasurables
(d) immediately preceding condition - any of the four cognizers that existed just before them

In *Ornament for Sutra* it says: “Those lacking happiness and having suffering are the cause from which comes the compassion of a bodhisattva. From the cause that is a virtuous spiritual friend comes the compassion of a bodhisattva.”

(2) Definitions
The definition of an immeasurable is: a distinguished cognizer that is concomitant with a concentration that contemplates any aspect of the four, such as compassion, in dependence on the mind of an actual concentration which is its empowering condition.

In *Abhidharmasamucchaya* it says: “How is it achieved? Anyone, even non-Buddhists, as well as hearers, solitary realizers, and bodhisattvas, is suitable to accomplish the immeasurables by depending on the four pure concentrations.” “Prostration to the one with compassion for sentient beings who wishes them to encounter happiness and be free from suffering and wishes them to not be separated from the happiness they have.” The four immeasurable are to be achieved on the basis of an actual concentration of the form realm.

(3) Divisions
There are four divisions:
(i) immeasurable love
(ii) immeasurable compassion,
(iii) immeasurable joy
(iv) immeasurable equanimity

(4) Individual entities
The individual entities of the four immeasurables are now set out.
The definition of immeasurable love is: an immeasurable that abides in the distinguished class due to having the wish thinking, “May all sentient beings have happiness.”

In *Abhidharmasamucchaya* it says: “What is love? It is a quality of a mind and mental factor supported on a concentration and concomitant with any meditative stabilization and any wisdom that perfectly consolidate the state of thought ”May all sentient beings encounter happiness”
Immeasurable love is divided into three:
1) love observing mere sentient beings
2) love observing phenomena
3) love observing the unobservable (phenomena that are not observable as truly existent)

1) The love observing sentient beings observes mere sentient beings and wishes them to have happiness.
2) The love observing phenomena observes the nature of sentient beings; that they are impermanent, empty of permanence, and empty of being self-supported substantially existent and wishes them to have happiness.
3) The love observing the unobservable observes sentient beings as non-truly existent and wishes them to have happiness.

The definition of immeasurable compassion is: an immeasurable that abides in the distinguished class due to wishing sentient beings to be free from suffering.
In Abhidharmasamucchaya it says: “What is compassion? It is a quality of a mind and mental factor supported on a concentration and concomitant with any meditative stabilization and any wisdom that perfectly consolidate the state of thought “May all sentient beings be free from suffering.”

Immeasurable compassion is of three types:
1) compassion observing mere sentient beings
2) compassion observing phenomena
3) compassion observing the unobservable
This is explained in Madhyamikavatara in the section on homage to compassion.

The definition of immeasurable joy is: an immeasurable that abides in a distinguished class due to wishing sentient beings not to be separated from happiness.
In Abhidharmasamucchaya it says: “What is joy? It is a quality of a mind and mental factor supported on a concentration and concomitant with any meditative stabilization and any wisdom that perfectly consolidate the state of thought “May all sentient beings never be separated from the happiness they have.”

Immeasurable joy is divided into three:
1) joy observing mere sentient beings
2) joy observing phenomena
3) joy observing the unobservable

The definition of immeasurable equanimity is: an immeasurable that abides in the distinguished class due to wishing that sentient beings be free from afflictions.
In Abhidharmasamucchaya it says: “What is equanimity? It is a quality of a mind and mental factor supported on a concentration and concomitant with any meditative stabilization and any wisdom that perfectly consolidate the state of thought “I consolidate myself perfectly with the thought of benefiting sentient beings.”

Immeasurable equanimity is divided into three:
1) equanimity observing mere sentient beings
2) equanimity observing phenomena
3) equanimity observing the unobservable

In the case of immeasurable joy there is the thought that wishes sentient beings not to be separated from the happiness they have, while immeasurable equanimity is the wish that sentient
beings be free from afflictions. Although it says afflictions it means that one wishes sentient beings to be free from attachment and hatred.

(5) Attributes
Each of the four immeasurables possesses four attributes:
1) the attribute of opposing the discordant side
2) the attribute of being an antidote
3) the attribute of having an observed object
4) the attribute of having a function

1) The attribute of opposing the discordant side is mentioned because each immeasurable has a discordant side which are respectively:
(a) harmful mind
(b) malice
(c) dislike
(d) harmful mind (hatred) and attachment
Immeasurable love opposes harmful mind as it wishes sentient beings to have happiness; immeasurable compassion opposes malice because it wishes sentient beings to be free from suffering; immeasurable joy opposes dislike; and immeasurable equanimity opposes hatred and attachment.

Thursday afternoon class, May 28, 1998

2) The attribute of being an antidote
The four immeasurables are sustained by their companion, a non-conceptual exalted wisdom, by way of which they become an antidote against the four discordant sides: harmful mind and so forth.

3) The attribute of having an observed object
The four immeasurables observe sentient beings, phenomena, and the unobservable.

4) The attribute of having a function
The four immeasurables ripen sentient beings. In Ornament for Sutra it says: “The purity upon which one relies abandons the discordant side and one comes to possess a non-conceptual exalted wisdom. They engage three observed objects. They thoroughly ripen all sentient beings.” “The purity upon which one relies” is liberation, the four immeasurables being called the pure abode or Brahma’s abode. In Abhidharmasamucchaya it says: “Immeasurable love and so forth are presented as having four or five attributes: place, observed object, aspect, entity, and companion.”
The first attribute is established because the four immeasurables depend upon a pure actual concentration which is its empowering condition.
The second attribute is established because the four immeasurables observe respectively sentient beings who do not possess happiness, sentient beings with suffering, sentient beings who have happiness, and sentient beings who possess the cause of being close and distant, attachment and hatred.
The third attribute is established because the four immeasurables are respectively the wish for sentient beings to encounter happiness, the wish for sentient beings to be free from suffering, the wish for sentient beings to not be separated from happiness, and the wish for sentient beings to be free from attachment and hatred.
The fourth attribute is established because the four immeasurables are included in either meditative stabilization or wisdom.
The fifth attribute is established because the four immeasurables are qualities of mind and mental factors (for the reason that they are helped by their companion, a non-conceptual exalted wisdom, in the sense of being sustained by it).

(6) Etymology
The reason that the four immeasurables are called the abode of Brahma is that by meditating on them one will be reborn among the gods of Brahma. Immeasurable love is so-called because it observes immeasurable sentient beings. Immeasurable compassion is so-called because it is the cause of immeasurable collections. Immeasurable joy is so-called because it is a cause for attaining immeasurable qualities. Immeasurable equanimity is so-called because it is an object of immeasurable exalted wisdom.

(7) Meaning of the text
The achieving of engaging is of nine types because there is the achieving of engaging which engages in the concentrations and formless absorptions up the achieving of engaging which engages in omniscient mind.

2B2C-1A2C-4B3 The extensive two collections: achieving of collections
This is the ninth topic of omniscient mind.
A  Shown in general
B  Explaining the three collections in particular
The collections are of exalted wisdom, the ground, and antidote.

2B2C-1A2C-4B3A  Shown in general
1  Making a connection
2  Root text
3  Commentary

2B2C-1A2C-4B3A-1 Making a connection

With regard to engagement like that, since collections generate, third, achieving of collections.

Gyeltsab says that likewise after engaging in all the Mahayana Dharmas with emphasis by way of action in one’s continuum one comes to generate the two extensive collections.

2B2C-1A2C-4B3A-2 Root text

Mercy, the six such as generosity, calm abiding along with special insight, that path of unification, whatever is skill in means, exalted wisdom, merit, paths, retentions, the ten grounds, and antidotes these should be known as the stages of achieving of collections.

Here in the root text are listed the seventeen types of achieving of collections:
1) great compassion
2) generosity
3) ethics
4) tolerance
5) joyful effort
6) concentrations
7) wisdom
8) calm abiding
9) special insight
10) the path of unification
11) skillful means
12) exalted wisdom
13) merit
14) the paths of seeing and so forth  
15) retentions (dharanis) of words and so forth  
16) the grounds  
17) the antidotes  

According to Gyeltsab these seventeen can be condensed into five groups:  
1) behavior together with support (1-7)  
2) meditative equipoise and subsequent attainment (8-11)  
3) the divisions of the two collection (12-13)  
4) achieving the result and retaining the observed object (14-15)  
5) acting as a support for excellent qualities (16-17)  

All seventeen, such as compassion, have the characteristic of abandoning obscurations.  

In sutra there are two sets of questions; the first set contains only one question whereas the second contains five questions. The question of the first set from sutra is: “Beginning with mercy up to unification, these ten, are an elaboration of the putting on of great armor, to what extent can one consider oneself to have put on the armor?” The answer to this first question of the first set is actually also given in sutra but that answer is not quoted here. However, Gyeltsab says that the answer to that question is given in terms of the etymology of armor referring to [the first ten achievings of collection (1-10)].  

The remaining seven achievings of collection, from the eleventh to the seventeenth, are an elaboration of the achieving of engaging; thus these seven achievings are covered in the answers in sutra given to the five following questions of the second set. The five questions of the second set are:  

(1) “Bhagavan, what is the great vehicle of a great bodhisattva?”  
(2) “To what extent can one consider oneself to have correctly entered the great vehicle of a great bodhisattva?”  
(3) “Where do these vehicles come from?”  
(4) “With these vehicles where will one abide?”  
(5) “What will one become with these vehicles?”  

There are also answers given to the above five questions in sutra, but they are not quoted here. However, the answers in sutra were given to the five question in terms of the realizers (those who possess the second group of seven achievings of collections which are an elaboration of the achieving of engaging). The actual answer is in five parts:  

(a) the training in wisdom and compassion (*11)  
(b) the two are indifferent (*12-13)  
(c) the two have passed beyond the discordant side (*14-15)  
(d) the occasion is certain (*16)  
(e) having extremely trained oneself in the training of the antidote side (*17)
The answer given to the first question of the second set covers the five achievings of collections (11-15) whereby an entity of Mahayana is taught. The answer given to the second question covers the achieving of the collection of ground (16). For the remaining three questions, only one answer is given, the achieving of the collections of antidote (17).

When we go through the seventeen divisions we should know that the first seven are called the achieving of collections belonging to perfect thought and perfect actions. Perfect thought is great compassion while perfect actions are the remaining six of the seven divisions. Gyeltshab says that a bodhisattva who wants to put on the armor as a practice that contains the six perfections should first meditate on compassion, wishing all sentient beings to be free from suffering.

An aspect of [a mind] that observes mere sentient beings and wishes them to be free from suffering and an aspect of a compassion observing sentient being are identical. A compassion observing phenomena means observing sentient beings who are qualified by the appearance of lacking a gross self. In other words, sentient beings appear to be empty of a gross self [of persons]. The compassion observing the unobservable means observing sentient beings who do not exist truly; it observes sentient beings who are qualified by the aspect of being free from fabrication. In this way, there is the compassion observing phenomena and the compassion observing the unobservable.

Gyeltshab says that a person who says “the third compassion realizes emptiness” is one who does not know the observed object and aspect of compassion.

To review the seventeen divisions of the achieving of collection in terms of their functions:

(1-7) With heartfelt compassion one achieves happiness in this life through generosity, by observing morality one will achieve a rebirth of high statues, by practicing patience, effort, and concentration one will attain the happiness of meditative stabilization (this is called the achievement of unique happiness), and by achieving wisdom one will achieve eternal happiness and in this way take care of others.

(8-11) Within meditative equipoise (8, 9, 10) and during the subsequent attainment (11) there are a total of four: calm abiding, superior insight, the path that unifies calm abiding and superior insight, and skillful means. In the Great Commentary by Haribhadra there is a quotation from the Compendium of Doctrine Sutra (Dharmasamgitisutra) which says: “By setting the mind in meditative equipoise one will know in accordance with reality.” There are four that are included in meditative equipoise and subsequent attainment; three in meditative equipoise and one in subsequent attainment, that of skillful means. Meditative equipoise is calm abiding whereas knowing in accordance with reality is superior insight.

Someone asks: Since calm abiding is that which abides without fluctuation, whereas superior insight means a mind that analyzes, these two are not compatible so how can they be unified?” Our system says that only when one’s mind has become very stable on the observed object of calm abiding can one analyze that object with wisdom. From analysis with a focused mind there arises the light of exalted wisdom that realizes the meaning and dispels the darkness; in this way obscurations are abandoned. If calm abiding and superior insight where not one entity one could not abandon all manifest objects of abandonment without exception; therefore calm abiding and superior insight are the eyes and the light whereby one can see an object. Calm abiding and superior insight are concordant with meditative stabilization because of generating a correct exalted wisdom. These two are not incompatible as are light and darkness.

When one possesses the path that unifies calm abiding and superior insight one mentally attends to omniscient mind in order to work for others welfare, whereby one comes to possess the achieving of the collection of skillful means.

(12-13) By familiarizing oneself with the activity of meditative equipoise and subsequent attainment one comes to possess the achieving of the collection of exalted wisdom and merit. (14) Through familiarity with the two collections one comes to have the achieving of the collection of
path, such as the path of seeing and so forth. (15) If one has the achieving of the collection of path one comes to have the achieving of the collection of retention by which one is able to retain or remember words and meanings for eons without forgetting them. In other words, one attains a depthless memory.

What is the entity of retention? It is the memory and wisdom that are concomitant with calm abiding. In relation to secret mantra retention is a case of the name of a result being given to its cause. Retention is of four types:
1) patience
2) secret mantra
3) word
4) meaning

The retention of patience is to analyze the meaning of many mantras such as the mantra A RA PA TSA NA DHIH and that of forty-two syllables. The letter A of A RA PA TSA NA DHIH is the door to all phenomena, it is ungenerated. One meditates on the meaning of A and the meaning of emptiness, reality, whereby one achieves an fearless meditative stabilization and gains a retention of patience whereby one is able to bear the fear of meditating on emptiness. The retention of patience is attained on the patience level of the path of preparation.

(There were no teachings May 29, 1998)
Monday afternoon class, June 1, 1998

The retention of patience refers to not being afraid of meditating on emptiness. Sometimes when someone negates true existence that person becomes afraid. On the patience level of the path of preparation one is free from this fear.

The retention of secret mantra is the ability to compose secret mantras for protecting others from their negativities. Protection means that through reciting a mantra one’s negativities are purified. This retention is attained on the patience level of the path of preparation and the distinguished path of seeing.

The last two retentions, the retention of word and the retention of meaning, are the ability to retain the words of Dharma and the meaning of these words for eons without forgetting them. These two retentions are also attained on the patience level of the path of preparation and are subsequently present on higher levels.

The last two achievings of collections are that of ground and antidote. That of ground is so-called because it functions as a support of excellent qualities; that of antidote is so-called because it opposes the discordant side.

2B2C-1A2C-4B3A-3B  Reason of presenting as collections

By not referring to them, not passing beyond the conventional truth, through achieving all the aims of the great vehicle, these, compassion and so forth, as entities of perfect achieving, because of issuing forth the great enlightenment since great compassion and so forth are the collections.

The seventeen achievings of collection (subject) are collections of causes that issue forth great enlightenment (predicate) because with these seventeen collections, such as compassion, one will have the entity that quickly accomplishes enlightenment and holds it as a result (sign). With these seventeen, one holds final great enlightenment because one realizes phenomena as not being truly existent without passing beyond ultimate truth. With these seventeen, one also practices all the stages of the path that are included in the vast side of the Mahayana path without passing beyond conventional truth. In short, with these seventeen achievings of collection one includes all the stages of the profound and vast paths that are to be practiced by bodhisattvas.

2B2C-1A2C-4B3A-3C  Definite enumeration

Achieving of collections are of seventeen types

Gyeltsab says that the achievings of collections are of seventeen types. These seventeen achievings of collections are the collection of causes that are completely free from the faults of being either too many or too few causes that are needed for the generation of omniscient mind. However, there is a lot of debate in the monasteries concerning this statement that seventeen are just the right amount.

2B2C-1A2C-4B3B  Explaining three collections in particular

1  Explaining the collection of exalted wisdom in particular
2  Explaining the collection of grounds in particular
3  Explaining the collection of antidotes in particular

2B2C-1A2C-4B3B-1  Explaining the collection of exalted wisdom in particular

With regard to that, the collection of exalted wisdom: 1) internal, 2) external, 3) both, 4) empty, 5) the great 6) the ultimate, 7) products, 8) non-products, 9) passed beyond
extremes, 10) without beginning or end, 11) non-rejection, 12) self nature, 13) all phenomena, 14) definitions, 15) non-observable, 16) entitiness of non-things, 17) things, 18) non-things, 19) one’s own entity, and 20) entity of others are by way of particulars of emptiness twenty types. Propounded here: “Internal and external, both and empty’s property, directions, paths passed sorrow, conditioned birth and the other, passed extremes, without beginning or rejection, nature, all phenomena, dharmas born, the past and so forth, having and the other’s entity, space and so-called empty and other dharmas’ entitiness: since they are emptied by their entity, emptiness is said to twenty.”

A Twenty emptinesses by division of the bases of negation
B The twenty exalted wisdoms which realize those subjects
C Analyzing what are the referents of exalted wisdom

2B2C-1A2C-4B3B-1A Twenty emptinesses by division of the bases of negation

The first of the twenty emptinesses that are taught here is (1) the emptiness of the internal. A syllogism regarding inner emptiness is: the six inner entrances do not exist truly because they are free from being a truly existent one or a truly existent many. This kind of reasoning, the predicate and the sign, can be applied to the remaining nineteen emptiness. In the case of (2) the emptiness of the external the syllogism is: the six outer entrances do not exist truly because they are free from being a truly existent one or a truly existent many. In the case of (3) the emptiness of the internal and external the syllogism is: the sensory organs upon which both the inner and outer entrances depend do not exist truly because they are free from being a truly existent one or a truly existent many.

(4) the emptiness of emptiness is the emptiness of true existence of all phenomena
(5) the emptiness of the great is the emptiness of true existence of the ten directions
(6) the emptiness of the ultimate is the emptiness of true existence of nirvana

Ultimate emptiness and the other emptinesses above negate that cyclic existence and solitary peace are truly existent.

(7) the emptiness of the compounded is the emptiness of true existence of compounded phenomena that arise from conditions, for instance, the three realms
(8) the emptiness of the uncompounded is the emptiness of true existence of space and so forth
(9) the emptiness of the passed beyond extremes is the emptiness of true existence of the middle way, the extremes being eternalism and nihilism
(10) the emptiness of the beginningless and endless is the emptiness of true existence of mere cyclic existence
(11) the emptiness of the indestructible is the emptiness of true existence of both the objects to be practiced and the objects to be rejected (the basis of negation in this case can also be the six perfections)
(12) the emptiness of nature is the emptiness of true existence of reality, or the mode of existing (te lug), of any phenomenon
(13) the emptiness of all phenomena is the emptiness of true existence of all phenomena that are subject to change and their aspects
(14) the emptiness of definitions is the emptiness of true existence of the definitions, or characteristics, of phenomena; for example, generation, cessation and so on (these characterize an impermanent object); another example is ‘that which is suitable to be a form’ which is what characterizes form itself
(15) the emptiness of the unobservable is the emptiness of true existence of the three times
(16) the emptiness of the very entity of non-functioning things is the emptiness of true existence of the entity of dependent arising
(17) the emptiness of functioning things is the emptiness of true existence of phenomena that have causes and conditions
(18) the emptiness of non-functioning things is the emptiness of true existence of uncompounded space
(19) the emptiness of self-entity (or the entity of being itself) is the emptiness of true existence of
the natural emptiness (or state) of phenomena, which is not created by a consciousness that is
unmistaken and non-conceptual
(20) the emptiness of other’s entity is the emptiness of true existence of a reality (or simply
emptiness) which is empty of being created by others (it is an entity seen by the far-sighted, as
opposed to the short-sighted)
These twenty emptinesses are empty of true existence.

This division into twenty is extensive but they can be condensed into sixteen. When
further condensed the sixteen can be included in the last four:
(1) the emptiness of functioning things (those created by causes and conditions)
(2) the emptiness of non-functioning things (such as uncompounded space)
(3) the emptiness of self-entity
(4) the emptiness of other’s entity
If emptiness is posited in terms of the bases on which it is established it can be further condensed
into the seventeenth and eighteenth emptinesses: (1) the emptiness of functioning things and (2)
the emptiness of non-functioning things. If emptiness itself is taken as a basis of emptiness they
can be condensed into the last two: (1) the emptiness of self-entity and (2) the emptiness of other’s
entity.

According to those who assert the basis of emptiness regarding the fourth, the emptiness
of emptiness, as being an exalted wisdom, there are three ways of taking emptiness as a basis of
emptiness:
- natural emptiness which is the result of negating the thought that the mode of existence of
phenomena is newly produced by the knowledge of arya beings
- the emptiness of self-entity
- the emptiness of other’s entity
Some think that the entity of self exists truly while some think that other phenomena are created
by a separate creator.

Emptiness of the internal, emptiness of the external, and the emptiness of the internal and external
have a corresponding wisdom that realizes them. These three exalted wisdoms negate the
conception of true existence of three respective objects: (1) the enjoyer/user, the six inner
entrances; (2) the object, the six outer entrances; and (3) the six organs. These three exalted
wisdoms are posited as existing on the path of accumulation.

In his Great Commentary Haribhadra says: “The one that enjoys.” With respect to this
Gyeltsab says that the first three exalted wisdoms can be posited during the first three levels of the
path of preparation. The realization of the fourth emptiness can be posited in relation to the fourth
level of the path of preparation. However, although the first four emptinesses can be posited in
relation to the four levels of the path of preparation, it is also possible to posit the first three in
relation to the path of accumulation without any contradiction. The exalted wisdom realizing the
emptiness the internal corresponds to the small level of the path of accumulation, the exalted
wisdom realizing the emptiness of the external corresponds to the middle level, and the exalted
wisdom realizing the emptiness of the internal and external corresponds to the great level of the
path of accumulation. The exalted wisdom realizing the emptiness of emptiness corresponds to
the path of preparation. The realization of the wisdom arisen from mundane meditation is posited
as a realization of the path of preparation.

The exalted wisdoms are posited in this way because some things are easier and more
familiar; for example, it is easy to realize the inner entrances and therefore it is relatively easy to
establish and realize their emptiness. For this reason, this realization is said to correspond to the
small level of the path of accumulation. Because it is more difficult to realize the outer entrances,
the realization of their emptiness is harder to achieve and therefore the wisdom realizing this
emptiness is of a higher level and corresponds to the middle level of the path of accumulation.

The wisdom realizing the emptiness of emptiness corresponds to the path of preparation
because it is at this level that one achieves a wisdom arisen from meditation on emptiness.

The fifth and sixth exalted wisdoms that realize respectively the emptiness of the great and the
emptiness of the ultimate are posited on the level of the path of seeing because a bodhisattva on
the path of seeing has an exalted wisdom realizing the nature that precedes everywhere. The fifth
exalted wisdom corresponds to the first ground, while the sixth corresponds to the second. These
two emptinesses induce respectively an exalted wisdom that realizes the sphere of reality that
pervades all, and an exalted wisdom that realizes the sphere of reality as the supreme meaning.
Because the bases of emptiness, nirvana, true cessations, and true paths, are supreme, the exalted
wisdom realizing these is also supreme.

The exalted wisdom realizing the seventh emptiness, the emptiness of the compounded,
realizes the sphere of reality as an object similar to a cause. The eighth, the emptiness of the
uncompounded, induces an exalted wisdom that realizes the sphere of reality as an object that can
not be thoroughly apprehended [as truly existent]. ‘Realizing the sphere of reality as an object
similar to a cause’ and ‘realizing the sphere of reality as an object that can not be thoroughly
apprehended [as truly existent]’ are merely labels given to the seventh and eighth wisdoms. The
seventh and eighth exalted wisdoms are posited respectively with respect to the third and fourth
grounds.

Realizing the sphere of reality as an object similar to a cause could refer to the fact that all
compounded phenomena arise from a similar cause. Realizing the sphere of reality as an object
that can not be thoroughly apprehended [as truly existent] could mean realizing a sphere of
reality that is not to be thoroughly grasped. All uncompounded phenomena are not apprehended
as having causes and conditions.

The emptiness of the passed beyond extremes, the ninth, and the emptiness of the
beginningless and endless, the tenth, induce respectively an exalted wisdom that realizes that the
sphere of reality is not a different continuum (entity), and an exalted wisdom that realizes that
thoroughly afflicted phenomena and thoroughly purified phenomenon are empty of true
existence. These two are posited respectively on the fifth and sixth grounds.

The ninth exalted wisdom, that which realizes that the sphere of reality is not a different
continuum (another name for that passed beyond extremes), refers to the extremes of eternalism
and nihilism. The state free from this is the middle way; this cannot be a different
continuum/entity, it is only one. The emptiness of the beginningless and endless generally refers
to cyclic existence but Gyeltsab explains it in reference to both the thoroughly afflicted class and
completely pure class since the thoroughly afflicted class and completely pure class are related to
cyclic existence in relation to the twelve links: the twelve belonging to the afflicted side and the
twelve related to the purified side. In general, cyclic existence is beginningless and endless but in
the context of a particular single person, although there is no beginning, there is an end because
having realized the selflessness of persons there will be no further lives in cyclic existence. In the
text Four Hundred Stanzas it says: “Cyclic existence is beginningless, but it does have an end.”

Tuesday morning class, June 2, 1998

The eleventh exalted wisdom is induced by the emptiness of the indestructible and corresponds to
the seventh ground. The twelfth and thirteenth exalted wisdoms are induced by the emptiness of
nature and the emptiness of all phenomena; they correspond to the eighth ground. The fourteenth
and fifteenth exalted wisdoms are induced by the emptiness of definitions and the emptiness of
the unobservable; both correspond to the ninth ground. The sixteenth and seventeenth exalted
wisdoms are induced by the emptiness of the very entity of non-functioning things and the emptiness of functioning things; both correspond to the tenth ground.

The last three exalted wisdoms of the twenty, the seventeenth, eighteenth, and nineteenth, are induced by the emptiness of non-functioning things, the emptiness of self entity, and emptiness of other’s entity; they are exalted wisdoms of the buddha ground.

The emptiness of the indestructible refers to the emptiness of the thirty-seven harmonies with enlightenment. They are not to be discarded, but are to be practiced.

The emptiness of nature refers to the emptiness of true existence of the entity of any phenomenon which is free from fabrication or elaboration.

The emptiness of all phenomena is the emptiness of all phenomena ranging from form up to omniscient mind.

The emptiness of definition/self characteristic is the emptiness of the 108 phenomena that range from form up to omniscient mind. Each of these phenomena has its own particular definition/characteristics which is empty of true existence. For example, the definition of the form aggregate is ‘that which is suitable to be form’; this definition is empty of true existence. The definition of the feeling aggregate is ‘the entity of experiencing’, this too is empty of true existence. Likewise, the definitions of the remaining 106 phenomena are empty of true existence.

The emptiness of the unobservable is the emptiness of the three times, past, present, and future, which are not observed to be truly existent.

The emptiness of the very entity of non-functioning things is the emptiness of the entity of, for example, uncompounded space. Uncompounded space is empty of true existence and the very entity of uncompounded space is also empty of true existence.

The emptiness of functioning things is the emptiness of any phenomena that is qualified by the definition ‘suitable to perform a function.’

The emptiness of non-functioning things is the emptiness of any phenomena that lacks ‘the ability to perform a function.’

The emptiness of self entity is the self’s emptiness of self existence.

The emptiness of other entity is the emptiness of being created by another, a creator.

The exalted wisdoms realizing the last three are a support, or basis, on which the two obscurations together with their imprints are extinguished. The exalted wisdom of functioning things, of self entity, and of other entity are called self-arisen exalted wisdoms in that they are the exalted wisdoms of a buddha that arise spontaneously on the buddha ground.

The first seventeen wisdoms are only partially free from their objects of abandonment; some are free from the manifest objects of abandonment and some are free from only the seeds of the objects of abandonment. They are posited on the tenth ground and below (but not on the buddha ground). The fact that the seventeen exalted wisdoms are partially free from obscurations means that some of them have abandoned the manifest objects of abandonment, while some have also abandoned the seeds of the manifest objects of abandonment.

Gyeltsab then reviews a point mentioned above saying that the exalted wisdom that is induced by the emptiness of the great which pervades all the sphere of reality can be posited as an exalted wisdom of the first ground and that if it is interpreted in this way there is no contradiction because this exalted wisdom is also called ‘that which pervades all the sphere of reality.’ In the Great Commentary by Haribhadra it gives the reference “With regard to that, at that time all phenomena are selfless,” and then says: “By meditating thus on this subject, the bodhisattvas have already realized the sphere of reality that has no parts. Yet, in terms of the generation of an ascertainment, there is an individual realization that pervades all phenomena. As a result of this, one will have an extremely clear consciousness that directly realizes all phenomena as entitiless. At this point, the bodhisattva enters the faultless path and thereby attains the path of seeing.” The sphere of reality is said to be partless. Although it is not taught in the same way that the color blue

383
and the color yellow are said to appear differently to the consciousness, yet the sphere of reality is suitable to be divided by way of its isolate. As many objects as exist, there are also that many parts existing. This means that on the basis of its isolate, or name, the sphere of reality is of many types; for example, if there are a hundred bases there are a hundred spheres of reality. However, the entity of the sphere of reality itself is not divisible because the sphere of reality is a non-affirming negative that is the mere negation of the object of negation.

Even the meditative equipoise of an arya learner can induce the ascertainment of the sphere of reality of a buddha since there is not even a slight difference between the sphere of reality of sentient beings and that of buddhas. These ascertainments are explained sequentially here because the ten exalted wisdoms of the meditative equipoise of the ten grounds sequentially remove the seeds of the two obscurations by which bodhisattvas in post-meditation, or subsequent attainment, possess different levels of ascertainment of the diverse dependent arisings, such as the dependent arising that appears as an illusion. In post-meditation that which is opposite to dependent arisings appearing as an illusion gradually decrease for bodhisattvas each time they attain a higher ground. In other words, the appearance of objects as truly existent diminishes for bodhisattvas as they progress on the ten grounds. Since there is still the appearance of true existence it is said that phenomena still appear to be truly existent rather than like an illusion, but at each level this appearance of true existence decreases.

Analyzing what are the referents of exalted wisdom

In the Great Commentary it says: “What are the observed objects that are observed by this non-conceptual exalted wisdom?” Gyeltsab says that if I were to explain this, I would divide it into five divisions:

(1) Stating the two assertions of the two systems
(2) Proving the latter tradition as correct
(3) Rejecting the brawls of others
(4) Negating the former system
(5) The reason for not expressing other divisions of exalted wisdoms

(1) Stating the two assertions of the two systems
Mere Aspectarian Chittamritins assert that thoroughly established phenomena which are truly existent—other-powered phenomena that are empty of the apprehender and apprehended being different substances—are objects of comprehension of the meditative equipoise of arya beings. The others, the Madhyamikas, assert that all phenomena are to be realized as empty of true existence. This second assertion is correct.

The Chittamritins say that the observed object of the meditative equipoise of an arya is truly existent non-duality, the emptiness of apprehender and apprehended being different substances. The Madhyamikas say that the observed object of the meditative equipoise of an arya is the emptiness of true existence of all phenomena. Of these two systems, the latter is correct.

(2) Proving the latter tradition as correct
No matter what consciousness it is, its object of comprehension is pervaded by being empty of true existence; like the appearance of a horse or an elephant to a dream [consciousness]. Similarly, a non-conceptual exalted wisdom is also a consciousness; this statement is a sign of nature. In a syllogism one could say: the non-conceptual exalted wisdom (subject) observes its own object which is empty of true existence (predicate), because it is a consciousness; for example, a dream consciousness that observes a horse, elephant, and so forth.

In Ascertainment of Valid Cognition it says: “If the observed object is not directly observed what is seen is not established.” If the observed object is not observed it is not realized; however, [here the observed object is observed and is realized], therefore the above mentioned syllogism is a correct sign because the ‘subject’s property’ (a non-conceptual exalted wisdom being a consciousness) is ascertained and is established. [Therefore, the above mentioned syllogism can not be a ‘reasoning where the subject’s property is not established’.]
In the above mentioned syllogism, the subsequent pervasion is also established because there is a valid cognition that ascertains the sign ‘consciousness’ to exist only in a class similar to the stating-mode. [The sign ‘consciousness’ exists only in a class that is similar to ‘observing one’s own object which is empty of true existence’.] Therefore, the syllogism is not a ‘reasoning where the sign is contradictory [to the predicate of the probandum.’]

In that syllogism the reverse pervasion is also established because there is a valid cognition that realizes that the sign ‘consciousness’ does not exist in a class dissimilar to the stating-mode. [The sign ‘consciousness’ does not exist in a class dissimilar to ‘observing one’s own object which is empty of true existence,’ or another way of saying this same thing is that a consciousness does not exist that does not observe its object which is empty of true-existence.] Therefore, the above mentioned syllogism also cannot be ‘a reasoning where the sign is not ascertained’ to not exist in a dissimilar class.

Gyeltsab is actually saying the true existence of objects of knowledge will be negated in a passage that comes later : “Baseless, without going, unborn...” (which is part of the thirtieth stanza of the fourth chapter).

When reasonings are set out they can be established or not established. Of those that are not established there are three kinds:
- a reasoning where the sign is contradictory
- a reasoning where the sign is not ascertained
- a reasoning where the sign is not established

The syllogism set out before is none of these three.

(3) Rejecting the censure of others (the Chittamatrins)
The Chittamatrins say:
In that case all phenomena, which are empty of true existence, would follow as being empty of true existence because they are observed objects; for example, like one moon appearing to be two. If you accept this it would follow that all phenomena are truly existent because the emptiness of true existence of all phenomena which is asserted to be their mode of abiding would also be empty of true existence.
The Madhyamikas say:
There is no fault because if the killer Dharmadatta were a part of Devadatta, who is to be killed, Devadatta could still come back even after the killer Dharmadatta is killed (whether Dharmadatta actually killed Devadatta or not). However, the murderer is not any part of the victim; therefore, once the victim is killed by the murderer there is no possibility for the victim to come back to a life even if his murderer were killed. Just like this example, ‘all phenomena are empty of true existence’ (=Devadatta), which for you is the extreme of depreciation, is also ‘established to be empty of true existence’ (=Dharmadatta), which further for you is the extreme of superimposition. This very extreme of superimposition from your point of view is negated by logic to exist truly (=a third anonymous person). Due to that, it does not follow that I accept that ‘all phenomena are truly existent’ which is an object of negation. Because true existence does not pervade the emptiness of true existence, it (true-existence) is not any part of the entity of the emptiness of true existence.

In the previous illustration Devadatta is to be killed, while Dharmadatta is the killer. Dharmadatta kills Devadatta but later on someone else kills Dharmadatta. Although the third person kills Dharmadatta there is no risk that Devadatta will return even though his killer has been killed. In the same way, there is a truly existent consciousness (which is likened to Devadatta) which is negated, and that which negates true existence (which is likened Dharmadatta); the consciousness having been negated to be truly existent there is no risk that a truly existent consciousness will return. This is explained in the text Grounds and Paths (sa-lam).

(There were no teachings Tuesday afternoon.)
Wednesday morning class, June 3, 1998

When logic negates that the emptiness of true existence is truly existent there is no need to assert an object of negation once again that is ‘all phenomena existing truly exist truly’. There is no need because true existence does not pervade the emptiness of true existence nor is it one nature with the emptiness of true existence. Such true existence cannot pervade the emptiness of true existence and cannot be the same nature as the emptiness of true existence because true existence does not exist. However, the Chittamatrin asserts that it does exist because they say that if something is an other-powered phenomena or a thoroughly established phenomena it is pervaded by being truly existent. They say that if other-powered phenomena or thoroughly established phenomena were not truly existent it would follow that they would not exist. However, there can be discussion as to whether or not this would mean that all-imputed, or imaginary, phenomena would not exist. Imaginary phenomena are divided into two: imaginary phenomena whose thorough characteristic is broken and enumerated imaginary phenomena. Or it can be said that there are imaginary phenomena that are acquired by the object of negation and imaginary phenomena that are acquired by the basis of emptiness. An illustration of ‘an imaginary phenomenon that is acquired by the object of negation’ is the apprehender and apprehended being different substances, which is an object of negation. An illustration of ‘an imaginary phenomenon that is acquired by the basis of emptiness’ is a form that is a basis for the conception apprehending form. A form that is a basis for the conception apprehending form does not exist by its own character; it does not exist truly. This non-existence is a thoroughly established phenomena. Therefore, the basis of emptiness is a form that is a basis for the conception apprehending form; this is a thoroughly established phenomena.

An illustration of an imaginary phenomena that exists is uncompounded space; an illustration of an imaginary phenomena that does not exist is the self of persons. Therefore, there is no pervasion that imaginary phenomena necessarily exist.

Here we need to understand what is the final observed object of an aryā’s exalted wisdom of meditative equipoise. [According to the Chittamatrin] the final observed object of a pure path is defined as a thoroughly established phenomena; it is the emptiness of form and the valid cognizer apprehending it being different substances. They say that by meditating on the emptiness of form and the valid cognizer apprehending it being different substances one purifies one’s obscurations. However, the Svatantrika-Madhyamikas say that the final observed object of a pure path is the emptiness of true existence of all phenomena. A yogi who observes and meditates on this becomes free of obscurations.

The first disputant, a Chittamatrin, says:
If something is an ultimate truth it must exist ultimately, therefore it would contradict it being conventionally existent.
The second disputant, a Madhyamika, says:
Expressing this error is not right because it is not correct that the observed object of meditative equipoise exists ultimately. The observed object of meditative equipoise does not exist ultimately because it is a final consciousness that is supported on a basis that is falsely established by a conventional valid cognizer. A final consciousness is a mind that realizes, or sees, the emptiness of true existence of an object, such as a sprout. Such a mind is one that analyzes an ultimate truth but it is based on an object that is falsely established by a conventional valid cognizer. Although a sprout is false, the conventional valid cognizer that establishes it is false, and the mind that establishes true existence is false, yet there is no fault in it being a final consciousness that realizes the emptiness of true existence. A sprout, a conventional valid cognizer, and a final consciousness are said to be false because they are conventional truths. A truth and ultimate truth are mutually inclusive; a falsity and conventional truth are mutually inclusive. True existence relying on a falsity would be contradictory. A false object, such as a sprout, does exist, but if we were to say that true existence is supported on it this would not be correct because true existence does not exist at all.
When we talk about a ‘support’ and ‘supported’ there are two interpretations. One illustration is a table, which is a support, and a cup on it, which is the supported. What is the way in which the table supports the cup? The table supports the cup in the sense of holding it up and therefore not allowing it to fall. Or we can say that the cup is a support and the tea in it is the supported. The supported phenomenon, the tea, is held, or supported, by the cup in the sense that it keeps it from flowing. Are the support, the cup, and the supported, the tea, one entity or two entities? They are two different entities because these two appear to a direct perceiver as separate.

Another illustration of supported is the aggregates while the support in this case is the person. Is the relationship the same? It is not because in this case the support and supported are one entity because they do not appear separately to the sight of a direct cognizer, but instead appear to be identical.

(4) Negating the former system
The Madhyamikas say: “If truly existing emptiness is asserted to be the observed object, it would follow that a non-conceptual exalted wisdom and the non-duality of apprehender and apprehended would be either one substance or different substances because emptiness would exist truly and would therefore be a functioning thing. If you assert that a non-conceptual exalted wisdom and the emptiness of the apprehender and apprehended being different substances are either one substance or different substances you would have to accept that:
- two things are different substances even from other-powered phenomena and
- a non-conceptual exalted wisdom is a partial object-possessor that only apprehends an emptiness that has no relation to other-powered phenomena.

And therefore wrong superimposition upon the basis, an other-powered phenomena would not be eliminated.

On the other hand, if a non-conceptual exalted wisdom and the emptiness of apprehender and apprehended being different substances were one substance is would follow that emptiness would be a compounded phenomena. If you accept this, it would follow that one cannot abandon the seeds of obscurations by observing and meditating on that emptiness.

This is a hypothetical argument set forth by the Svatantrika-Madhyamikas; in fact, the Chittamatrins do not say that a non-conceptual exalted wisdom and the emptiness of apprehender and apprehended being different substances are one substance.

Are a non-conceptual exalted wisdom and the emptiness of apprehender and apprehended being different substances one entity or different entities? We can definitely say that they are one entity, but this does not mean that they are one substance. This is because if two things were to be one substance they would have to be a substance and therefore a functioning thing. The emptiness of apprehender and apprehended being different substances cannot be a compounded phenomena since it is a thoroughly established phenomena.

Someone who accepts Haribhadra’s assertion that an arya’s exalted wisdom of meditative equipoise directly realizes false dependent arisings as an illusion is someone who has not studied the two systems, the Svatantrika and Prasangika Madhyamika, well; who explains Haribhadra’s assertion wrongly; and who clearly demonstrates that he does not know how to uphold the side of view. An arya’s exalted wisdom of meditative equipoise does not explicitly realize false dependent arisings as an illusion because an arya’s exalted wisdom of meditative equipoise only sees an emptiness and does not see conventional truths. Therefore, someone who makes the previous assertion is one who has not understood the Svatantrika and Prasangika schools, who does not understand Haribhadra’s assertion, and who does not know how to meditate on view.

(5) The reason for not expressing other divisions of exalted wisdoms
The reason for not explaining other divisions of exalted wisdom, such as the mirror-like exalted wisdom, is because here only a mere enumeration of the general divisions of the collection of exalted wisdoms that explicitly observe emptiness is taught. If all the particularities of exalted wisdom were to be explained this would be an obstacle to understanding the meaning in this case,
that of clear realization. Therefore, only some general divisions are set out here. Other divisions, such as the mirror-like wisdom, wisdom of equality, wisdom of accomplishing activities, wisdom of individual realization, and the wisdom of the sphere of reality, are not explained here. This is not the occasion for explaining them; they will be explained in the eighth chapter.

The Chittamatrins assert that emptiness is truly existent. Someone says: “An ultimate truth does not depend on the elimination of an object of negation, yet it is a permanent functioning thing; for example, a vase is a permanent functioning thing that does not depend on being a ‘bulbous bellied, flat bottomed water holder’.” The differences in these statements should be understood just as the difference between a mountain and a grain and the difference between space and the palm of one’s hand is understood. One should understand these differences from the extensive explanation in the Mahayana text Uttaratantra.

This concludes the outline ‘Explaining the collection of exalted wisdom in particular.’

2B2C-1A2C-4B3B-2 Explaining the collection of grounds in particular
A General meaning
B Meaning of the branches

2B2C-1A2C-4B3B-2A General meaning
1 Entity
2 Divisions
3 Characteristics
4 Manner of transference
5 Meaning of the name

These divisions are not related to actual words in Haribhadra’s Commentary Clarifying the Meaning.

2B2C-1A2C-4B3B-2A1 Entity

The collection of ground is a non-conceptual exalted wisdom of meditative equipoise that directly observes thusness and is thoroughly sustained by great compassion and so forth. It is called ‘ground’ because it is a source or support of all excellent qualities. Just as the earth supports trees, crops, and so forth; likewise, a ground in this case is a support for all excellent qualities.

2B2C-1A2C-4B3B-2A2 Divisions

Because there are ten stages there are ten grounds which are differentiated in terms of different levels of ability to eliminate the various levels of objects of abandonment. The ten grounds are related to the ten perfections. When it is said that they have different levels of ability it means that each ground has the specific ability to gain the realization of a particular perfection.

2B2C-1A2C-4B3B-2A3 Characteristics
A Characteristic of entity
B Characteristic of objects of abandonment
2B2C-1A2C-4B3B-2A3A Characteristic of entity

When a bodhisattva reaches the first ground he attains twelve groups of excellent qualities:
(1) in one moment he can see a hundred buddhas
(2) in one moment he knows that he is blessed by them
(3) in one moment he is able to enter a hundred concentrations
(4) in one moment he is able to shake a hundred world systems
(5) in one moment he is able to go to a hundred world systems
(6) in one moment a hundred world systems appear to him
(7) in one moment he is able to ripen a hundred sentient beings
(8) he is able to abide for a hundred eons
(9) in one moment he is able to know the end of the beginning and the end of the end
(10) in one moment he is able to open a hundred Dharma doors
(11) in one moment he is able to manifest a hundred bodies
(12) in one moment he is able to give Dharma teachings to a hundred bodhisattvas who surround each of his hundred emanated bodies.

On the first ground these twelve qualities are in terms of a hundred, on the second ground they are in terms of one thousand, and so forth. In this way the number of qualities on each ground increases more and more. In addition, the bodhisattva also has increasing power to eliminate stains and to travel. On the first ground the bodhisattva attains the great perfection of generosity. A bodhisattva on the first ground has control over the southern continent, Jambudvipa, while a bodhisattva on the second ground has control over all four continents. As the bodhisattva reaches higher levels of ground his rebirths as a universal kings increase.

Wednesday afternoon class, June 3, 1998

The 108 obscurations to knowledge to be abandoned by the path of seeing are:
- the nine conceptions apprehending the nine Mahayana engagements to exist truly
- the nine conceptions apprehending the Hinayana vehicle to be a truly existing path to be rejected
- the nine conceptions apprehending an apprehender of substantial existence
- the nine conceptions apprehending an apprehender of imputed existence

for a total of 36; these being present in each of the three realms there are a total of 108 obscurations to knowledge that are abandoned by the path of seeing.

There are sixteen afflictions to be abandoned on the path of meditation from the first to the tenth grounds: six afflictions of the desire realm, five afflictions of the form realm, and five afflictions of the formless realm. The six afflictions of the desire realm are attachment, anger, pride, ignorance, view of the transitory collection, and view holding an extreme. The five in the form and formless realms are the same excluding anger.

There are 108 innate obscurations to knowledge to be abandoned by the path of meditation. These are similar to the intellectually acquired afflictions that are abandoned by the path of seeing:
- the nine conceptions apprehending the nine Mahayana engagements to exist truly
- the nine conceptions apprehending the Hinayana vehicle to be a truly existing path to be rejected
- the nine conceptions apprehending an apprehender of substantial existence
- the nine conceptions apprehending an apprehender of imputed existence
Gyeltshab quotes the *Great Commentary* by Haribhadra in which it says: “The clear realization of the truth is just one; for this reason the first moment of the first ground is the path of seeing, while the remaining moments from the second moment up to the last uninterrupted path called “expressing like a vajra” is the path of meditation.”

**Manner of transference**

Gyeltshab says that the manner of transference means that as long as one has not finished the subject of the training one will remain on the same ground. When the subject of the training is completed one will transfer to a higher ground.

The subject of the individual trainings on the grounds will be explained later on.

**Meaning of the name**

The word “ground” in Sanskrit is *bhumi*; it is so-called because:
- of providing immeasurable *bhutas* (a kind if spirit) an experience without fear or
- because on it immeasurable excellent qualities increase more and more.

**Meaning of the branches**

1 Making general connections
2 The individual natures

With regard to the collection of grounds, in order to indicate those which are the qualities that will become the complete trainings on that ground, twenty-three interceding stanzas are taught.

Here a connection is made between the collection of exalted wisdom and the collection of the grounds.

The meaning of ‘complete training in the grounds’ is to extinguish the faults of the respective ground and to complete all its qualities.

**The individual natures**

A The nine causal grounds
B Tenth ground: the effect ground

1 The first of the nine: the first ground
2 The second ground
3 The third ground
4 The fourth ground
5 The fifth ground
6 The sixth ground
7 The seventh ground
8 The eighth ground
9 The ninth ground

2 By ten types of complete training, the first ground will be attained: thought; the very things of use, impartial mind toward sentient beings, giving away, serving the friend, seeking the holy Dharma observed object, always intending definite emergence, joyous desire for the body of Buddha, and to teach dharma and truth’s words, are asserted to be the ten; by not referring to their self nature, should be known as complete training.
This is a list of the ten complete trainings that must be completed in order to transfer from the first ground to the second. Complete training means to extinguish all the faults of the respective ground and to complete the excellent qualities of that ground.

The first of the ten trainings is called ‘thought.’ How does one train in this? All the trainings of this ground are to be sustained by great compassion and the wisdom realizing that phenomena are not truly existent. In sutra it says: “What is the meaning of the complete training in thought while abiding on the first ground?” up to “That which is taught in this way is the complete training in words of truth.” “Thought” can mean motivation because a bodhisattva when he trains should do so with great compassion and the wisdom observing phenomena to be non-truly existent.

The second complete training is “the very things of use” or that which is beneficial. The third complete training is “impartial mind toward sentient beings” which means to have a mind that is impartial with respect to all sentient beings without thinking. “I am his brother-in-law,” “I am his nephew,” and so forth. Such a thought would be being partial.

The fourth complete training is “giving away” which is to give away whatever one possesses.

The fifth is “serving the friend” which means to respect one’s virtuous spiritual friend.

The sixth is “seeking the holy Dharma observed object.”

The seventh is “always intending definite emergence” which means going forth from one’s home with a mind of definite emergence.

The eighth is “joyous desire for the body of Buddha” which means to desire to attain a buddha’s body.

The ninth is “to teach Dharma.”

The tenth is “truth’s words,” or words of truth.

Thus, there are a total of ten complete trainings on the first ground.

Gyeltsab explains the complete trainings in the form of a syllogism: the excellent qualities existing in the continuum of a bodhisattva on the first ground who takes pleasure in upholding the Dharma and whose thought is without any hypocrisy regarding all sorts of bases, like sentient beings and virtuous roots (subject), is the training in the first ground (predicate) because it is the excellent quality of one on the first ground that destroys its respective discordant side and acts to complete its excellent qualities (sign).

One should apply the same formula to the remaining grounds.

Gyeltsab then goes through the ten complete trainings in detail. (2) To uphold the Mahayana Dharma means that one mainly emphasizes others’ welfare and is beneficial for oneself and others. (1) Thought means to not have a hypocritical mind toward others, as was said before. (3) Having an impartial mind means that one has a single-pointed mind on the four immeasurables and always has the intention to enact the welfare of others. On this first ground one extremely increases the practice of generosity whereby one (4) gives away all one’s possessions, body, and
roots of virtue without developing the slightest miserliness. (5) To please one’s virtuous spiritual friend is to respect him with one’s three doors since he is the root of all the path. (6) To seek the holy Dharma as an observed object means to observe the three vehicles that include the extensive Dharma baskets. (7) To be strongly displeased to dwell at home means to see the disadvantages of living at home and to develop a strong dislike for it. (8) To desire a buddha’s body means to mentally remember buddha and wish to never be separated from him and to desire to attain a buddha’s body. (9) To excellently teach the Dharma means to teach the Dharma without holding back some for oneself. (10) Words of truth are those that cause one to fulfill one’s promises; therefore one should always speak truthful words. With these ten complete trainings one completes all the qualities of the first ground, Extremely Joyous, without exception.

Furthermore, these causal complete trainings are to be observed as lacking true existence. Realizing this, one will complete these trainings. One should complete the ten complete trainings by not observing them to be truly existent; in this way, one completes the first ground.

In short, there are ten complete trainings on the first ground.

2B2C-1A2C-4B3B-2B2A-2A The second ground
A Root text
B Commentary

2B2C-1A2C-4B3B-2B2A-2ARoot text

Ethics, to repay deeds, tolerance, very joyful, great affectionate heart, respect, to listen devotedly to the guru, eighth: to make effort in generosity and so forth.

There are eight complete trainings on the second ground. While on the first ground the predominant practice is that of generosity, on the second ground it becomes morality.

Gyeltsab briefly comments on the root text saying that with the eight complete trainings, beginning with morality/ethics, one can complete the second ground because with these eight complete trainings one can destroy its respective discordant side and develop all its qualities. On this ground a bodhisattva does not have any stain of morality even in his dreams. This does not mean that a bodhisattva does not practice the other perfections, it just means that he emphasizes the practice of morality. In sutra it says: “What is pure morality? Not mentally attending to the hearers and solitary realizers...” up to “There do not exist perfections other than those that are sought. This bodhisattva exerts effort in the remaining perfections.” Pure morality refers to the bodhisattva vows. One who has taken the bodhisattva vows should not mentally attend to the solitary peace of the hearers and solitary realizers.

2B2C-1A2C-4B3B-2B2A-2B Commentary

1) The ethics of (gathering) virtuous dharma, benefiting sentient beings and of restraint, 2) to remember the benefits done by others, 3) to be tolerant of the harms done by others and so forth, 4) to not regret achieving virtuous dharma, 5) love toward all beings, 6) to bow to the abbot and so forth, 7) to achieve the qualities taught by the virtuous friend, and 8) to delight in the six perfections, generosity and so forth, the complete trainings like the aforesaid, by eight types of distinctions which completely train, the second ground, the Stainless, is attained.

Here Haribhadra lists the eight complete trainings on the second ground.

Gyeltsab says that on the second ground one has a distinguished completion of the perfection of morality. The first complete training here is to observe all three moralities: (1) the morality of gathering virtuous dharmas, (2) the morality of working for the welfare of sentient beings, and (3) the morality of restraining oneself from misbehavior. The second, “to remember the benefits done by others,” means to remember the good done by others as a means to perfect one’s morality; this remembrance should be kept alive. The third, “to be tolerant of the harms done by others and so forth,” means to practice the patience of voluntarily accepting suffering and
of bearing difficulties in Dharma practice. The fourth is the training of delighting in practicing virtuous dharmas without any regret. The fifth is to develop love for all sentient beings without ever rejecting them. The sixth is to bow to higher beings, such as abbots. The seventh is to listen respectfully to the teachings of one’s virtuous spiritual friend. The eighth is to take pleasure in practicing all the six perfections, beginning from generosity, with the motivation of great compassion and the wisdom that observes phenomena to not exist truly. Having completed these, one concludes the complete trainings in the second ground.

REVIEW

There are ten complete trainings on the first ground and eight on the second ground. The eight on the second ground are: (1) the morality of gathering virtuous dharmas and so forth, (2) remembering the benefits done by others, (3) practicing the different types of patience, (4) being happy to practice virtuous dharmas, for example, to lead others in the paths of the three vehicles without regret, (5) having love for other sentient beings (a bodhisattva on the second ground develops love for all sentient beings, this love is so great that he can remain for eons in the Hell of Unceasing Torment for the sake of one single sentient being as is said in the lam-rim prayer in the Guru Puja), (6) bowing to higher beings, including abbots, gurus, and so forth (this is done in order to diminish one’s pride), (7) practicing the Dharma taught by one’s virtuous spiritual friend, and (8) taking pleasure in practicing the six perfections.

One engages in these eight complete trainings on the second ground.

Thursday morning class, June 4, 1998

2B2C-1A2C-4B3B-2B2A-3 The third ground: Luminous
A Root text
B Commentary

2B2C-1A2C-4B3B-2B2A-3A Root text

Not satisfied by hearing, generosity of Dharma without material, thoroughly purifying a buddha realm, undistressed by cyclic existence, so-called shame and embarrassment, and non-adherence five types of essences.

The third ground has five complete trainings:
(1) “not satisfied by hearing” - a bodhisattva on this ground can receive teachings from the buddhas of the ten directions and is never satiated by the amount of teachings he can hear
(2) “generosity of Dharma without seeking material” - a bodhisattva on this ground gives teachings without any hope of receiving any kind of material reward
(3) “thoroughly purifying a buddha realm” - a bodhisattva on this ground thoroughly purifies his future buddha realm. This purification is of two types: purification of the buddha realm, the vessel, and purification of the buddha, the contents of the vessel. When we create virtue we should dedicate it to the place where we will be enlightened, since this is the means to purify the buddha realm.
(4) “undistressed by cyclic existence” - a bodhisattva on this ground does not become distressed when sentient beings treat him badly by physically striking him, criticizing him, and so forth. Instead, this bodhisattva intensifies his practice of patience.
(5) “shame and embarrassment” - a bodhisattva following the Mahayana has shame with regard to himself adhering to the Hinayana and embarrassment with regard to others adhering to the Hinayana.

Gyeltsab says that on the third ground a bodhisattva trains in the five complete trainings such as not being satisfied with hearing and in this way eliminates the faults of this ground and gathers its excellent qualities. In sutra it says: “Great bodhisattva, when one abides on the third ground,
one should abide in the five dharmas. What are they? They are to not be satisfied with hearing and to not cling to the letters [of the words] that explain Dharma...

2B2C-1A2C-4B3B-2B2A-3B Commentary

1) Not knowing satisfaction by listening to the holy Dharma, 2) with a mind which does not behold profit and so forth, to thoroughly teach the holy Dharma, 3) to thoroughly purify one’s own supporting and supported buddha realm, 4) undistressed by seeing disagreeable sentient beings and so forth who were benefited, and 5) through reliance upon oneself and others, to not enact non-virtuous dharmas: the five types of complete trainings like the aforesaid, as before, through not conceiving entitiness, the third ground, the Luminous, is realized.

Gyeltsab says that the five complete trainings are:
(1) to exert effort in hearing a lot of teachings and to never reject those that have been heard
(2) to teach the holy Dharma to others without seeking material offerings, respect, or fame
(3) to purify one’s own future buddha realm by accomplishing the vast collections which are the cause of the future supporting and supported buddha realm
(4) on the third ground by the predominant perfection of patience one is able to tolerate the bad actions of those to be subdued and one completes the other two patiences that benefit sentient beings
(5) to have shame and embarrassment with respect to oneself and others engaging in the Hinayana and with respect to committing non-virtuous dharmas

One trains in these five complete trainings sustained by great compassion and the wisdom that observes the five complete trainings as non-truly existent.

Here we could discuss the etymology of the names of the grounds, such as Extremely Joyous, Stainless, Luminous, Radiant, and so forth, but we will do this later.

2B2C-1A2C-4B3B-2B2A-4 The fourth ground: Radiant

Dwelling in a forest, few desires, contentment, rely on observing the perfect trainings, not forsaking practices, contempt toward all desire, nirvana, to give away all possessions, undiscouraged, and without view.

(1) “dwelling in a forest” - here the word “forest” can be interpreted in different ways since it does not necessarily mean to live in an actual forest. In this context it is an example of living in an isolated place far from the distractions of life in a town. Here distractions refers to the goal of the Hinayana.
(2) “few desires” - a bodhisattva on this ground does not seek material gain that he has not yet acquired
(3) “contentment” - a bodhisattva on this ground knows how to be content with what he has already acquired
(4) “rely on observing the perfect trainings” - a bodhisattva on this ground abides firmly with the twelve types of knowledges, such as those concerning food, clothes, dwelling (this can be a mansion, a cave, a tree, etc.), and so forth
(5) “not forsaking practices” - a bodhisattva on this ground who has taken vows guards them even at the cost of his life and possessions
(6) “contempt toward all desire” - a bodhisattva on this ground despises desirable objects through seeing the disadvantages that they bring. We need to train in this as we tend to continually follow our attachment to objects of desire.
Gyeltshab says that to abide in a forest isolated from the mental attention of hearers and solitary realizers, to have few desires, to know satisfaction, to have a mind firmly set on the twelve excellent qualities which are a field of study, to rely on perfect vows, and so forth are the ten complete trainings. One should train in them in order to eliminate the faults of this ground and to collect its excellent qualities. In sutra it says: “Great bodhisattva, one who dwells on the fourth ground should not give up the ten trainings. What are the ten? They are abiding in an isolated place…”

2B2C-1A2C-4B3B-2B2A-4B Commentary

1) To dwell in a solitary place, 2) not to have strong desire toward goods not attained, 3) regarding goods attained, not to strive for more, 4) perfectly observing (binding) the qualities of training, just begging alms and so forth, 5) not to forsake, even for one’s life and so forth, the adopted practices, 6) to despise the qualities of desire by viewing its shortcomings, 7) appropriate to those to be subdued, to set toward nirvana, 8) to relinquish all possessions, 9) not to be dismayed with regard to accomplishing virtue, and 10) not to view toward anything: the complete trainings like the aforesaid, as before, by the ten types the fourth ground, the Radiant, is overcome.

(1) to abide in isolated place that is far (five hundred arm spans, or about a kilometer) from a city in which there is a lot of hustle and bustle
(2) to have few desires is to not desire that which one has not yet acquired.
(3) to know satisfaction is to not seek that which one does not have.
(4) to have a firm mind bound to the ten excellent qualities, such as that of begging food
(5) to not forsake the adopted practices is to keep one’s vows without any stain from downfalls
(6) to belittle the qualities of desirable objects and see their shortcomings and abandon them
(7) to set those to be subdued in accordance with their respective capacities on the path to nirvana
(8) to give away one’s outer and inner possessions
(9) since on the fourth ground one has completed the perfection of effort one should know that one is able to engage in all types of virtue; for this reason one trains oneself not to be discouraged
(10) not to view all phenomena with the conception of true existence

These ten complete trainings are to be sustained by great compassion and the wisdom realizing emptiness.

In short, there are ten complete trainings on the fourth ground.

The twelve excellent qualities are called:
(1) begging food
(2) one seat
(3) not repeating the same meal
These three are in relation to food.
(4) three Dharma robes
(5) woolen cloth
(6) clothes that are abandoned
These three are in relation to robes.
(7) living in isolation
(8) living near a tree
(9) living without a roof
(10) living in a cemetery
(11) [remaining] seated
(12) being [happy with] whatever basis one has
These six are in relation to the dwelling.

The last of the twelve means that one should not change cushions once it has been arranged, whether it is made of leaves, straw, and so forth. This serves to abandon attachment to a cushion.

These twelve are specific to the ordained but it is good for all to live in this way. [There are three excellent qualities related to food.] Whether one goes to one home or three homes to beg, one should be satisfied with whatever one receives. One should eat the food on only one seat. One should not accept further offerings of food when one has already had one meal. In short, the first three are: to beg for food, to eat all the food on a single seat, and to not accept further food once one has finished eating.

There are three excellent qualities related to clothes, which refers to the robes of a monk. One should possess the three robes of a monk: chogo (yellow shawl), namjar (second yellow shawl of a fully ordained monk), and the lower garment (thango or shamtab). The second is to wear clothes made of wool; and the third is to wear discarded rags found in a cemetery that have been washed and dyed.

The remaining six excellent qualities are related to the dwelling: to abide in an isolated place such as a forest; to abide under a tree; to abide in a place without a roof; to abide in a cemetery; to abide sitting in an upright position; and to abide on a whatever cushion one has been using. These twelve are mentioned in the texts on vinaya. Sitting in an upright position is, for example, following the example of Kagyu practitioners who sit, sleep, eat, and so forth on the same cushion in a meditation box.

Thursday afternoon class, June 4, 1998

2B2C-1A2C-4B3B-2B2A-5 The fifth ground, Difficult Training
A Root text
B Commentary

2B2C-1A2C-4B3B-2B2A-5ARoot text

*Intimacy, possessive toward laity, places which bring commotion, praising oneself, belittling others, ten paths of non-virtuous actions, inflated by conceit, perversity, inferior intellects and consent to delusions when these ten are abandoned, the fifth ground is perfectly attained.*

Gyeltsab says “Intimacy...” and so forth, when these ten are abandoned the fifth ground is perfectly attained and all the qualities of this ground are completed.

(1) “intimacy” - this is to become ordained and so forth for the purpose of gaining offerings and respect from householders by associating intimately with them. A bodhisattva on this ground abandons desire for these. If one abandons this intimacy, one will naturally become a perfect disciple of the buddha without any need to wear saffron Dharma robes or shave one’s head and mustache, and one will be reborn miraculously in a buddha realm.

(2) “possessive toward laity” - this is to prevent the ordained from going to the homes of faithful benefactors or general householders out of jealousy at their receiving offerings and so forth. A bodhisattva on this ground abandons this attitude by thinking, “I should not stop the ordained from having a relationship with their benefactors because by having this relationship the benefactors create merit through making offerings to them.” In short, such a bodhisattva abandons jealousy.
(3) “places which bring commotion” - external commotion is caused by many people moving around and talking, while internal commotion is due to the arising of many conceit caused by hearing others talk about the aim, solitary peace, of hearers and solitary realizers which leads one to pay attention to that aim; both these types of commotion are abandoned by a bodhisattva on this ground.

(4) “praising oneself” - this is to express one’s own qualities

(5) “belittling others” - this is to express the faults of others
A bodhisattva on this ground abandons these two.

(6) “ten paths of non-virtuous actions” - a bodhisattva on this ground trains in abandoning the excessive development of the ten paths of non-virtuous actions. The three negative actions of body and the four of speech are considered to be both paths and actions because they bring unpleasant maturation results. The three non-virtues of mind, covetousness, harmful mind, and wrong view, are not actions because they are not intention; however, they are the basis of the other seven actions and thus are paths of actions, but not actions. The Svantrika-Madhyamikas says that an action must be the mental factor intention which is the third of the omnipresent mental factors. However, a question can be raised as to whether the three actions of body and the four of speech are action since they are not intention. Someone could argue that these seven actions are not actions because they are not the mental factor intention. The answer according to the Svantrika-Madhyamikas is that these are actions because they are motivated by intention; for example, due to the intention to kill or steal one engages in these actions.

(7) “inflated by conceit” - due to one’s knowledge, qualities, the hearing of many teachings, and so forth, one becomes conceited or haughty, whereby one’s respect for others decreases. A bodhisattva on this ground abandons this conceit.

(8) “perversity” - a bodhisattva on this ground trains in abandoning the perverse idea that virtue is to be discarded while non-virtue is to be practiced. “Perversity” can also mean that such a bodhisattva abandons apprehending truly existent virtue and truly existent non-virtue.

(9) “bad intellects” - the view of the transitory collection and other wrong views are abandoned by a bodhisattva on this ground.

(10) “consent to delusions” - a bodhisattva on this ground trains in abandoning the habit of turning toward the afflictions. In general, we tend to indulge in attachment, hatred, and so forth; such a bodhisattva trains to abandon this habit.

Gyeltsab says:
(1) Due to craving for gain and respect [one associates with householders].
(2) One prevents others, for example, monks and nuns, from approaching the home of faithful householders (benefactors).
(3) Due to liking hustle and bustle one abides in cities and so forth.
(4) One praises oneself for the purpose of [obtaining] offerings and respect.
(5) One belittles others (missing from text).
(6) One develops the ten paths of non-virtue due to craving and so forth
(7) One becomes inflated, or haughty, due to hearing and so forth, and belittles others.
(8) One perversely conceives the objects to be practiced and those to be abandoned.
(9) One holds wrong view, the view of the transitory collection, and so forth, which are bad intellect.
(10) One turns toward all the afflictions, such as attachment.

These ten dharmas that are so defined are to be thoroughly abandoned. These ten faults imply the ten antidotes; these are to be trained in while sustained by great compassion and the wisdom realizing emptiness.

The wrong view of deprecating the law of action and result together with its seeds was already abandoned on the first ground. Therefore, the wrong view that is discussed here is only in relation to the beings in the retinues of bodhisattvas on this ground, or else the view holding to an extreme is labeled wrong view in this context, or else wrong view is discussed here only in order to generate an antidote so that the wrong view that has already been abandoned is made even more distant. The remaining nine are probably no longer manifest at this stage but are discussed in order to understand that some of their seeds are abandoned on this ground.

Gyeltsab says that by completing the six qualities, “Generosity...” and so forth, and by abandoning the six faults, one perfectly attains the sixth ground. It is perfectly attained because the bodhisattva of this level has eliminated the faults of this ground and has completed all its excellent qualities. In sutra it says: “By abiding on the sixth ground, one perfectly completes the six dharmas; likewise, the six perfections. Furthermore, one completely abandons the six dharmas. What are the six? To completely abandon the mind of hearers and so forth.”

Gyeltsab says:
(1-6) Having completed the six perfections, one has abandoned the six objects to be abandoned, miserliness and so forth.
(7-8) Having completed the perfections of morality and concentration, one has abandoned the desire to attain the aims of hearers and solitary realizers.
(9) Having completed the perfection of patience, one has abandoned fear of observing all phenomena as entitlessness.
(10) Having completed the perfection of generosity, one is not discouraged even if asked for [one’s head, etc.] by a mendicant.
(11) Having completed the perfection of effort that enjoys practicing generosity, one abandons unhappiness in giving one’s possessions away naturally and spontaneously.
(12) Having completed the perfection of wisdom, one abandons the mind that abandons being a mendicant although one is poor.

In this way the six antidotes are completed and the six objects to be abandoned are abandoned, whereby the twelve trainings are complete.

Friday morning class, June 5, 1998

REVIEW

The achieving of armor has thirty-six divisions which can be condensed into six because a bodhisattva practices all of the six perfections in each one of the perfections. Although the achieving of armor is a practice of actual bodhisattvas, in our daily life we can try as much as possible to practice each of the six perfections within each one, beginning with generosity. For example, while eating we can practice all six perfections by thinking to offer food to the numberless organisms that live in our bodies. While doing this, we can increase our intention to give and meanwhile also practice morality by eating correctly, for example, without excessive noise and so on. By maintaining an undisturbed mind while eating, we can practice patience. In other words, we should avoid, for example, becoming disturbed by the food we are about to eat. We can include the practice of effort by thinking that we can create virtue by eating with a good motivation and then delighting in doing so. Concentration can be practiced by focusing one’s mind, without distraction, on the action of eating food. We can include the practice of wisdom by meditating that the person eating, the food itself, and the action of eating do not exist truly. Likewise, we can include the practice of the six perfections in such daily actions as getting dressed and so forth.

With respect to the achieving of armor, I will not explain the six perfections and their natures again since you already know them. However, what is important is to put them into practice as much as we can in our daily life. The boundary of the achieving of armor is from the Mahayana path of accumulation on up.

The boundary of the second achieving, the achieving of engaging, is from the Mahayana path of preparation on up. When one actualizes this achieving, one gains control over the aspects of the three exalted knowers; it is for this reason that its boundary ranges from the path of preparation on up. The achieving of engaging has various divisions:

(1) the achieving of engaging in the concentrations and formless absorptions

This topic is discussed to enable us to understand that we need to develop calm abiding and superior insight. Generally one precedes up through these concentrations and formless absorptions from one level to another, but what is important to understand here is that all these various levels of mind are based on the development of calm abiding and superior insight.

There are four levels of concentrations, the first, second, third, and fourth, each of which has a preparation and an actual absorption. The preparation of the first concentration can be of three aspects: (i) a preparation that is predominantly calm abiding, which is called the mental attention of a mere beginner, (ii) a preparation that eliminates afflictions, and (iii) a preparation that is predominantly superior insight called Not Unable.

There is no need to discuss calm abiding as it has been explained before; however, it is important to understand that when one attains calm abiding for the first time one attains the first preparatory stage of the first concentration. A preparation that eliminates afflictions is of two types: (i) a preparation that eliminates afflictions that is actual superior insight and (ii) a preparation that eliminates afflictions that is an approximate superior insight. [An example of a preparation that eliminates afflictions which is an approximate superior insight is the mental attention of individual knowledge of the character], which is included mainly in hearing and thinking. A preparation that eliminates afflictions that is actual superior insight is of five types: (I) the mental attention arisen from belief
(2) the mental attention of thorough isolation
(3) the mental attention of collecting joy
(4) the mental attention of analysis
(5) the mental attention of final training

The mental attention of a mere beginner is the first preparatory stage in general. The mental attention of individual knowledge of the character, which is the second preparatory stage, lasts as long as one continues to analyze the individual characteristics of the desire realm and first concentration but has not yet attained physical and mental pliancy. When one attains the pliancy that is the result of analysis one attains an actual superior insight and changes levels to the third preparatory stage. This third preparatory stage is called the mental attention arisen from belief, at which point one has attained a union of calm abiding and superior insight.

One then progresses to the mental contemplation of thorough isolation which is divided into small, middle, and great. These three divisions oppose the three great levels of attachment of the desire realm that are to be abandoned by the mundane path of meditation: the small small level of mental contemplation of thorough isolation opposes the great great afflictions of the desire realm, the middle small level opposes the middle great, and the small great opposes the small great.

The three levels of the mental contemplation of withdrawal or joy oppose the three middling levels of afflictions of the desire realm to be abandoned by the mundane path of meditation; the small middling level opposes the great middling level of afflictions; the middling middling opposes the middling middling, and the great middling opposes the small middling. At this point one has overcome the six levels of afflictions of the desire realm, but one thinks that perhaps one has abandoned all the attachment of the desire realm. Therefore, on the mental contemplation of analysis one checks whether or not this is actually the case. Having done so one finds that one has not abandoned all the levels of attachment of the desire realm.

One then progresses to the mental contemplation of final training which opposes the small levels of afflictions of the desire realm. The small great mental contemplation of final training opposes the great small; the middling great opposes the middling small; and the great great opposes the small small.

Thus one generates nine liberated paths, the ninth of which is the result and corresponds with the achievement of an actual concentration.

The eight preparations of the first concentration overcome all nine levels of afflictions of the desire realm. Therefore, at the level of the actual first concentration one is free from these manifest afflictions. One then precedes upward by engaging in the preparations for the second concentration which overcome the afflictions of the first concentration; then the preparations of the third concentration which overcome the afflictions of the second concentration; the preparations of the fourth concentration which overcome the afflictions of the third concentration; the preparations of Infinite Space which overcome the afflictions of the fourth concentration; the preparations of Infinite Consciousness which overcome the afflictions of infinite space; the preparations of Nothingness which overcome the afflictions of infinite consciousness; and finally the preparations of the Peak of Existence which overcome the afflictions of nothingness.

The first concentration has the Not Unable preparation while the others levels from the first second concentration upward do not have this preparation. The Not Unable preparation is able to abandon the eighty-one afflictions of the three realms easily, in that it simultaneously abandons all the great levels of afflictions, then simultaneously all the middling levels, then simultaneously all the small levels. This is called a preparation having the aspect of the truths. It is an uncontaminated preparation. It has the capacity to abandon all eighty-one afflictions of the three realms easily because it is a supermundane path.

The other preparations are called paths having the aspect of coarseness and peacefulness; they are a mundane path and therefore cannot simultaneously abandon all levels of afflictions.

One can also actualize an uncontaminated path on the support of an actual concentration. A supermundane path supported on a level refers to the fact that a supermundane path takes on
the aspect of the level on which one is; for example, if someone on the first concentration generates a supermundane path, this path takes on the aspect of that level.

An actual absorption can be pure, uncontaminated, or afflicted.

There are four types of concordances:
(i) a concentration concordant with degeneration
(ii) a concentration concordant with abiding
(iii) a concentration concordant with enhancing
(iv) a concentration concordant with definite emergence

(i) A concentration concordant with degeneration is, for example, when having attained the first concentration an affliction then arises.
(ii) A concentration concordant with abiding is while abiding on a pure concentration another pure concentration of the same level is generated.
(iii) A concentration concordant with enhancing is when one generates a concentration of a higher level than one's own.
(iv) A concentration concordant with definite emergence is when one generates a supermundane path on the basis of a concentration.

In this context there are many topics to discuss, such as the achieving of engaging in the six perfections and so forth, but we will leave this and continue on with questions.

QUESTIONS AND ANSWERS
Question: Are both the acquired and innate manifest conceptions of true existence abandoned on the path of preparation? If so, then how are the impure and pure grounds posited?
Reply: The path of preparation only suppresses the manifest conceptions of true existence; it does not abandon it.

The innate conception of true existence has nine levels: three great, three middling, and three small. The great great level is further divided into gross and subtle; in this way there are ten conceptions of true existence. The gross great great level of the innate conception of true existence is abandoned by an uninterrupted path of the first ground; as a result one attains a path of release which is the second ground. Having attained the second ground, one develops an uninterrupted path of the second ground which abandons the subtle great great level of the innate conception of true existence; as a result one attains a path of release which is the third ground. Then one generates an uninterrupted path of the third ground which abandons the middling great level of the innate conception of true existence; as a result one attains a path of release which is the fourth ground. Then one generates an uninterrupted path of the fourth ground which abandons the small great level of the innate conception of true existence; as a result one attains a path of release which is the fifth ground. Then one generates an uninterrupted path of the fifth ground which abandons the great middling level of the innate conception of true existence; as a result one attains a path of release which is the sixth ground. Then one generates an uninterrupted path of the sixth ground which abandons the middling middling level of the innate conception of true existence; as a result one attains a path of release which is the seventh ground. Then one generates an uninterrupted path of the seventh ground which abandons the small middling level of the innate conception of true existence; as a result one attains a path of release which is the eighth ground. Then one generates an uninterrupted path of the eighth ground which abandons the great small level of the innate conception of true existence; as a result one attains a path of release which is the ninth ground. Then one generates an uninterrupted path of the ninth ground which abandons the middling small level of the innate conception of true existence; as a result one attains a path of release which is omniscient mind and thus the buddha ground is achieved.
It is important to understand that according to the Svatantrika-Madhyamikas an initially determined bodhisattva, one who right from the beginning enters the bodhisattva vehicle, simultaneously abandons both the afflicted obscurations and the obscurations to omniscience.

The division into impure and pure grounds is made because during the first seven grounds a dull facultied bodhisattva, although he is indeed a bodhisattva, still has stains of the self-cherishing mind. Therefore, these grounds are called impure because of the presence of the stains of self-cherishing. However, from the eighth ground onward there are no more stains of self-cherishing, and, therefore, the last three grounds are called pure. A bodhisattva on the first seven grounds is also considered to still have the stain of the mother’s womb. However, from the point of view of the Prasangika-Madhyamikas the first seven grounds are called impure because there are still afflicted obscurations on these grounds, while from the eighth ground onward there are no more afflicted obscurations and therefore the last three grounds are called pure.

Question: When does a sign of irreversibility occur?
Reply: A sign of irreversibility occurs when a sharp facultied bodhisattva attains the path of preparation. This is of two types: a sign of irreversibility in relation to thought and a sign of irreversibility in relation to action. A sign of irreversibility in relation to thought means that such a bodhisattva no longer has any thought seeking solitary peace. A bodhisattva of middling faculty attains this sign of irreversibility only on the path of seeing. A bodhisattva of dull faculty attains this sign of irreversibility only on the eighth ground. However one can debate about the measurement of pure and impure ground.

END
Monday afternoon class, June 8, 1998

2B2C-1A2C-4B3B-2B2A-6B Commentary (continued)

Due to the fact of the six perfections [at this stage] being sustained by the mind of enlightenment one abandons the first three of the six faults. Due to having completed the perfection of generosity one abandons the last three faults. Because of having completed the perfection of concentration on the fifth ground, one completes the perfection of wisdom on this, the sixth, ground. The order of these last two perfections is known as the usual sequence, which is that one first attains an actual calm abiding that is common and only after that one attains superior insight. These two will be explained later on.

The six faults are:
1) the wish to actualize the object of attainment of hearers
2) the wish to actualize the object of attainment of solitary realizers
3) to be afraid of meditation on emptiness
4) to be discouraged when someone begs one for something (for example, one’s head)
5) to not be joyful when giving away one’s belongings
6) to not have the intention of giving to beggars

Gyeltsab says “having attained an actual calm abiding one attains superior insight” because in the explanation of the teachings on the stages of the path to enlightenment, calm abiding is explained in relation to the perfection of concentration, while superior insight is explained in relation to the perfection of wisdom.

2B2C-1A2C-4B3B-2B2A-7 The seventh ground: Gone Afar
A The twenty objects of abandonment
B Showing the application of the twenty antidotes

2B2C-1A2C-4B3B-2B2A-7A The twenty objects of abandonment
1 Root text
2 Commentary

2B2C-1A2C-4B3B-2B2A-7A1 Root text

To grasp at self and sentient beings, life, persons, nihilism, eternalism, signs, causes, aggregates, spheres, entrances, abidance in and longing for the three realms, very depressed mind, the three jewels and ethics strong settling which views those, and to dispute about emptiness and the contradiction to that their faults are completely cut from those twenty. By that, the seventh ground is attained.

The twenty faults, such as grasping at a self and sentient beings, are explained. By thoroughly ceasing them one will attain the seventh ground. One also attains this ground by completing the twenty dharmas of qualities. In sutra it says: “Great bodhisattva, one who abides on the seventh ground does not have the twenty dharmas. What are these? They are grasping at a self, grasping at life, grasping at sentient beings…”

In short, on this ground there are twenty objects to be abandoned and twenty antidotes to them.

2B2C-1A2C-4B3B-2B2A-7A2 Commentary

Strong settling which views: 1) self, 2) sentient beings, 3) life-force, 4) persons, 5) nihilism, 6) eternalism, 7) signs, 8) causes, 9) aggregates, 10) spheres, 11) entrances, 12) abidance in and 13) longing for the three realms, 14) very depressed mind, 15) buddha 16) Dharma, 17) sangha, and 18) ethics and grasping, 19) to dispute about emptiness, and 20) to express contradictions; having separated from the twenty faults like these
through full abandonment, by the twenty types of complete training indicated by the meanings the reversed features, the seventh ground, the Gone Far, is to be fully known.

Gyeltsab sets out a syllogism: the seventh ground (subject) abandons some of the seeds of grasping at a self because one has familiarized oneself for many eons with the direct realization of emptiness, the door of liberation. Similarly, apply the same to the other [nineteen objects of abandonment]. This will be explained later on in the context of antidotes.

Disputing about emptiness and grasping at it as a disintegrater of functioning things and grasping at the expression ‘emptiness and the conventional are contradictory’ are to be thoroughly abandoned. Emptiness is an integrator of functioning things; one has to abandon thinking that emptiness and the conventional are contradictory. The twenty antidotes, the counteracting phenomena that are separated from the twenty faults, are indirectly presented. These twenty will be explained in the section on the twenty antidotes.

Knowing three doors of complete liberation, complete purity of the three spheres, compassion, non-adherence, equality of phenomena, knowing one system, knowing non-generation, and tolerance, teaching all phenomena in one way, always conquering conceptions, abandoning discrimination, views and delusions, reflecting on calm abiding, penetrative skilled, taming the mind, to everything unimpeded exalted wisdom, no ground of longing, wherever wished to go to other realms together, and one’s entity everywhere exhibited, are the twenty.

Having completely trained in the twenty complete trainings of the seventh ground, knowing the three doors of liberation and so forth, one eliminates its faults and completes its excellent qualities. In sutra it says: “Great bodhisattva, by abiding on the seventh ground one thoroughly completes the twenty dharmas. What are the twenty? They are the complete realization of emptiness and ...”
view of the transitory collection and so forth, and to abandon afflicting emotions such as attachment and so forth, 14) to meditate on calm abiding, 15) to enact wisdom and skillful means, 16) to pacify finely the mind, 17) unpimbed exalted wisdom toward and so forth, 18) not being an abode of strong grasping, 19) just as one wishes, at the same time, to go to all buddha realms, and 20) in accordance with those to be subdued, to exhibit one’s body everywhere; by these twenty types of complete training also, as before, the seventh ground is to be realized.

1) emptiness
The first antidote is the realization of the emptiness of entity of all phenomena. This realization of the lack of a truly existent self is the first of the three doors of liberation.

2) signlessness
The second antidote is the knowledge that signs, such as the gender signs which distinguish males and females, do not exist truly.

3) wishlessness
The third antidote is the knowledge that the life-force of all sentient beings do not exist truly. This topic of life-force comes here because in the list of twenty objects of abandonment, the third is life-force. All the sentient beings in the desire realm, form realm, and formless realm are alive due to having a life-force; without it they could not live. Such a life-force is empty of true existence. The life-force is not under our control since if we did have control over it we could live as long as we wish.

Someone who is on the seventh ground familiarizes himself with the three doors of liberation: emptiness, signlessness, and wishlessness. These are respectively the emptiness of true existence of entity, cause, and result, and they abandon respectively the grasping at a self of persons, sentient beings, and life.

4) regarding the paths of action of the ten virtues, not to refer to an object to be killed, a killer, of the killing and so forth
The fourth antidote is the antidote to the fourth object of abandonment, the person, which refers to an independent, permanent, and partless person. To generate this antidote, one has to avoid killing and so on by which one directly realizes that the three spheres, the killer, the one to be killed, and the action of killing, do not exist truly. There are ten paths of virtue, such as abandoning killing and so forth. When abandoning killing, if one directly realizes that the killer, the action of killing, and the one to be killed do not exist truly, one abandons the grasping at a person that is independent, permanent, and partless.

5) an affectionate heart which refers to all beings
The fifth antidote is to possess mercy, or compassion, that observes all sentient beings who have been tortured by suffering for many past lives. This antidote abandons the conception thinking that sentient beings cease at death, which is nihilism.

6) non-observance toward things
The sixth antidote counteracts the conception grasping at sentient beings as permanent, which is eternalism. One understands that if phenomena were to exist truly they would exist permanently, but since they do not exist truly they do not exist permanently.

Thursday afternoon class, June 11, 1998

(There were no teachings Tuesday, Wednesday, Thursday morning, and Friday morning.)
7) to realize all phenomena as merely equal
The seventh antidote is the realization of all phenomena of cyclic existence and nirvana as equal in the sense of there not existing truly. This realization abandons the seventh object of abandonment, “signs,” which refers to grasping at the signs of the objects to be abandoned and the objects to be practiced as truly existent.

8) to realize the Mahayana as one
The eighth antidote is to realize that there is only one final vehicle. This antidote abandons “causes,” which means that it abandons grasping at the three different lineages which are the cause of the three vehicles.

9) to realize fully non-generation
The ninth antidote is a mind realizing that the phenomena included in name and form are not generated ultimately. This antidote abandons “aggregates,” in the sense of abandoning grasping the aggregates to exist truly.

10) to bear in mind the tolerance of definitely realizing the profound dharma
The tenth antidote counteracts “constituent,” the conception grasping the eighteen constituents as existing truly without depending on causes and conditions. The antidote is a knowledge of patience which is definitely not afraid of profound phenomena, emptiness.

11) to thoroughly teach all objects of knowledge by means of Mahayana method
The eleventh object of abandonment is “entrances,” the conception grasping the entrances to exist truly. The antidote to this is to teach that apprehenders and apprehendeds do not exist truly. This is a subject that is a method used in the Mahayana which includes everything.

12) to cut off all conceptions
The twelfth object of abandonment is “grasping at the three realms as a basis (to abide on),” the conception grasping the three realms as a basis to abide on to be truly existent. The antidote is to cut off all conceptions of true existence.

13) lack of conceptions which grasp at signs, and to reject the five, view of the transitory collection and so forth, and to abandon afflictive emotions such as attachment and so forth
The thirteenth object of abandonment is “grasping at the three realms to be abandoned.” Its antidote is to not have conceptions that are improper mental attention that apprehend signs of purity, happiness, and so forth. These conceptions are to be abandoned. Also the view of the transitory collection and so forth are to be abandoned. The object to be abandoned is attachment; when defined it is the grasping at the three realms as truly existent. The antidote to this is to not have conceptions that are improper mental attention and to give up the five wrong views and the three afflictions, attachment and so forth.

14) to meditate on calm abiding
The fourteenth object of abandonment is “a very depressed mind.” The antidote is to gain control over the qualities of special calm abiding. By gaining calm abiding one abandons the discouragement that thinks, “I am unable to gain higher qualities.”

15) to enact wisdom and skillful means
The fifteenth object of abandonment is “buddha,” which means clinging to buddha as truly existent. The antidote is a distinguished wisdom included in superior insight and to be skilled in the method that understands that all dependent arisings are like an illusion.
16) to pacify finely the mind
The sixteenth object of abandonment is “Dharma,” which means grasping the Dharma as truly existent. The antidote is to separate from the haughtiness that views the observed object and to have a pacified mind that directly realizes reality.

17) unimpeded exalted wisdom toward and so forth
The seventeenth object of abandonment is “sangha,” which means grasping at the sangha as truly existent. The antidote is the exalted wisdom that is unimpeded in regard to the form and so forth which are included in conventional and ultimate objects of knowledge.

18) not being an abode of strong grasping
The eighteenth object of abandonment is “attachment towards moral discipline,” which means grasping at morality as truly existent. The antidote is the realization that knows that nothing exists as a basis for true existence.

19) just as one wishes, at the same time, to go to all buddha realms
The nineteenth object of abandonment is “to dispute about emptiness.” The antidote is to discriminate phenomena well in order to possess the quality of being able to come and go as much as one wishes.

20) in accordance with those to be subdued
The twentieth object of abandonment is “seeing the conventional and emptiness as contradictory.” The antidote is to have total control over one’s body by way of which one can exhibit any form in order to guide sentient beings who conceive the observed object to exist truly.

With these twenty complete trainings, one realizes the seventh ground, the Gone Afar. These should be engaged in while held by great compassion and the wisdom realizing emptiness.

The two excellent qualities of great compassion and the wisdom realizing emptiness are the basis of all the complete trainings. The definition of a complete training is: an exalted wisdom that dispels the faults of its respective ground and completes its qualities.

Knowing the minds of all sentient beings, playing through clairvoyance, establishing an excellent buddha realm, in order to fully investigate devotion to Buddha, knowing faculties, a buddha’s realm purified, illusion like abidance and taking rebirth as wished, these types of actions are explained as eight.

Knowing the minds of all sentient beings and so forth, the two sets of four, are the eight complete trainings of the eighth ground because they eliminate the faults of the eighth ground and complete its qualities. In sutra it says: “Great bodhisattva, by abiding on the eighth ground one completes the four dharmas. What are the four? To know the minds of all sentient beings...” and “Furthermore, to complete the four dharmas.”
investigated the dharma in all ways, to please the Buddha, 5) to generate the divine eye, 6) to completely purify the supported sentient beings of the buddha realm, 7) to always abide in the illusion-like, and 8) having seen the benefit of all sentient beings, to fully uphold a predetermined rebirth; through eight types like the aforesaid features of complete training, as before, the eighth ground, the Immovable, will be attained.

1) To know just as it is, the mental behavior of all sentient beings
The first of the eight complete trainings is a mind knowing just as it is the mental behavior of all sentient beings in terms of whether they have or do not have attachment and so forth.

2) to play in the mundane realms through clairvoyance of magical emanations
The second complete training is to transfer oneself to many buddha realms. For example, through one’s clairvoyance one can know where buddhas exist and do not exist and then magically emanate oneself before those buddhas to receive teachings.

3) to fully transform the supporting buddha realm into the entity of gold and so forth
The third complete training is to transform one’s vast roots of virtue into the entity of one’s future buddha realm, the support made of gold and lapis lazuli and so forth.

END
Monday afternoon class, June 15, 1998

2B2C-1A2C-4B3B-2B2A-8B Commentary (continued)

4) having fully investigated the Dharma in all ways, to please the Buddha
The bodhisattva investigates the meaning of the words of Dharma in all aspects, whereby he
pleases the buddhas with his body, speech, and mind.

5) to generate the divine eye
Having attained an approximation of the ten powers, the bodhisattva generates the divine eye
that knows the faculties of sentient beings as supreme or not supreme.

6) to completely purify the supported sentient beings of the buddha realm
The bodhisattva purifies the faults of those sentient beings supported on the pure realm of a
buddha.

7) to always abide in the illusion-like
The bodhisattva abides in the concentration that is like an illusion both when he rises and when
he engages.

8) having seen the benefit of all sentient beings, to fully uphold a predetermined rebirth
This bodhisattva takes rebirth out of compassion and prayer having seen the welfare of sentient
beings.

A bodhisattva on the eighth ground has gained an approximation of the ten powers of a buddha
and has attained the divine eye. The divine eye was explained before saying that it sees when
sentient beings will die and where they will be reborn. By means of this divine eye the
bodhisattva can benefit sentient beings.

There are two purifications included in the complete trainings of the eighth ground; the third
complete training which is to purify the supporting buddha realm and the sixth complete training
which is to purify the supported sentient beings. However, in short this means that such a
bodhisattva purifies his own mind by way of not grasping at phenomena as truly existent.

One of these eight trainings is to abide in the illusion-like concentration which means that
whether one arises from meditative equipoise or enters into meditative equipoise one sees all
phenomena as being like an illusion. Such a bodhisattva is said to abide in the illusion-like
concentration. While abiding in this concentration one acts for the benefit of sentient beings by not
seeing phenomena as truly existent.

The eighth of these complete trainings is to take rebirth in cyclic existent due to compassion and
prayers in order to benefit sentient beings. This bodhisattva sees how to benefit sentient beings by
eemanating as many rebirths are needed to fulfill their needs. While ordinary sentient beings take
rebirth due to karma and afflictions, a bodhisattva on the eighth ground is able to take rebirth
where and when he wishes.

Another particularity of a bodhisattva on the eighth ground is that such a bodhisattva has
completed the perfection of prayer whereby all kinds of prayers can be accomplished: the five, the
nine hundred thousand, and so forth.

2B2C-1A2C-4B3B-2B2A-9 The ninth ground: Good Intellect
A Root text
B Commentary
2B2C-1A2C-4B3B-2B2A-9ARoot text
Infinite prayers, knowledge of the speech of gods and so forth, confidence like a river, supreme entry into a womb, caste, clan, family, retinue, rebirths, renunciation, tree or enlightenment, and qualities are perfected collections.

Gyeltsab says that there are twelve complete trainings, such as infinite prayer, with which one purifies the ninth ground because they eliminate the faults of the ninth ground and complete its qualities. In sutra it says: “Great bodhisattva, by abiding on the ninth ground one should complete the twelve dharmas. What are the twelve? To thoroughly maintain infinite prayers, to thoroughly understand the speech of the gods, and so forth...”

1) infinite prayers
A bodhisattva on this level accomplishes infinite kinds of prayers because of having completed the six perfections.

2) knowledge of the speech of gods and so forth
The bodhisattva knows many types of languages, such as that of the gods, due to having the individual correct knowledges of words and meanings. This bodhisattva has the four individual correct knowledges of dharma, meanings, words, and courage; he is able to retain all this in his mind. Since the bodhisattva at this level is said to speak the language of gods he necessarily also knows the languages of the yakshas, the pishatsas, his birth place, Apabhramsha, Sanskrit, and the other human languages.

3) confidence like a river
The bodhisattva has courage in terms of teaching Dharma and does so fluidly, like a river. This is because such a bodhisattva has attained the individual correct knowledge of courage that has control over expressing the profound.

4) supreme entry into a womb
The bodhisattva is conceived in the womb of a mother who is admired by all beings and is free from all the defects of women. In tantra it mentions that a knowledge-woman is one who is free from five faults and has eight qualities. One fault is that of the womb; for example, the womb can be malformed in various ways such as being shaped like an ant which makes it difficult for a baby to be conceived. Other malformations are a womb that is shaped like a camel’s head and a womb that is shaped like a grain of barley. Due to these malformations a child can not grow in the womb. Another fault is when the ovum in the womb is too thin. In order to have a child the mother’s womb must be free from these faults.

A bodhisattva on this level takes rebirth in the womb of a mother who is free from these defects and admired by all sentient beings, just as Shakyamuni Buddha took rebirth in Maya’s womb.

5) perfect caste
The bodhisattva abides in a perfect caste, such as the caste of kings or brahmans. In the past in India the highest caste was that of the brahmans, while below that was the royal caste. Shakyamuni Buddha himself took rebirth in a royal caste; for this reason in the commentary it first lists the royal caste before the brahmin caste. However, it is predicted that Maitreya will be reborn in the brahmin caste in the future. It is said that he will have the color of copper while the Shakyamuni Buddha was the color of gold. Although in the present gold is of high value, in the future when Maitreya appears copper will be of higher value.

6) perfect clan
To be born in a perfect clan is to be born in ‘the clan of the kinsman of the sun’ or ‘the clan from a sugarcane field.’ These are the names of the clan in which Shakyamuni Buddha was born. This clan was called ‘the clan from a sugarcane field’ due to an event that took place in the past.
regarding a sage meditating in a forest. One day the queen of that area went for a walk in this particular forest with the five hundred members of her retinue. They saw the sage and developed faith in him. The queen later returned several times to make offerings to the sage. However, the king became worried about the reason that the queen was to be seen going to visit this sage and asked that the sage be brought to the palace. The king punished the sage for the visits of the queen by binding him to a thorny wood that had three peaks in a field of sugar cane. This punishment was so hard that the sage could have died. Other sages nearby saw this event through their clairvoyance and understood that if this sage were to die his clan would disappear. These sages repeated prayers, words of truth, to save him, whereby a cool wind arose and a rain fell, bringing about a sensation of pleasure in the body of the sage. Due to this some drops of his sperm dripped on the ground of the sugarcane field, whereby the heat of the sun slowly caused the two drops of sperm to mature into two children. For this reason this clan became known as the Kinsmen of the Sun or From a Sugarcane Field.

Tuesday morning class, June 16, 1998

7) perfect family
The bodhisattva takes rebirth in a perfect family. The difference between caste, clan, and family is that family is mainly in relation to the mother, or the maternal side of the family, while clan is mainly in relation to the father, or the paternal side of the family. A perfect family is when the mother has descended from seven pure generations.

8) perfect retinue
The bodhisattva has a perfect retinue.

9) perfect rebirths
When the bodhisattva is reborn he is immediately highly praised by the gods, Brahma, Indra, and so forth.

10) renunciation (definite emergence)
The bodhisattva renounces home life due to the buddhas and the sons of the gods of the pure lands exhorting him to do so.

11) tree of enlightenment
The bodhisattva takes a seat under a bodhi tree, such as the nagadruma (nagavriksha), ashvattha, and so forth, in order to attain enlightenment.

12) qualities
The bodhisattva completes all the excellent qualities, such as the ten powers, possessed by a buddha.

2B2C-1A2C-4B3B-2B2A-9B Commentary

1) Infinite prayers, 2) to know the speech of all sentient beings, gods and so forth, 3) inexhaustible confidence like a river, 4) to enter into a womb extolled by all beings, 5) to reside as a king and so forth, 6) birth from the sun and so forth, 7) properly related relatives, mother and so forth, 8) an independent retinue, 9) rebirth while openly praised by Indra and so forth, 10) requested by the buddhas and so forth, to renounce all, 11) a tree like a wish-granting jewel, Ashvattha and so forth, and 12) to bring to full completion all qualities which are the entity of buddha and buddha-dharma; by twelve types of complete trainings with characteristics of perfected collections like the
Gyeltsab says that the twelve complete trainings which perfectly characterize the ninth ground must be sustained, as said before, by great compassion and the wisdom realizing emptiness. In this way one will purify and actualize the ninth ground, Good Intellect.

Having demonstrated definitely from those, the complete trainings of the causal grounds; on the effect ground itself, not explaining those by means of summarizing all the grounds, the characteristics of the tenth ground.

Gyeltsab says that the complete trainings of the causal grounds are as explained above. Having shown them, here there is only an explanation of the definition/characteristics of the tenth ground, the resultant ground. In addition, the tenth ground is explained saying that it possesses all the qualities of abandonment and realizations of the lower grounds. There is a reason for not explaining the tenth ground in terms of complete trainings; it is because it is enough to explain the definition of the tenth ground, the resultant, in order to understand its nature. In other words, the tenth ground is not explained by means of complete trainings but only in terms of its characteristics because the complete trainings that were completed on the lower grounds are to be understood as having been completed on this ground.

Having passed nine grounds, exalted wisdom by which to abide on buddha grounds, by that, the bodhisattva ground, should be known as the tenth.

Gyeltsab says that this is to be known. How? There are eight lower grounds and nine causal bodhisattva grounds. The first eight lower grounds are [only] known and seen, while the latter [group], the nine causal grounds, abide and pass through. One should know, as is said in sutra, that one abiding on the buddha ground has passed through the nine causal bodhisattva grounds with his exalted wisdom. How should he be known? This bodhisattva is to be known as one on the tenth ground. In sutra it says that the buddha ground that is mentioned immediately after the nine causal grounds that are to be passed through (subject) is the tenth ground because it is a Mahayana ground and the bodhisattvas who abide on it are called the buddha-bodhisattvas of the tenth ground. It is from this point of view that it is known as the tenth ground. However, this bodhisattva is not a fully complete buddha. In sutra it says: “Subhuti, what is the tenth ground of a bodhisattva? In this way, a great bodhisattva practices the six perfections with skill in means and...” up to “when he practices up to the eighteen unshared qualities of a buddha, the level of the family...” up to “he perfectly passes through the bodhisattva grounds. Subhuti, in that way, having passed through the nine grounds, this great bodhisattva abides on the buddha ground. Subhuti, that is the tenth ground of a great bodhisattva.”
by intending to present the three systems condensed, 7) the three remaining enterers, and 8) solitary buddhas. Respectively, the grounds of 1) lineage, 2) the eighth, 3) seeing, 4) diminishment, 5) separation from attachment, 6) realizing completion, 7) hearers, and 8) solitary buddhas; and just one, the nine types of bodhisattva grounds which were explained.

As said previously there are grounds that are known and seen and grounds that are to be passed through. There are eight grounds that are known and seen, while there are nine that are passed through, these being the causal grounds, which here in the commentary are counted as one saying; “and just one.” Therefore there are the eight and the one (which is the nine that are passed by), while the tenth ground is the one that has passed beyond. The eight lower grounds are the grounds of 1) lineage, 2) the eighth, 3) seeing, 4) diminishment, 5) separation from attachment, 6) realizing completion, 7) hearers, and 8) solitary buddhas.

1) lineage
Gyeltshabs sets out a syllogism: the four paths of preparation which are supported on the lineage of reality of hearers, solitary realizers, and so forth (subject) are respectively the grounds of lineage because they are realizations of ordinary beings that are unmistaken in regard to the lineage that has been perfectly awakened by the Hinayana. A person who abides on the ground of lineage is not definite to not turn away from his respective enlightenment because there are, for example, hearers who abide on a hearer’s path of preparation who attain the Mahayana enlightenment. Someone on the hearer’s path of preparation but is destined to become the bodhisattvas lineage can be said to have a ground of lineage. The path of preparation in the continuum of this person is not suitable to not be posited as a ground of lineage because it would follow that one has not understood the general definition of a ground of lineage. This means that all hearer’s paths of accumulation and paths of preparation are to be posited as grounds of lineage. This is due to the definition of a ground of lineage: a clear realization of a hearer ordinary being. Therefore, one cannot say that one who is on the hearer’s path of preparation but will later change to the Mahayana does not have a ground of lineage.

2) the eighth
A clear realization in the continuum of an approacher into stream enterer is the second lower ground, called “the eighth.” This clear realization is called “the eighth” because when the sangha are counted starting with the abider in the result of foe destroyer and going down through the approacher into foe destroyer, abider in the result of non-returner, approacher into non-returner, abider in the result of once returner, approacher into once returner, abider in the result of stream winner, to the approacher into stream winner, this latter one is the eighth.

Tuesday afternoon class, June 16, 1998

The realization of an approacher into the first serial result, that of stream enterer, is the ground of the eighth because it is a realization that is the eighth, although it belongs to first [pair] of four pairs.

3) seeing
The realization of a serial stream enterer (subject) is the ground of seeing because it is a realization that is distinguished by having abandoned the three thorough entanglements

4) diminishment
The realization of a once returner (subject) is the ground of diminishment because it is the realization of an abider in a result that is distinguished by being free from most attachments. The word that has been translated here as “diminishment” is literally “thin” which means that most of
the attachments have been abandoned at this level while those that remain are said to be thin. This once returner has abandoned up to the sixth level of attachment of the desire realm.

5) separation from attachment
The realization of a non-returner is the ground of separation from attachment because it is the realization of an abider in a result that is distinguished by having abandoned the five lower similitudes.

6) realizing completion
The realization of a hearer foe destroyer is the ground of realizing completion because it is a realization of the Hinayana that is distinguished by having abandoned the five upper similitudes.

7) hearers
The realization of the three approachers into the remaining results of hearers is the ground of hearers because it is a realization of the remaining approachers into the results of hearers. The remaining approachers into the results of hearers are the approachers into the result of once returner, non-returner, and foe destroyer. These three remaining approachers are called hearers because there is no other name to give them. There is a reason for combining the three remaining approachers into one and calling them the ground of hearers; it is that there are three vehicles presented here: the vehicles that are seen and passed through (the hearer and solitary realizer vehicles) and the vehicle to abide on and pass through, while having passed beyond them is explained as the definition of the ten ground. Therefore, the above three approachers can only be a ground of hearers with respect to the three vehicles.

8) solitary buddhas
The clear realization of an arya solitary realizer is the ground of solitary buddhas/realizers because it is the realization of an arya of the middle vehicle.

The nine aspects of the bodhisattva grounds explained above are the nine bodhisattva grounds to be passed through which are counted as merely one because they are counted as the one that is to be passed through after having abided on it.

2B2C-1A2C-4B3B-2B2B-3B Explaining the tenth ground passed beyond those

Having passed the nine grounds like those, with regard to the tenth ground, because “one should express the bodhisattva as a mere buddha he is not a fully completed buddha” arises, abiding on the tenth ground of the bodhisattva. That buddha ground that is abided on by those knowing prayer is to be known as the tenth ground of a bodhisattva.

Gyeltsab says that likewise in sutra it says that just after passing through the ninth ground the bodhisattva abides on a buddha ground having gained control over the actions of clairvoyance and prayers; this is to be known as the tenth bodhisattva ground. In sutra it is said that the bodhisattvas abiding on this ground, the tenth, are called bodhisattva-buddhas although they are not yet perfectly complete buddhas.

In Uttaratantra it says: “In subsequent attainment this manner of bodhisattvas have realizations equal to those of the tathagatas in the sense of their perfectly liberating sentient beings because the bodhisattvas on the tenth ground no longer need gross effort to enact the welfare of others.” These bodhisattvas are equal to buddhas because of engaging in enlightened activities for all sentient beings without any need for gross effort. However, these bodhisattvas have not yet abandoned the level of the latency of ignorance, the uncontaminated karma that arises from the elaboration of the sign of true existence, a body that is the nature of the mind, and inconceivable transference (death). However, such a bodhisattva has overcome the death that is
caused by karma and afflictions. Since these bodhisattvas have not attained the pure and blissful truth body, a holy self, eternal/permanent perfection, they are not called “buddha.”

The word “prayer” is mentioned in the Commentary Clarifying the Meaning because this bodhisattva has attained the ten controls, which include prayer etc., and has therefore gained control over the means to actualize the truth body. The ten controls are: control over life, control over the mind, control over necessities, control over action, control over rebirth, control over belief/appreciation, control over prayer, control over miracles, control over exalted wisdom, and control over Dharma. These ten controls, or powers, are different from those set out in other contexts.

A bodhisattva on the tenth ground has not abandoned the uncontaminated karma that arises from the elaboration of the sign of true existence; this is the karma that causes a bodhisattva to take a body that is the nature of mind. This uncontaminated karma is karma that derives from subtle effort motivated by the obscuration to omniscience. The level of the latency of ignorance is similar to the affliction that causes one to create karma and take rebirth; however, a bodhisattva on the tenth ground only has the affliction that is the level of the latency of ignorance and only has uncontaminated karma. These are what cause him to take rebirth.

A bodhisattva on this ground does not experience gross death as do we, but experiences a death that is inconceivable.

2B2C-1A2C-4B3B-3A Explaining the collection of antidotes in particular
This concludes the explanation of the collection of grounds in particular. The next, the collection of antidotes, has three divisions:
A Making a connection
B Root text
C Commentary

With regard to the collection of antidotes, an interceding stanza.

2B2C-1A2C-4B3B-3B Root text

On the seeing and familiarization paths, in order to closely pacify conceptualizations of apprehenders and apprehendeds, so-called eight antidote types.

The Mahayana paths of seeing and meditation (subject) are said to consist of eight types of antidotes (predicate) because there are the eight that pacify the eight conceptions of apprehenders and apprehendeds, the objects to be abandoned (sign). In sutra it says: “Subhuti, nevertheless where do the vehicles come from?” “Proclaiming [the answer]: By means of non-observability they originate from the three realms and by means of non-duality one will abide in omniscience wherever it exists.”

When the above syllogism says that the Mahayana paths of seeing and meditation have eight types of antidotes this means that these paths are composed of eight antidotes that abandon eight objects of abandonment: the four objects of abandonment of the path of seeing and the four objects of abandonment of the path of meditation. The objects of abandonment of the path of seeing are:
- the conception of [true existence of] ever deluded phenomenon
- the conception of [true existence of] thoroughly purified phenomenon
- the conception of [true existence of] an apprehender of substantial existence
- the conception of [true existence of] an apprehender of imputed existence
The objects of abandonment of the path of meditation are also these four.

However, there are actually 108 objects of abandonment of the path of seeing: the above four objects of abandonment are each divided into nine for a total of 36 in relation to the desire realm, 36 in relation to these form realm, and 36 in relation to the formless realm. This total of 108
also applies to the path of meditation. These 108 are the ones which we went through when we were discussing the Mahayana path of preparation.

Wednesday morning class, June 17, 1998

2B2C-1A2C-4B3B-3C Commentary

Conceptualizations of apprehendeds (are) two: possessing the supports of 1) mere properties of the completely afflicted and 2) of antidotes. Conceptualizations of apprehenders (are) two: possessing the supports of 1) substantially existent persons and 2) of imputed beings. Since individually abandoned on the paths of seeing and meditation in order to pacify the eight conceptualizations of apprehendeds and apprehenders having relied on aspects of the two truths, that which is to be manifested, through classification of discordancies, distinguished in the context of only the two paths, (there are) eight antidotes.

Gyeltsab sets out a syllogism: the attribute of the occasion which has the ability to eliminate the objects of abandonment of only the Mahayana paths of seeing and meditation (subject) are the eight types of antidote because there are eight objects of abandonment which are the discordant class. The discordant class is divided into eight because there are the conceptions of apprehenders and apprehendeds included among the intellectually acquired and the innate which are to be pacified. The antidotes to the objects of abandonment of the path of seeing and the path of meditation are presented as those that are to be actualized and known in dependence upon the aspects of the two truths as taught in sutra. That to which one definitely emerges and that by which one emerges are asserted to be conventionalities. In dependence on these conventional truths, the antidotes to the conceptions of apprehenders and apprehendeds to be abandoned by the path of seeing are taught. Ultimately that to which one emerges and the means by which one emerges are negated. Through this ultimate truth, the antidotes to the conceptions of apprehenders and apprehendeds to be abandoned by the path of meditation are taught. Because there are divisions of the discordant class the antidote is also suitable to be divided into eight types. There are two conceptions of apprehenders and two conceptions of apprehendeds which are respectively the seed of the intellectually acquired conceptions and the seed of the innate conceptions that are abandoned on the path of seeing and the path of meditation.

In general, definite emergence is discussed in terms of emerging from cyclic existence, but here it is discussed in terms of that to which one emerges, which is nirvana, and the means by which to emerge, which is exalted wisdom. According to the Svatantrika-Madhyamikas both that to which one emerges and the means by which one emerges are conventional truths. Definite emergence is taught to be of six types in the commentary on Vinaya:
- the place from which one emerges
- by what one emerges
- that to which one emerges
- the purpose of emerging
(Geshe-la does not recall the other two.)

There are two types of objects of abandonment: objects of abandonment of the path of seeing and objects of abandonment of the path of meditation. The entity of an object of abandonment of the path of seeing is defined as: that which is observed to be intellectually acquired. The entity of an object of abandonment of the path of meditation is defined as: that which is observed to be innate.
With regard to the accumulation of collections like that, since definitely emerging, the fourth, achieving of definite emergence.

Gyeltsab say that by accumulating the two collections through vast thought and action, one will definitely emerge to omniscience.

Objects of intent, equality, welfare of sentient beings, effortless, definitely emerging to pass beyond extremes, definite emergence characteristic of attainment, exalted knower of all aspects itself, and definite emergence object possessor of the path: these essences of eight types should be known to be the achieving of definite emergence.

Gyeltsab says that the entity of the eight objects/places to which we definitely emerge is that which is to be practiced; this is to be known as the achieving of definite emergence. It is to be known by way of eight: [one] generality, the objects of intent (the place to which one emerges and so forth), and [seven] particularities. In sutra it says: “Bhagavan, that which is called the great vehicle, having outshone the world together with the gods, humans, and anti-gods, occurs.”

In brief, although in general there is one definite emergence when it is divided into its particularities it is of eight types.

1) The objects of intent which were explained, 2) the equality of all phenomena, 3) to act to perform the welfare of sentient beings, 4) through merely performing all without signs, spontaneous, 5) distinguished in the context of the entity which is separated from eternalism and nihilism, 6) to attain all aims of the three vehicles, 7) the exalted knower of all aspects itself, which was explained, and 8) the distinguished path of that the bases which will definitely emerge, because there are no other superior qualities distinguished from these example, through mere non-observance of anything, as the definitely emerged are of eight types, achieving of definite emergence is of eight types.

The object to which one definitely emerges is mainly the three objects of intent. These three objects of intent were already explained in the context of the sixth topic of omniscient mind. They are:
- great heroic mind
- great abandonment
- great realization

The objects of intent are the first type of achieving of definite emergence.

Gyeltsab says that the achieving of definite emergence is of eight types. All these objects to which one definitely emerges are to be realized as qualified by not being observed to exist ultimately. Conventionally these objects to which one is to definitely emerge are definitely of eight types because there are eight and there are no other phenomena that are superior to these bases to which one definitely emerges. What are the eight achieving of definite emergence? They are:

1) The objects of intent which were explained
The first achieving of definite emergence is the three objects of intent that were explained before; the Great Translator explains them as an attribute of achieving.

2) the equality of all phenomena
The second achieving of definite emergence is that, having seen all phenomena as equal in being empty of true existence, one’s great compassion, a great mind, knows that all sentient beings are equal in needing their suffering to be eliminated.

3) to act to perform the welfare of sentient beings
The third achieving of definite emergence is the enactment of the welfare of sentient beings by means of activities is performed infinitely. The differentiation of this definite emergence is taught in Uttaratantra saying: “Indra, drum, cloud, Brahma...”

4) through merely performing all without signs, spontaneous
The fourth achieving of definite emergence is that one spontaneously enacts others’ welfare without signs of conception and effort.

The last three (the second, third and fourth) achievings of definite emergence are included in the great heroic mind.

Wednesday afternoon class, June 17, 1998

5) distinguished in the context of the entity which is separated from eternalism and nihilism
The fifth achieving of definite emergence is that, having abandoned the extreme of cyclic existence and solitary peace, one attains the distinction of occasion that is the nature of separation from eternalism and nihilism, the extinction of the objects of abandonment [which in this case are] the grasping at the extremes of eternalism or nihilism.

6) to attain all aims of the three vehicles
The sixth achieving of definite emergence is the attainment of all the aims that are to be realized by the three vehicles through extinguishing all objects of abandonment.

These two achievings of definite emergence (the fifth and sixth) are the distinction of the second object of intent, great abandonment.

7) the exalted knower of all aspects itself, which was explained
The seventh achieving of definite emergence is omniscient mind itself which directly realizes the ten topics explained above, mind generation and so forth.

8) the distinguished path of that
The eighth achieving of definite emergence is the distinguished path to that omniscience which is included in the vajra-like concentration.

These latter two are to be known as a distinction of great realization. Since the distinguished path is posited as existing from the eighth ground onward, also the achievings of definite emergence exist from there onward.

**REVIEW OF CHAPTER ONE**

This concludes the ten topics related to omniscient mind, the first of the eight categories. We need to put these teachings into practice by, for example, generating the mind of enlightenment whenever possible. Then regarding precepts we should try to maintain them in our mind motivated by the mind of enlightenment. In regard to precepts we should know that all phenomena can be included in the two truths, the conventional and ultimate. The two truths should be understood well, meaning that all phenomena, ranging from form to omniscient mind, should be understood as having their respective definition/characteristic of their particular
function while being empty of true existence. The fact that phenomena have certain functions, some as agents, some as actions, and some as objects, all being [acceptably] right, is their conventional truth, while the fact that they are empty of true existence is their ultimate truth. We should do all our practices without passing beyond, or over, the two truths by avoiding falling into either the extreme of thinking that if something does not exist truly it does not exist at all (nihilism) and that if it exists it must exist truly (eternalism).

Also in the context of precepts Maitreya taught that, on the basis of remaining within the two truths, we should take the four noble truths—true sufferings, true origins, true cessations, and true paths—as our principal object of meditation. In relation to the four noble truths in *Uttaratantra* it says that one has to first recognize the sickness, then abandon the cause of that sickness, then seek well-being, a cessation of that sickness, and then take the medicine that cures that sickness. In the same way, one should meditate to recognize suffering, then abandon its causes, seek its cessation, and apply the antidotes to achieve its cessation. In brief, we have to recognize suffering or pain as something that is unpleasant. We should then seek to understand its causes and work to abandon them. Then we should apply the cure to this suffering and thereby achieve its cessation. To do this we need to understand the four noble truths; for example, we need to understand the various types of suffering. Having recognized our suffering and being afraid of it, we then need to look for a source of refuge. In short, that which we study and learn from texts should be put into practice.

There are ten divisions of precepts, which include the precept regarding going for refuge. There are precepts concerning effort, the path of seeing, the clairvoyances, and so forth which have already been discussed, but what is important is for us to make continuous effort.

The next topic, the third, is the similitude of definite discrimination, or the path of preparation. The principal characteristic of the Mahayana path of preparation is that it is superior to the Hinayana path of preparation in regard to five or six attributes: its observed object, aspect, cause, tutor, possession of the antidotes to the objects of abandonment, and its divisions. Here it is important to understand that the observed object of the path of preparation is the four noble truths. The four noble truths are the observed object of the path of preparation because they are the basis on which superimpositions regarding the Mahayana path of preparation are eliminated. It can be asked: if it is an exalted wisdom of meditative equipoise of a Mahayana path of preparation does it necessarily observe the four noble truths? Since it is difficult to say that it always observes the four noble truths, one would answer that it does not necessarily observe them. In other words, there is no pervasion that it observes all four noble truths although it does observe one of the four noble truths.

Here we need to understand the difference between the way in which the Mahayana and Hinayana paths of preparation observe the four noble truths. The difference is that the Mahayana path of preparation observes the four noble truths as qualified by non-true existence. In other words, while the Mahayana path of preparation observes the four noble truths as non-truly existent, the Hinayana path of preparation observes the mere four noble truths.

Another attribute of the Mahayana path of preparation is its aspect. The exalted wisdom of meditation equipoise of all four levels of the Mahayana path of preparation, the heat, peak, patience, and highest mundane dharma levels, have the aspect of the four noble truths as non-truly existent. The aspect is of two types: one from the side of the object and one from the side of the subject. The object aspect is the four noble truths which do not exist truly, while the subject aspect is the exalted wisdom of meditative equipoise which has a mode of apprehension that apprehends the four noble truths as non-truly existent.

In the *Commentary Clarifying the Meaning* it mentions how the twelve divisions of the path of preparation observe their respective observed objects: one by way of cause, one by way of result, and one by way of the entity, while the remaining nine divisions observe their observed objects by way of the aspect of reality (dharmata). This is just a brief overview of the teachings on this topic.
The Mahayana path of preparation is superior to the Hinayana in terms of its cause because the Mahayana path of preparation brings one closer to attaining the realizations of the three vehicles while the Hinayana path of preparation does not do so.

The Mahayana path of preparation is superior to the Hinayana path of preparation because one has a tutor who is a supreme emanation body while one on a Hinayana path of preparation does not have such a tutor (see page 14 outline 2B2C-1A2B-2B1C-2A):

The bodhisattvas’ “similitude of definite discrimination”, through the strength of skillful means, refers to properties of the four truths, in the proper way: 1) by means of cause regarding some, 2) by means of effect regarding some, 3) by means of mere entity regarding some, and 4) by means of the aspects of dharmata regarding some.

The four levels of the Mahayana path of preparation are also superior to the Hinayana in terms of their objects of abandonment. The heat level of Mahayana path of preparation suppresses the nine conceptions of true existence regarding ever deluded phenomena, which are obscurations to omniscience; the peak level suppresses the nine conceptions of true existence regarding thoroughly purified phenomena, which are obscurations to omniscience; the patience level suppresses the nine conceptions of apprehenders of substantial existence, which are obscurations to omniscience; and the highest mundane dharma level suppresses the nine conceptions of apprehenders of imputed existence which are obscurations to omniscience.

On the path of preparation these four groups of nine, which are 36 obscurations to omniscience mind, are suppressed but not abandoned. If they were abandoned at this time it would mean that a true cessation would be attained, but this is not possible. These 36 intellectually acquired conceptions which are obscurations to omniscience are abandoned by the path of seeing (when considered with respect to all three realms there are 108). The 36 innate conceptions which are obscurations to omniscience are abandoned by the path of meditation (when considered with respect to all three realms there are also 108).

The Mahayana path of preparation is also superior to the Hinayana in terms of its divisions because, although the heat, peak, and patience levels of the Hinayana path of preparation are divided into three, the small, middle, and great, the highest mundane dharma level is not so divided because it is said to be extremely brief in that it lasts the duration of a finger snap. However, the highest mundane dharma level of the Mahayana path of preparation is also divided into small, middle, and great.
One can then ask: does the Mahayana heat level of the path of preparation observe all four noble truths? It is difficult to say that it observes all four. The Mahayana heat level of the path of preparation observes any one of the sixteen attributes of the four noble truths; this is the way in which it can be said to observe the four noble truths. Just because it observes one of the attributes, it can be said to observe the four noble truths. Thus, the four noble truths are considered to be the observed object of the heat level of the Mahayana path of preparation. This is why it is said that if something is an observed object it is not necessarily observed. For example, we can consider true sufferings as a basis and establish the emptiness of true existence on it. When the emptiness of true existence is established on this basis, superimpositions regarding it are eliminated. In the text *Four Hundred Stanzas* it says that when superimpositions regarding a particular basis are eliminated then also the superimpositions regarding other phenomena are eliminated.

The observed objects of a Mahayana achieving are the fifth topic representing omniscient mind. The definition of this observed object is: a basis upon which superimposition is to be eliminated with regard to a Mahayana achieving. It has already been said that all phenomena are the observed object of a Mahayana achieving; for this reason ‘observed object of a Mahayana achieving’ and ‘object of knowledge’ are mutually inclusive. There are eleven divisions of observed objects of a Mahayana achieving, virtue, non-virtue, unpredicted/neutral, and so forth. The first three divisions of (1) virtue, (2) non-virtue, and (3) unpredicted/neutral are generalities, then there are eight divisions which are particularities. These eight can be grouped into four pairs:

- (4) the mundane and (5) the supermundane
- (6) the contaminated and (7) the uncontaminated
- (8) the compounded and (9) the uncompounded
- (10) common qualities and (11) uncommon qualities

When the subject of these eleven observed objects is debated one can discuss what is virtue and what is non-virtue. Virtue, according to Jetsun Chokyi Gyeltsen is ‘that which is predicted and abides in a class of white maturation’; while non-virtue is ‘that which is predicted and abides in a class of black maturation’. However, some scholars posit virtue as ‘that which is observed to be an object to be practiced by holy beings’; and posit non-virtue as ‘that which is observed to be an object to be discarded by holy beings.’ In regard to these definitions, one can debate who is and who is not a holy being. The answer is that a holy being is ‘one who engages in virtuous activities and does not engage in non-virtuous activities.’ This implies that a non-holy being is the opposite: one who engages in non-virtuous activities and does not engage in virtuous activities.

In regard to the topic of observed objects one should know that just as there are eleven observed objects, there are eleven bases upon which superimposition regarding Mahayana achieving is eliminated.

The fourth topic of omniscient mind is the buddha lineage that is the support of a Mahayana achieving. There are thirteen divisions of this buddha lineage; these are all emptinesses upon which one meditates. These emptinesses, which are the support of the Mahayana achieving, are the explicit presentation of the lineage. The thirteen divisions are as it says in Maitreya’s root text, *Ornament for Clear Realization*:

*Six dharmas of realization, antidotes and abandonments, completely reaching those, wisdom together with mercy, learners, the uncommon itself, the sequence of the welfare of others, and engaging in exalted wisdom without exertion: their supports should be known as lineage.*

The topic of lineage can also be understood by relying on other sources such as the *Ornament for Sutra* by Maitreya in which the Chittamatra view of lineage is presented in nine sections.
However, these nine can be condensed into a naturally abiding lineage and a developmental lineage. According to this presentation, the naturally abiding lineage is defined as a seed of uncontaminated mind; while the developmental lineage is defined as a seed of uncontaminated mind that has been developed by hearing and so forth.

In addition, there are the three lineages of the three vehicles. Jetsunba says that there are three different lineages because sentient beings have different predispositions and consequently different beliefs/appreciation and different ways of practicing. Because of these different predispositions, different beliefs, and different practices, there are also the three different results.

There are four reasons as to why the Mahayana lineage is superior to that of the Hinayana. In "Ornament for Sutra" it says that Mahayana virtue is superior to Hinayana virtue; the Mahayana lineage is able to act as a support for all excellent qualities while the Hinayana is not; the Mahayana lineage acts as a cause for culminating the two accumulations, which are of great purpose, while with the Hinayana does not; with the Mahayana lineage when the final respective nirvana is attained the roots of virtue become inexhaustible, while this is not the case regarding the Hinayana lineage when its respective nirvana is attained.

According to Uttaratantra the buddha nature exists in all sentient beings because:
1. the enlightened activity of the buddhas pervades all
2. the thusness of the minds of sentient beings and the thusness of the minds of buddhas are inseparable
3. all sentient beings have a lineage

Thinking about this we will come to realize that all sentient beings can become enlightened beings. With this understanding we will not become discouraged but will see that due to having the buddha lineage if we put effort into it we can become a buddha.

Why is the buddha nature not manifest in us now? It is because we have nine incidental stains which cover it and prevent it from being manifested. There are nine illustrations of that which obscures, nine illustrations of that which is obscured, nine meanings of that which obscures, and nine meanings of that which is obscured.

Thursday afternoon class, June 18, 1998

REVIEW OF CHAPTER ONE (continued)
The sixth topic is the objects of intent, the three greatesses that were discussed yesterday.

The seventh topic is that of the Mahayana achievings which are discussed in terms of their observed objects and the achievings themselves. In this context, the three exalted knowers are discussed here as generalities, while the four trainings are discussed as particulars. The subjects presented in the first three chapters are ‘the practice of the exalted knowers as an object’; this is said because there is no clear presentation of the six perfections in these chapters. In the following four chapters there are explanations of the four trainings which are called ‘the practice of the trainings as particulars’ which cut off doubts regarding the six perfections. The achievings are divided into four:
1. the achieving through armor
2. the achieving through engaging
3. the achieving through collections
4. the achieving through definite emergence

The achieving through armor is a practice that combines all six perfections in the practice of each perfection.

The achieving through engaging is the engagement in the concentrations and formless absorptions, the six perfections, the paths of seeing, meditation, no-more-learning, and the distinguished path, the four immeasurables, and so forth.
There are four concentrations each of which has a preparation and an actual concentration. A preparation is defined as: a virtuous cognizer that is a method for attaining its respective object to be attained and that belongs to the level of a preparation. For example, the first concentration is divided into preparation and the actual first concentration. The definition of a preparation of the first concentration is: a virtuous cognizer that is a method for attaining the first concentration and that belongs to the level of a preparation of the first concentration.

An actual concentration is defined as: a virtuous cognizer belonging to the level of a concentration that has gone beyond the lower level by means of its branches. If this definition is applied to the first actual concentration it becomes: a virtuous cognizer belonging to the level of the first concentration that has gone beyond the lower level, the desire realm, by way of its branches. The second actual concentration becomes defined as: a virtuous cognizer belonging to the level of the second concentration that has gone beyond the lower level, the first concentration, by way of its branches. This same formula can be applied to the remaining two concentrations.

Each time one transfers to a higher level of concentration one does so by way of its branches and not by way of its observed object, as in the case of transferring to a higher level of formless absorption.

The preparation of the first concentration is of three types:
- the mental attention of a mere beginner
- the preparation that eliminates afflictions
- the Not Unable preparation

The first of these can be called ‘a preparation included in calm abiding’; the second, ‘a preparation included in superior insight’ or ‘a preparation having the aspect of fine and coarse’; and the third, ‘a preparation having the aspect of the truths.’ However, from the second concentration up to the peak of existence there are only two types of preparations:
- the mental attention of a mere beginner
- the preparation that eliminates afflictions

The preparation that eliminates afflictions can be further divided into six:
1. the mental attention of individual knowledge of the character
2. the mental attention arisen from belief
3. the mental attention of thorough isolation
4. the mental attention of collecting joy
5. the mental attention of analysis
6. the mental attention of final training

The mental attention of a mere beginner is included in calm abiding; in other words, it is calm abiding.
1. On the basis of calm abiding, one generates the mental attention of individual knowledge of the character. This is defined as: a virtuous cognizer based upon calm abiding that analyzes its object (lower and higher levels) and lasts until the attainment of the bliss of physical and mental pliancy.
2. The mental attention arisen from belief is generated when one attains the bliss of physical and mental pliancy after long analysis of the gross and peaceful.
3. The mental attention of thorough isolation actually counteracts the three great levels of afflictions of the desire realm.
4. The mental attention of collecting joy then counteracts the three middle levels of afflictions of the desire realm. The meditator at this point has abandoned the six levels of afflictions of the desire realm and thinks that perhaps he has abandoned all the afflictions of the desire realm. However, upon checking with (5) the mental attention of analysis as to whether this is actually the case, he finds that he has not abandoned all the afflictions.
5. He then goes on to generate the mental attention of final training which counteracts the three small levels of afflictions of the desire realm. With this, he attains an actual concentration or formless absorption, the result of final training.
When eight preparations are enumerated, there are these six plus the mental contemplation of a mere beginner and the result of final training.

The concentrations have four concordances:
1. A concentration concordant with degeneration
2. A concentration concordant with abiding
3. A concentration concordant with enhancing
4. A concentration concordant with definite emergence

1. A concentration that is concordant with degeneration means, for example, that, having attained the first concentration which is pure, an affliction of its own level arises whereby the concentration itself is said to become afflicted. There are four types of afflictions by which a concentration can degenerate.
2. A concentration that is concordant with abiding is one that induces another pure concentration of its own level.
3. A concentration that is concordant with enhancing is that, having attained a pure actual concentration, one generates a pure concentration of a higher level.
4. A concentration that is concordant with definite emergence is that while abiding on a pure actual concentration one generates a supermundane path.

The first concentration has five branches; the second, four; the third, five; and the fourth, four; for a total of eighteen branches. If these are condensed, each concentration can be said to have three branches:
1. A branch of antidote
2. A branch of benefit
3. A branch of basis

In relation to the topic of the preparations, one should also understand the nine stages leading to the development of calm abiding, together with the five obstacles and eight antidotes.

Regarding the first object of the achieving of engaging, the formless absorptions, one should know that one transfers to a higher level by way of the observed object.

Friday morning class, June 19, 1998

REVIEW OF CHAPTER ONE (continued)

Yesterday we looked at the achieving of engaging in the concentrations and formless absorptions. There are also the achievings of engaging in the six perfections, the path, and so forth. These can all be condensed into the achieving of engaging in the path and the achieving of engaging in the result. The achieving of engaging in the path has three divisions:
1. The achieving of engaging in the concentrations and formless absorptions (or the achieving of engaging in the mundane path)
2. The achieving of engaging in the supermundane path which is further sub-divided into four:
   i. The achieving of engaging in the six perfections in order to attain one’s own final welfare, the realizations
   ii. The achieving of engaging in the path (the path of seeing and so forth) in order to attain one’s own final welfare, the abandonments
   iii. The achieving of engaging in the four immeasurables in order to enact others’ welfare
   iv. The achieving of engaging in the unobservable, the realization of all phenomena as empty of true existence, in order to perfect one’s activities for others’ welfare
3. The achieving of engaging in order to distinguish oneself from the Hinayana which can be further sub-divided into three:
(i) the achieving of engaging in the completely pure three spheres in order to distinguish oneself from the Hinayana (the three spheres, or factors, are the agent, the action, and the object)
(ii) the achieving of engaging in transforming one’s roots of virtue into the objects of intent: great heroic mind, great abandonment, and great realization.
(iii) the achieving of engaging in the six clairvoyances in order to quickly complete the two collections

Thus, the achieving of engaging in the path has eight sub-divisions (1+4+3).

The achieving of engaging in the result is the ninth achieving of engaging, that of engaging in the exalted knower of all aspects, omniscient mind.

The achieving of collections has seventeen divisions which can be elaborated on the basis of three divisions:
(1) the achieving of the collection of exalted wisdoms
(2) the achieving of the collection of grounds
(3) the achieving of the collection of antidotes

The seventeen divisions are:
(1) the achieving of the collection of great compassion
This is the basis for all the deeds of a bodhisattva, in that in order to practice the six perfections one needs to have great compassion.
Then there are the six perfections:
(2) the achieving of the collection of generosity
(3) the achieving of the collection of morality
(4) the achieving of the collection of patience
(5) the achieving of the collection of joyous effort
(6) the achieving of the collection of concentration
(7) the achieving of the collection of wisdom

Then there are the three:
(8) the achieving of the collection of calm abiding
(9) the achieving of the collection of superior insight
(10) the achieving of collection of union of calm abiding and superior insight

Through the practice of generosity, one achieves happiness in this life. Through the practice of morality, one achieves the happiness of future lives, in that it brings about higher rebirth as a human being or god. Through the practice of patience, effort, and concentration, one achieves the bliss of concentration. Through the practice of wisdom, one achieves ever-lasting happiness, nirvana. Through the practice of calm abiding, superior insight, and the union of calm abiding and superior insight, one achieves the means to give happiness to others.

(11) the achieving of the collection of skill in means, which achieves the happiness of others
(12) the achieving of the collection of exalted wisdom
(13) the achieving of the collection of merit

The achieving of the collection of exalted wisdom is done in meditative equipoise, while the achieving of the collection of merit is done in the period of subsequent attainment. Their result is to attain the two bodies of a buddha.

(14) the achieving of the collection of path
This refers to the path of seeing and so forth.
(15) the achieving of the collection of retention
This is the ability to retain words and their meanings without forgetting them. It arises naturally when one generates the path of seeing.

(16) the achieving of the collection of grounds
A ground is a support on which one extinguishes all faults and completes all excellent qualities.

(17) the achieving of the collection of antidotes
These antidotes are the means to abandon both the intellectually acquired and innate obscurations to knowledge.

Among the seventeen achievings of the collections, the achieving of the collection of exalted wisdom, the achieving of the collection of grounds, and the achieving of the collection of antidotes (the 12th, 16th, and 17th) are explained separately in detail. The achieving of the collection of exalted wisdom is explained separately because it is difficult to realize, but when realized it brings about many benefits. The achieving of the collection of exalted wisdom is difficult to realize because it is the exalted wisdom realizing emptiness which is difficult to obtain but once realized eradicates the root of cyclic existence forever. The achieving of the collection of grounds is explained separately because this is a very vast subject in that many words are needed to explain it and the meaning of these words is also very vast. For example, of ten grounds the first nine are causal while the tenth is resultant, and in each of the causal grounds there are its respective complete trainings which need to be explained. The achieving of the collection of antidotes is explained separately because it is difficult to understand in that the objects of abandonment are a vast subject and the antidotes that abandon them are also a vast subject.

The first nine causal grounds have their respective complete trainings, while the tenth, the resultant ground, does not have any. The first ground has ten complete trainings; the second, eight, the third, five; the fourth, ten; the fifth, ten; the sixth, twelve; the seventh, twenty; the eighth, eight; and the ninth, twelve. In this way their are a total of ninety-five complete trainings.

The tenth topic, that of the achieving of definite emergence, was discussed recently therefore we will not review it now. It has eight divisions.

(End of review)

2B2C-1A3 Summarizing the section

From the Ornament of Clear Realizations: a Treatise of Oral Instructions on the Perfection of Wisdom, the commentary of the first section.

Gyeltsab says that this is the explanation, the commentary of the first chapter of Essential Explanation, that comments on the Ornament for Clear Realization: A Treatise of Oral Instructions on the Perfection of Wisdom. In this context the Great Commentary says: “Due to establishing a relationship with the tathagatas, one has to do the following practice; the very knower of all aspects which is to be practiced is the nature of mind generation and so forth. Since this is the essence of cause and result it has been explained repeatedly. This is the subject of this text.” The mind generation and so forth clearly present omniscient mind in terms of an object representing an object possessor. The omniscient mind that is sought is experienced beginning from the first mind generation up to the twenty-second. Likewise, the four achievings are directly experienced gradually. In this way one actually engages in the actual essence of the ten topics. The omniscient mind is expressed repeatedly in terms of the ten topics which represent it.

Gyeltsab then says: Due to [this explanation of the first chapter] may the precious doctrine forever flourish and spread in all directions by all means.
QUESTIONS AND ANSWERS

Question: Please explain in more detail what is meant by dull and sharp faculty trainees.
Reply: A sharp faculty trainee is one who is able to realize the characteristics or reality of an object quickly, while a dull faculty trainee is one who is not able to do so. Or another way of interpreting this is that a dull faculty trainee is one who believes in the contents of a text just because it is written by a qualified person. On the other hand, a sharp faculty trainee is one who first checks the contents of a text to verify whether they are correct before believing in them regardless of the qualities of the author. In his Essential Explanation Gyeltsab explains that there are three levels of faculty by nature saying that a follower of the hearer vehicle is one of dull faculty, a follower of the solitary realizer vehicle is one of middling faculty, and a follower of the bodhisattva vehicle is one of sharp faculty. However, among the followers of these three vehicles there are beings of different levels of faculty.

Question: It is said that at the peak level of the Mahayana path of preparation one’s roots of virtue cannot be destroyed by wrong view but can they still be destroyed by anger?
Reply: On the path of accumulation one’s roots of virtue can be destroyed by anger but this is not clear regarding the path of preparation. However, there is a discussion regarding what would happen in the case that a bodhisattva who has received a prophesy becomes angry with a bodhisattva who has not received a prophesy, or that a bodhisattva who has not received a prophesy becomes angry with a bodhisattva who has received a prophesy. In conclusion, it would seem that the roots of virtue can be damaged by anger on the path of preparation. Therefore, we can affirm that while the roots of virtue on the path of preparation cannot be completely destroyed, they can be weakened or lessened.

Question: What is the pervasion with respect to the two, the Buddha Jewel and Sangha Jewel?
Reply: That which is a Buddha Jewel is not necessarily a Sangha Jewel. That which is an arya buddha is necessarily a Sangha Jewel. A Buddha Jewel is not necessarily a person, but a Sangha Jewel is necessarily a person. Therefore, that which is a Buddha Jewel is not necessarily a Sangha Jewel. If it is asked, “What is an example of something that is a Buddha Jewel but is not a Sangha Jewel?” the answer is a buddha’s wisdom truth body and nature truth body. That which is a Sangha Jewel is not necessarily a Buddha Jewel. For example, aryahearers, aryasolitaryrealizers, and arya bodhisattvas are a Sangha Jewel but not a Buddha Jewel.

Question: One of the ways in which the Mahayana path of preparation is superior to the Hinayana is with regards to the tutor. The external tutor in this case is a supreme emanation body. A supreme emanation body is a form body that enacts the twelve deeds. Who is the supreme emanation body that the bodhisattva receives teachings from?
Reply: Examples of buddhas who manifested a supreme emanation body and taught bodhisattvas are Shakyamuni Buddha, Buddha Amitabha, and all the other buddhas who became enlightened in the aspect of a supreme emanation body. Generally [a mere] external tutor can be of many types, such as those who give advice as to how to attain supreme qualities, those advising about secular activities, and so forth. A supreme emanation body performs the twelve deeds in our world, Jambudvipa, and in others. Some scholars assert that the first nine of these twelve deeds are the deeds of a bodhisattva while the last three are the deeds of a buddha. This is established saying that Prince Siddhartha, from the time of his living in the palace, through to becoming ordained, fasting and subduing the maras (the first nine deeds) was a bodhisattva, but then enacted the last three deeds, those of attaining enlightenment under a bodhi tree, turning the wheel of Dharma, and passing into parinirvana, as a buddha. This is one interpretation of the twelve deeds but actually all twelve deeds are those of a buddha because the supreme emanation body who came to this world had previously attained enlightenment, the four bodies, in Akanishta where he taught many bodhisattvas. Although Shakyamuni Buddha manifested attaining enlightenment under a bodhi tree, he was in fact already an enlightened being. This is
the [uncommon] assertion of the Mahayana schools. The interpretation of the first nine deeds as those of a bodhisattva and the last three as those of a buddha appears in the text *Abhidharmasamucchaya* and is therefore common to both the Hinayana and Mahayana.
Monday afternoon class, June 22, 1998

Commentary Clarifying the Meaning of the ‘Ornament for Clear Realization, A Treatise of Oral Instruction on the Perfection of Wisdom’

CHAPTER TWO
THE KNOWER OF PATHS

Gyeltsab says: Prostration to the venerable holy lamas. Having explained the very knower of all aspects, that which is to be obtained, the second [chapter].

2B2C-1B Explaining the knower of paths which progresses toward the exalted knower of all aspects
1 Making a connection by positing the commentary
2 Demonstrating the knower of paths is indicated by eleven features
3 Summarizing the section

2B2C-1B1 Making a connection by positing the commentary

Since realizing the exalted knower of all aspects itself does not exist without completely understanding the knower of paths itself, the knower of paths -

In order to attain omniscient mind, one first needs to actualize a knower of paths.

Gyeltsab says that in order to directly realize and attain the very knower of all aspects one has to meditate thoroughly on and completely know the knower of paths that leads to that, since without this there is no attainment of omniscience. Among the explanations given before in the first chapter, which were a mere cause for omniscience, the knower of paths, is to be specified here.

In the Great Commentary it says: “If it is like that, since the grounds, such as Extremely Joyous, were mentioned there, the paths of the bodhisattvas, such as the path of seeing and so forth, were [already] presented. So why are these [paths] presented here again? They are to be expressed here, because [in the first chapter] only the exalted knower of all aspects of the tathagatas was mentioned with regard to the realization of all causes and results without exception, while the paths of the children of the victors were not taught. To clear up that doubt, the very knower of paths possessing the bodhisattva’s paths, such as that of seeing, is excerpted as a mere cause [for omniscience] from that very [first chapter] and is posited apart.”

This means that in the previous explanation in the first chapter, although there could have been a presentation of the paths of seeing and meditation, which are included in the knower of paths, omniscience, the object of aspiration, which directly realizes all ten topics was presented there. Regarding that presentation someone has a doubt thinking that since omniscient mind directly realizes all phenomena it is enough to meditate on only a single meaning/reality in order to attain it, and therefore, there is no need to proceed to completely meditate on all three vehicles. In the first chapter, the ten grounds, the Extremely Joyous and so forth, were explained in the context of the paths of seeing and meditation which are included in the knower of paths. The doubt is that since the knower of paths has already been explained in the first chapter on omniscient mind there is not need to explain it again here. However, there is a need to explain the knower of paths again here because previously the path was only presented as an object of omniscient mind which realizes all ten topics, mind generation and so forth. However, here the knower of paths is to be explained as a cause leading to omniscience. In short, while the paths of seeing and meditation included in the knower of paths were explained previously as objects, here they will be explained as causes of omniscient mind. Gyeltsab says that this is the reason that the knower of path will now be explained apart.

In this regard, someone thinks that, since omniscient mind directly realizes all phenomena, in order to attain it it is only necessary to meditate on one reality as an object without meditating on the paths of all three vehicles. In other words, this person thinks that it is enough to meditate on one reality without meditating on the paths of all three vehicles. To negate this doubt it is
affirmed that it is necessary to meditate on all the paths of the three vehicles because without attaining a knower of paths knowing all three vehicles it is not possible to attain a knower of all aspects, omniscience.

Someone else thinks that by merely taking refuge in the Three Jewels one can attain omniscience, and also that while cultivating depression regarding cyclic existence is a correct practice for hearers and solitary realizers it is not correct as a practice of the bodhisattvas who enter cyclic existence for the welfare of others. To negate this wrong conception regarding the knower of paths it is explained apart from the ten topics which were explained before. Those who wish to attain omniscient mind must meditate on the three paths in order to be able to say that they have a knower of paths, as otherwise their knower of paths would only be a partial knower of paths and, therefore, they would have only a partial result. To clarify this the second chapter on the knower of paths is presented.

The first wrong conception that is to be eliminated here is the thought that one can attain omniscience merely by going for refuge. The second wrong conception is the thought that meditating on depression regarding cyclic existence is good for hearers and solitary realizers but not for bodhisattvas because they remain in cyclic existence in order to benefit others. These wrong conceptions can be eliminated through understanding that without generating depression regarding cyclic existence and the thought of definite emergence one cannot develop the mind of enlightenment.

Therefore, the section on the knower of paths that knows the paths of the three vehicles is explained apart as it leads to the knower of all aspects. The knower of paths is that which completely realizes the paths of the three vehicles. Because there are trainees of different levels, those following the hearer vehicle, those following the solitary realizer vehicle, and those following the bodhisattva vehicle, in order to guide them one must develop respectively a knower of paths that knows the paths of hearers, a knower of paths that knows the paths of solitary realizers, and a knower of paths that knows the paths of bodhisattvas. In short, a bodhisattva must gain the exalted wisdom realizing the selflessness of persons, the exalted wisdom realizing non-duality (the emptiness of apprehenders and apprehendeds being different substances), and the exalted wisdom realizing the emptiness of true existence of all phenomena.

Nowadays there are people who claim to be practitioners of the Mahayana path who do not even know the number of things to be practiced on the common path.

In short, the meaning of the above is that there is a reason for explaining the knower of paths after omniscience: it is to know that one must thoroughly meditate on the paths in order to attain omniscience.

Demonstrating that the knower of paths is indicated by eleven features
A The branches of the knower of paths
B The nature of the knower of paths

2B2C-1B2A The branches of the knower of paths
1 Root text
2 Commentary

In order to make the gods suitable, eclipsing (them) by light, definite object, pervasion, nature, and the action of that.

There are gods, such as Indra, Brahma, and so forth whose bodies radiate light whereby they generate pride in this fact. In order to make them suitable to generate a knower of paths this pride has to be eliminated. The tathagatas do this by radiating light that eclipses the light of these gods, whose pride then decreases. The first of the eleven topics representing the knower of paths is ‘the branches of the knower of paths,’ of which there are five:
(1) freedom from the obstacle of manifest pride
(2) the substantial cause - the activation of the Mahayana lineage
(3) the concordant condition - the generation of the mind of enlightenment
(4) the nature of the knower of paths (which is its definition)
(5) the function of the knower of paths

The line “In order to make the gods suitable, eclipsing (them) by light” presents the first of these five divisions. With regard to this, Gyeltsab says that in order to make the gods of the desire and form realms into suitable vessels for mind generation and so forth, the tathagatas with their natural light eclipse the light of these gods. There is a purpose to this: it is to make it known that first one has to destroy the pride that does not seek higher qualities, such as mind generation and the knower of paths.

Tuesday morning class, June 23, 1998

2B2C-1B2A-1 Root text (continued)

The five branches of a knower of paths can be further condensed into three:
(1) cause - which includes the first three branches
(2) entity - the fourth branch
(3) result - the fifth branch

The definition of the branches of a knower of paths is: the distinguished excellent qualities sustained by great compassion that are included in any of the three, cause, entity, or result, of a knower of paths.

1) “In order to make the gods suitable, eclipsing (them) by light”
In regard to the first of the five branches, that of eclipsing the gods by their light, in sutra it says: “In the presence of the natural light of the tathagatas the light of the gods that arises from the maturation of karma disappears. The light of the tathagatas alone is noted.” “Venerable Subhuti, how do the bodhisattva mahasattvas abide in the perfection of wisdom? What is the perfection of wisdom of the bodhisattva mahasattvas?”

2) “definite object”
Gyeltsab says that “definite object” is the support on which the knower of paths is generated. In order to be skilled in the path that thoroughly meditates on all three paths one must have preceded in the definite support that is the desire to attain buddhahood for the sake of the beings of the three lineages. In sutra it says: “Whenever someone generates the mind of unsurpassable enlightenment he becomes an object in whom to rejoice.”

3) “pervasion”
It is not right that those other than bodhisattvas cannot generate a knower of paths since all sentient beings are pervaded by the buddha lineage. In short, all sentient beings can generate a knower of paths because they all possess the buddha lineage. A sutra related to this passage says: “Even the sons of the gods who have not generated the mind of unsurpassable perfectly complete enlightenment will also generate the mind of unsurpassable perfectly complete enlightenment. Those who have entered that which is perfect and faultless (the Hinayana path) do not have the force to generate the mind of unsurpassable perfectly complete enlightenment. Why is that? Because they cut the continuity of cyclic existence.” Even the sons of the gods who have not yet generated the mind of enlightenment are an appropriate support for the generation of a knower of paths because they are an appropriate support for the generation of the mind of enlightenment. However, those who have entered the faultless path, the followers of the hearer vehicle, do not generate the mind of enlightenment on the same support of that life. Those on the perfectly faultless path include those who are definite to be hearers and those who are not definite to be hearers. According to the Madhyamikas those definite to be hearers who attain a hearer’s path of seeing definitely attain a hearers enlightenment without generating the mind of enlightenment in
the meantime. The sutra continues saying: “Why is that? Because they cut the continuity of cyclic existence.” In other words, those who have entered the faultless cut, or stop, the continuity of rebirth in cyclic existence for their own purpose and not for the attainment of buddhahood. Those who enter the faultless are those on the hearer’s path of seeing; they do not take rebirth in cyclic existence out of compassion and prayer but cease the continuity of rebirth in cyclic existence through specifically stopping the rebirth caused by karma and afflictions.

The purpose of mentioning this is to make those who have the indefinite lineage of hearers enter the Mahayana and to take care of those who have already entered the Mahayana. Those on the hearer’s path of seeing put a stop to both ways of taking rebirth in cyclic existence: (1) taking rebirth out of compassion and prayers and (2) taking rebirth out of karma and afflictions. In short, the purpose of mentioning the above is to guide those who have the indefinite lineage of hearers and to take care of those who have already entered the Mahayana.

In the Great Commentary it says: “The protector Nagarjuna and his followers who propound one final vehicle assert that this sutra possesses the intention, while the acharya Asanga and his followers who propound three final vehicles assert that this sutra is literally acceptable. This sets out the two traditions.” In other words, Nagarjuna and his followers say that the meaning of the sutra citation concerning those who enter the faultless path as not having the strength to generate the mind of enlightenment is a citation that has another intention, while Asanga and his followers say that this citation is to be accepted literally. Although Acharya Asanga himself did not accept that there are three final vehicles he asserted this to open the way for the tradition proclaimed by the Chittamatrins. To prove that Acharya Asanga was not a Chittamatin, Gyeltsab says that in his commentary on Uttaratantra Asanga established one final vehicle and also explained the view of emptiness differently from how it is explained in the Compendium of Mahayana (Mahayanasamgraha) and the Five Treatises on the Grounds, whereby he clearly commented on the Madhyamika tradition. In the Compendium of Mahayana and the Five Treatises on the Grounds, Asanga explained emptiness as being the emptiness of the apprehender and apprehended being different substances but in his commentary on Uttaratantra he explained emptiness as being the emptiness of true existence. Likewise, even Acharya [Haribhadra] is asserted to have the same view as Arya Asanga.

4) “nature”
The knower of paths is naturally superior to the paths of hearers because it has the nature of acting as the branches which accomplish others’ welfare without mainly abandoning afflictions. In sutra it says: “The knower of paths does not act as an interference to the class of roots of virtue of [and solitary realizers].” Here we should know that a bodhisattva who possesses a knower of paths does not avoid the afflictions forever, such as those for taking rebirth in cyclic existence, but purposely uses them to take rebirth for the welfare of sentient beings.

5) “action of that”
The actions of bodhisattvas are superior to those of hearers because they do not actualize the perfect end at an incorrect time and because they possess actions that act to ripen and liberate infinite sentient beings. In other words, a bodhisattva does not actualize the perfect end when he still has not completed the three conditions of ripening infinite sentient beings, purifying the buddha realm, and completing prayers. However, those on the hearer’s path do actualize the perfect end before these conditions are complete. Therefore, the actions of bodhisattvas are superior to those of hearers.

Tuesday afternoon class, June 23, 1998

2B2C-1B2A-2 Commentary
A The support who is separated from hindrances
B Simultaneously acting condition
C Demonstrating as pervaded by lineage
In order to achieve the mere suitability to generate the knower of paths itself, the natural lights of the Tathagata eclipsed the fully ripened light of the gods and so forth. That was done in order to make known “realizations generate only in continua which have conquered pride.” Therefore, the support is expressed implicitly.

That the natural light of the tathagatas eclipses the light of the gods and so forth, which is the maturation of contaminated karma, (subject) has a purpose because having destroyed their manifest pride it is for the sake of making them suitable to generate the mind [of enlightenment] and to generate the knower of paths. This is because it makes it known that the mind generation and the realizations of the knower of paths are only generated in the continua of those whose manifest pride has been destroyed. Thus, the words of the sutra indirectly express the support of mind generation and the generation of the knower of paths in that it says that only the continua of those whose pride has been destroyed are a support to generate them.

Here “the words of the sutra” refers to the quotation: “In the presence of the natural light of the tathagatas the light of the gods that arises from the maturation of karma disappears. The light of the tathagatas alone is noted.” In short, the knower of paths can be generated only in those whose manifest pride has been eliminated. For example, the tathagatas destroy the pride of the gods by outshining their light and thus make them suitable to generate a knower of paths. Thus in order for someone to become a suitable support for the generation of the knower of paths his pride must first be destroyed.

Furthermore, since it is only mind generation towards enlightenment, the individual objects (of support) are definite.

With regard to that knower of paths (subject) the object that supports its actual generation is individually definite because it is only a person who is not interrupted by other paths who has generated a mind of enlightenment. Furthermore, familiarizing oneself with directly knowing the paths of the three lineage holders is the aspiration to enact the welfare of the three lineage holders. None other than a complete buddha are able to fulfill this purpose. Having previously developed the aspiration to attain enlightenment, it is clear that one has to meditate on the three paths as a method [to achieve that]. Others appear not to be clear in the divisions of how to practice the path. Likewise, even beginners must know the three paths if they wish to quickly attain omniscience.

By this presentation, one should understand that it is necessary to generate the mind [of enlightenment] as a support of the knower of paths.

In short, one needs to generate the mind of enlightenment as a cause for and support of a knower of paths. This is a reminder of what was said before concerning Haribhadra’s commentary that a bodhisattva has to generate and thoroughly know all the paths.

The presentation of the three vehicles “has an ulterior intention (interpretive in meaning) since it is not fully qualified (definitive in meaning)” comes from a tradition. All beings will ultimately come to possess the highest perfect complete enlightenment. Because of that, those who are separated from attachment and other yogis as well, will
attain buddha(hood) itself, hence the knower of paths itself is pervaded by being an object to be cultivated.

The hearer and the solitary realizers are destroyers who are separated from attachment to the three realms and even the yogis who are not separated from attachment (subject) are pervaded by lineage because in order to attain buddhahood itself they must meditate on that very knower of paths. It is so because all sentient beings proceed to the final unsurpassable perfectly complete enlightenment. It is so because three final vehicles were presented with another intention and thus are not a definitive meaning which is literally acceptable, as is said in the systems of the great charioteers Nagarjuna and Asanga. In other words, there are various presentations regarding the acceptability of the statement regarding the existence of three final vehicles. For example, while the Chittamatris say that it is literally acceptable, the Madhyamikas do not accept it.

Wednesday morning class, June 24, 1998

Gyeltsab says that the naturally pure sphere of reality that is separated from the infinite elaborations of true existence exists in all sentient beings without any differentiation. Although there is not even the slightest difference in its entity, one holds wrong conceptions regarding it. This, the grasping at true existence that apprehends the aggregates and so forth as truly existing, is the root of all afflictions. However, this wrong conception, like the apprehension of a rope as a snake, is not stable but arises in the mental continuum incidentally and is suitable to be separated
from by its antidote. Therefore, all the stains of sentient beings can be removed because the obstructions to knowledge in the continua of hearer and solitary realizer foe destroyers who have just arisen from the sphere of peace can be abandoned and it is not possible that the buddhas, who teach the methods for abandoning them, give up this activity.

The sphere of reality which is naturally pure pervades all sentient beings without exception. This sphere of reality is not even slightly different in terms of its divisions; in other words, its nature cannot be divided. The mind apprehending true existence apprehends the sphere of reality wrongly. The conception apprehending the true existence of the sphere of reality and other phenomena is the root of cyclic existence. The conception apprehending the aggregates and so forth, including the sphere of reality, as truly existence is not stable. This conception is similar to the conception apprehending a striped rope to be a snake. This conception of true existence in the continua of sentient beings is incidental; therefore, it can be abandoned by applying its antidote. For this reason, the stains of sentient beings can be removed. Although the hearer and solitary realizer foe destroyers who arise from the sphere of peace do have obscurations to knowledge, these can be removed. The buddhas who teach the method for abandoning them do not give up this activity.

In addition, reasons will be explained below that negate other extremes.

Someone says: “That contradicts the teachings that there are three final vehicles.” There is no fault. For example, a captain who is skilled in means would emanate a city on an island in the ocean in order to allow his passengers, tired after a long voyage, to rest and only then, having rested, would he once again gradually proceed to the land of gems. In the same way, the buddhas teach the two nirvanas, which are likened to an emanated city, to those who are tired of the path of cyclic existence but do not initially wish to enter the Mahayana path. This is the skill in means of the tathagatas.

In short, Buddha taught three final vehicles and therefore presented both the nirvanas with and without remainder. These teachings were given in order to lead beings to the nirvanas of the Hinayana. When these beings have taken a rest from cyclic existence in the two nirvanas, the buddhas then guide them to the land of the Mahayana. The analogy given by Gyeltsab is that of a captain who is skilled in means who, in order to prevent his passengers from becoming tired, manifests an island where they can rest; this island represents the two nirvanas. Then, when his passengers have rested, the captain takes them to a land of gems; likewise, the buddhas guide the hearer and solitary realizer foe destroyers to buddhahood.

Gyeltsab then says that in the Sutra Unraveling the Thought and others it teaches that there are three final vehicles to some trainees who are Mahayana lineage holders. Although these trainees are Mahayana lineage holders they are not yet suitable to be taught the profound path. Therefore, Buddha taught these people three final vehicles. There is a basis of intention to this: temporally it is for the purpose of leading those who have different beliefs and different predispositions in the individual paths of the vehicles. In other words, the purpose of this presentation is to take care of lineage holders who are to be guided to the Mahayana path without negating that ‘the emptiness of apprehenders and apprehendeds being different substances’ is truly existent. However, there is harm to the words of these teachings. This harm comes from the reasonings that prove the emptiness of true existence of all phenomena harm the words that teach that the emptiness of apprehenders and apprehended being different substances is truly existent. There are also reasonings that negate other extremes.

To summarize, this means that Buddha had an intention in teaching three final vehicles. The temporal intention was to lead sentient beings with different beliefs and predispositions to whom it whom it would not have been suitable to present the profound path, emptiness, into the Mahayana path. Because sentient beings have different predispositions, different thoughts, and different beliefs, they need to be led into different vehicles. The purpose in Buddha teaching so was to lead those who assert the emptiness of apprehenders and apprehended being different substances as truly existent into the Mahayana.

Gyeltsab then says that the reasonings that prove the emptiness of true existence of all phenomena harm the words that teach that the emptiness of apprehenders and apprehended being different substances is truly existent. There are also reasonings that negate other extremes.
Gyeltsab says that the proponents of the Chittamatra school assert three final vehicles in dependence on the *Sutra Unraveling the Thought*, which they say is literally acceptable. There is a reason for this. They say that since other-powered phenomena and thoroughly established phenomena exist ultimately, the continua of sentient beings possess a definite lineage, the uncontaminated seed, which makes them suitable to be lead in the individual paths of the vehicles, and therefore they are ultimately definite to the individual lineages. Although due to temporal conditions their beliefs and thoughts can change slightly, ultimately by nature they are definite to the individual vehicles. Therefore, sentient beings are definite to three different individual final vehicles.

This means that the Chittamatrins assert that the statement in the *Sutra Unraveling the Thought* regarding the existence of three final vehicles is literally acceptable. In other words, they say that there are three final vehicles because other-powered phenomena and thoroughly established phenomena are truly existent, and therefore the continua of sentient beings, which possess the uncontaminated seed, are to be lead in the individual vehicles. Ultimately they are definite to an individual vehicle. In other words, while temporally their beliefs, thoughts, and predispositions can change slightly, ultimately their final vehicle is definite to be one of the three vehicles individually, and the vehicle to which they are definite cannot be changed. This means that since trainees are definite to one vehicle they proceed to the goal of their respective vehicle without changing. However, those who are not definite to one vehicle can change vehicles.

Wednesday afternoon class, June 24, 1998

This tradition, [the Chittamatra,] posits a subject who is explained to not pass beyond sorrow forever. They also say that the explanation of one final vehicle is not literally acceptable and posit it as interpretive. There are seven bases of intention [for teaching three final vehicles]:

1. there is no difference in the sphere of reality, which is like space, of the three vehicles,
2. all the persons of the three vehicles are similar in realizing selflessness,
3. they are similar in attaining a liberation that is the abandonment of sufferings and origins,
4. an indefinite hearer lineage holder enters the Mahayana and becomes a buddha, whereby two different lineages enter one path,
5. from the beginning the tathagatas practice the deeds of bodhisattvas, while some of those definite to the hearer lineage practice the deeds of bodhisattvas for some time but then later give them up and attain [a hearer’s] nirvana, whereby the tathagatas think, “In the past, by engaging in the deeds of a bodhisattva I attained buddhahood,” and then later by the power of a buddha they similarly think one time, “Because I engaged in the practices of a bodhisattva in the past I will attain buddhahood,
6. there are emanated hearers who show the aspect of attaining a nirvana of the hearer’s vehicle many times for the welfare of trainees,
7. there is not more than one final vehicle.

[The sutra that sets out three final vehicles] was taught with these seven bases of intention. In *Ornament for Sutra* (see *Ocean Playground* page 525) the seven bases of intention are mentioned saying: “The dharma, the person, due to the liberation being similar, due to the lineages being different, due to attaining two thoughts, due to emanation, and due to being the final, there is only one vehicle.” Here “the dharma” refers to the sphere of reality of the three vehicles which is like space. “The person” refers to the realizations attained by the three persons following the three vehicles which are similar. “Due to the liberation being similar” refers to the result that is attained by abandoning true sufferings and true origins. “Due to the lineages being different” refers to an indefinite hearer lineage holder who enters the Mahayana and becomes a buddha whereby two
different lineages enter one path. “Due to attaining two thoughts” indicates the fifth basis of intention. “Due to emanation” indicates the sixth basis of intention. “Due to being the final, there is only one vehicle” indicates the seventh basis of intention. In short, with these seven bases of intention Buddha taught three final vehicles for the Chittamatrins. Gyeltsab says that the intention of Buddha in teaching three final vehicles is to lead those who are indefinite hearer lineage holders to the Mahayana and to protect those who are indefinite Mahayana [lineage holders] from falling into other vehicles.

However, there is harm to these words [regarding the existence of one final vehicle] from scripture, the Sutra Unraveling the Thought, and from logic, the logic that proves that other-powered phenomena and thoroughly established phenomena are truly existent. In the Sutra Unraveling the Thought it says that there are three final vehicles, which is taken to be a definitive meaning; while in the presentation of the seven bases of intention there is said to be one final vehicle, which is taken to be an interpretive meaning. The reasoning that there are three final vehicles because other-powered phenomena and thoroughly established phenomena are truly existent harms the presentation of one final vehicle. In other words, the Chittamatrins prove that there are three final vehicles using the logic that other-powered phenomena and thoroughly established phenomena are truly existent. However, one of the seven bases of intention uses that same logic to show that there is one final vehicle.

2B2C-1B2A-2C2C Examining whether or not there exists an end to samsara

Someone says: If all sentient beings are able to attain buddhahood, the future buddhas will enact the welfare of only a few sentient beings, whereby others’ welfare will become very little and they will not complete the collection of merit.”

“When all sentient beings have become buddhas, they will not enact the welfare of even one sentient being, whereby others’ welfare will be interrupted and they will fall into the extreme of peace.”

“If all sentient beings are not able to attain buddhahood it would follow that: (1) perfectly complete buddhas who desire to lead all sentient beings to the state that they themselves have attained would lack the result of turning the wheel of Dharma by way of the twelve deeds until cyclic existence is empty; (2) they would merely seek the total pacification of the suffering of cyclic existence which lacks the fully qualified great compassion of the Mahayana; (3) if the bhagavans do not set all sentient beings in the state that they themselves have found it would follow that they have the five faults, such as that of being miserly in giving Dharma.” In other words the five faults mentioned previously contradict this passage. These five are: the Buddha had an impure mind, strong clinging, partial compassion, discriminates differently, and holds on to the teachings.

“If all sentient beings are able to attain total pacification of the sufferings of cyclic existence, one final vehicle would be well established whereby the attainment of buddhahood would be actualized without effort.”

“If there are sentient beings who are not able to attain liberation, it would follow that the sutra which has an intention is not literally acceptable which would contradict that established by scriptures and the reasonings taught by Acharya Haribhadra and Arya Vimuktisena, and therefore it would be necessary to explain how this is so.”

“If all sentient beings can attain enlightenment, the explanation that there is no end to cyclic existence would be incorrect.”

1 Refuting other traditions
2 Presenting our tradition

2B2C-1B2A-2C2C-1 Refuting other traditions

Someone says: “The fact that all sentient beings are definite to become buddhas should be set aside. It is not even possible to establish that they are merely suitable to attain buddhahood. In
order to prove that the result can be generated one has to posit the sign “the collection of causes is complete,” but if all sentient beings have completed the collection of causes for buddhahood it would follow that there are no sentient beings who have not entered the path to liberation.” According to this person it cannot be proven that all sentient beings can attain buddhahood. He argues that if it can be said that all sentient beings can attain buddhahood, it would mean that one could say that it is because they have completed the collection of causes. If this sign were established it would be difficult to posit someone who has completed the collection of causes but has not entered the path to liberation. There is a syllogism in the text Pramanavartika that says: in a field in the east where there is a grain of barley together with earth, manure, water, heat, and moisture its result can be generated because it is a grain of barley that is together with earth, manure, water, heat, and moisture.” However, while this syllogism proves that the grain of barley can bring a result, it does not prove that the sprout will definitely arise. This is because in the meantime the seed might be eaten by an animal or bird.

Thursday morning class, June 25, 1998

For that very reason that statement that says “Up to now there are sentient beings who circle in cyclic existence, but after that there will be none” means that there is an end to cyclic existence. The purpose for establishing one final vehicle is to prove that all sentient beings who have entered the path will attain buddhahood.

The thesis given is not evident as established by logic. The intention is to assert the definite reasoning of pervasion that if a collection of causes is complete a result can arise. It is not the intention [to assert that] there is the pervasion that if a result can arise the collection of causes are complete because this would contradict reasoning. The fact that a barley sprout can arise from a grain of barley does not prove that the collection of causes [for its arisal] is complete.

In addition, can aryahearers attain buddhahood or can they not? If it is the first (that they can attain buddhahood), it would follow that they have the complete collection of causes for buddhahood. If this is accepted, it would follow that they have entered the Mahayana path. Having accepted the sign and the pervasion of both the former and the latter consequence and having accepted the predicate of the latter consequence, all sentient beings who are not mere enterers into a path would degenerate.

If it is the second (that they cannot attain buddhahood), there would be a direct contradiction and it would contradict there being only one final vehicle. In addition, if all sentient beings will become buddhas then you necessarily accept that buddhahood is possible. This assertion is very clear.

Others say: The way in which there is no end to cyclic existence in the future is like this. Although all sentient beings will become buddhas, there is no time in which all sentient beings will have become buddhas. If you assert that the fact that all sentient beings will become buddhas is pervaded by there being a time in which all sentient beings will have become buddhas it would follow that there will be a time in which all functioning things will have perished because all functioning things perish. You are expressing a consequence that cannot be demonstrated by a valid cognizer and the predicate of the thesis. What is the fault in asserting that? If you assert that there is a time when all functioning things have perished it would follow that there would be a time in which all functioning things would no longer exist. If you say this it becomes an extremely great assertion.

This is followed by reasoning that negates the other extreme. This is that it would follow that while up to now there are functioning things, henceforth there will not be functioning things because there will be a time in which all functioning things would have disintegrated. This means that there is the consequence that henceforth functioning things will not exist. In this case it would follow that while one can establish that blue has existed up to now, henceforth blue will not exist because there will be a time in which blue has perished. If the reason is not established it would follow that there are permanent functioning things because having been generated from their
causes there would be not be a time in which they will have perished. There would be the [same] consequence to the assertion that there is no time in which all functional phenomena have perished. In short, this means that if there does not exist a time in which all functioning things will have perished it would follow that they are permanent.

Someone says: it would follow that there is a time in which all sentient beings will have become buddhas because they will become buddhas. However, it would follow that all sentient beings are pervaded by having already died because all sentient beings are pervaded by death. Our system says that this fault that you have expressed clearly shows that your intelligence is very gross. With regard to the previous consequence you are saying either that “It would follow that all sentient beings are pervaded by already having become buddhas” or that “There is a time in which all sentient beings will have become buddhas”; understand this well.

Is the perishing/disintegration of all functioning things possible? We need to consider whether disintegration means broken or non-existent. Or we can ask: will there be a time in which all functioning things no longer exist? If all sentient beings will become buddhas will there be a time in which they will all have become buddhas? Think about this. Is there a common locus between “all sentient beings will have become buddhas” and “the non-existence of sentient beings”? For example, when a donkey becomes a buddha, at that time there will no longer be a donkey. Is there a common locus between “the donkey having become a buddha” and “the non-existence of the donkey”? At that time there is no longer a donkey, only a buddha. There is no longer a donkey because the donkey has perished/disintegrated (or because there is the disintegration of the donkey). The Prasangikas posit disintegration to be a functioning thing, while the Svatrantrikas posit it to be a permanent phenomenon. The Prasangikas say that when an action is done there is no need to posit a basis on which to deposit this karma because karma itself is a functioning thing.

Thursday afternoon class, June 25, 1998

Someone says: “Although all sentient beings will become buddhas they are not definite to become buddhas.” Saying so manifests clearly that you do not know logic. Is the ascertaining consciousness that thinks, “All sentient beings will become buddhas,” present or not in your continuum by the power of a valid cognition? If it is the first (that the ascertaining consciousness arises by the power of valid cognition), it would follow that all sentient beings are definite to become buddhas because the fact that all sentient beings will become buddhas is ascertained by the power of a valid cognition. There is no pervasion because although it is ascertained by the power of a valid cognition in reality it is not definite. It would follow that your ascertaining consciousness that thinks “All sentient beings will become buddhas” would be a mistaken consciousness with respect to its determined object because while your mind ascertains “all sentient being will become buddhas” in reality there is not even the slightest certainty that they will become buddhas. When a valid cognition establishes that fire produces smoke, it is not definite that smoke is produced since it can be hindered by adverse conditions. In Pramanavartika it says: “The indefinite is such because it can be obstructed.” This means that although a valid cognizer ascertains that fire produces smoke it is not definite that smoke will be produced.

Someone says: “Likewise, if becoming a buddha is definite there could not be hindrances that are adverse conditions to becoming buddha.” This is not established by either example or meaning. With respect to example: if the production of smoke by fire is ascertained by the power of valid cognition it would contradict the fact that smoke is not definite to be produced. If the subject of the thesis is not ascertained by a valid cognition, the thesis would have no proof at all. That would show that the person who states the thesis is extremely foolish.

To clarify: the fact that fire produces smoke is ascertained by a valid cognizer. This valid cognizer contradicts the statement “smoke is not definite to be produced.” This is like someone saying “My mother gave birth to me but I am not sure that I was born from my mother.” If one does not ascertain with a valid cognition that smoke is produced by fire one cannot prove that fire
produces smoke. The thesis is that smoke is produced by fire. If the fact that smoke is produced by fire, the thesis, is not ascertained by a valid cognizer, it cannot be proven and therefore the person positing it would be very foolish. In other words, it is foolish to make such statements without having ascertained whether it is so by means of a valid cognizer. In the texts it says that those of sharp faculty do not maintain a thesis without first ascertaining it. For example, those of sharp faculty first check as to whether liberation can be attained and only when they have ascertained that it can in fact be attained do they promise to attain this state. Likewise, those of sharp faculty first check as to whether they can attain enlightenment by abandoning the two obscurations and self-cherishing through the application of the antidotes and only after ascertaining that this can be done do they enter the Mahayana path. Those of dull faculty do not do this preliminary type of examination.

In addition, it would follow that hearer and solitary realizer aryas are not definite to become buddhas because there can be hindrances that are adverse conditions to their becoming buddhas. This pervasion was asserted. If you accept this, it would contradict your own assertion that there is definitely one final vehicle. In other words, these two are contradictory: that hearer and solitary realizers aryas are not definite to become buddhas and that there is definitely one final vehicle.

The meaning of the Pramanavartika is not like that; this was already explained extensively in the commentary on that, Clarifying the Path to Liberation. If it were not like that but as you assert it would follow that the vase is not definite to exist because there could be obstacles that are adverse conditions to the existence of the vase. For example, if a vase is broken with a hammer this becomes an obstacle to the existence of the vase. Therefore, although there can be obstacles that are adverse conditions to production what counteracts the inability to act to not produce it? There can be obstacles to the production of smoke but this does not contradict the production of smoke. For example, Tashi can be sick but this does not contradict the fact that he is not sick. In other words, while Tashi can become sick there is no pervasion that he is sick.

If the production of a sprout can be obstructed is there a pervasion that the sprout is not produced? While it is possible that a sprout can be obstructed to be produced, it does not mean that the sprout will not be produced; this depends on whether or not there are actual obstacles to its production. Likewise, while all sentient beings can have obstacles to their becoming buddhas, they will become buddhas by eliminating these obstacles. Therefore, all sentient beings can become buddhas.

Then comes the thought that if all sentient beings become buddhas there will no longer be sentient beings to benefit. However, the word “all” (tam che) does not cover every sentient being as does “without exception” (ma lu pa). We can say that all the sentient beings of this continent can become buddhas which, however, leaves out all the sentient beings remaining in the other universes.

Friday morning class, June 26, 1998

QUESTIONS AND ANSWERS

Question: Does there exist an innate apprehension of an imputedly existent person?
Reply: If we talk about the conception of an apprehender of an imputedly existent person this can be innate. In addition, there can also be an innate apprehension of an imputedly existent person.
Question: Is it wisdom?
Reply: It may or may not be wisdom. It can also be mindfulness (memory) or the third of the fourth changeable mental factors, investigation.

The conception apprehending a truly existent person can be innate since it is an obscurcation to knowledge.
Are conceptions necessarily mental factors? No, because conceptions can be main minds; for example, a valid inferential cognizer can be either a mental factor or a main mind. Since a conception is not pervaded by being a mental factor it may or may not be wisdom.

Question: The Vaibhashikas posit a foe destroyer who degenerates. What are the causes?
Reply: In general there are three causes: (1) not having abandoned the afflictions, (2) vicinity to an object of afflictions, and (3) improper mental attention. The Vaibhashikas say that in order for degeneration to occur all three causes are not necessary, one alone is sufficient. For example, they say that although a foe destroyer has abandoned afflictions due to vicinity to an object attachment can arise. However, the Sautrantikas say that all three causes are necessary for a foe destroyer to degenerate.

For example, in regard to ourselves even if we find ourselves in a room near the room of an enemy anger begins to arise. We should apply its respective antidote.

Question: What is the mental basis for newly generating the Mahayana path of preparation?
Reply: Generally it is said that the mental basis for newly generating the Mahayana path of preparation is an actual absorption of any one of the four concentrations. However, there are different scriptural sources regarding this. Some say that those on the great level of the path of accumulation have necessarily attained the four concentrations and four formless absorptions. Therefore, the mental state that is the support of the Mahayana path of preparation is an actual concentration. A preparation is not a support of the Mahayana path of preparation because it is more difficult to use a preparation as the support of the path of preparation. For this reason, one uses an actual concentration to achieve the path of preparation.

Question: Are the middle two results of once returner and never returner attained in dependence upon both a mundane path and a supermundane path?
Reply: There is no pervasion. For example, abider in the result of once returner who has previously separated from attachment is attained in dependence upon both a mundane path and a supermundane path. This is also valid for an abider in the result of non-returner who has previously separated from attachment because when he attains the sixteenth moment of the path of seeing, a subsequent knowledge, he does so in dependence upon both a mundane path and a supermundane path.

Perhaps serial abiders in the results of once returner and non-returners, who first attain the result of stream enterer and so forth, are not necessarily attained in dependence upon both a mundane path and a supermundane path. Geshe-la does not remember exactly what it says in the texts regarding this but thinks it is like this.

Question: What is “mental attention to omniscience”?
Reply: This is a mind that observes omniscience. This mental attention accompanies the aspiration for enlightenment.

How many mental factors can be concomitant with the mind of enlightenment? The Svaatantrika-Madhyamikas say that there are at least ten. However, according to the Vaibhashikas there are many more. According to them because the mind of enlightenment is a main mind it is necessarily accompanied by ten mental factors. Because it is a virtuous mind it is accompanied by ten virtuous mental factors. In addition, it is accompanied by investigation and analysis, for a total of twenty-two mental factors. At times it can also be accompanied by regret; for example, when a bodhisattva commits a negative action and generates regret for it.

Question: How is the inner tutor developed?
Reply: The inner tutor is that which holds one from falling into the two extremes of cyclic existence and solitary peace: special method and special wisdom. The way to develop method is to familiarize oneself with love, compassion, and the mind of enlightenment; while the way to develop wisdom is to familiarize oneself with the realizations of emptiness and dependent
arising. Simply put, the development of an inner tutor can mean to prevent ourselves from engaging in non-virtue and to engage in virtue.

In addition we can talk about an inner companion and an outer companion. The inner companion is our own virtue.

Question: What are the boundaries of the inner tutor?
Reply: When the inner tutor refers to the inner tutor of the Mahayana path of preparation, the boundary is that it exists only on the Mahayana path of preparation. When this person progresses to the path of seeing, it becomes an inner tutor of the path of seeing.

Question: When are most of the four obstacles to the activation of lineage removed?
Reply: The four obstacles are that which prevents the activation of lineage; they are removed on the heat level of the Mahayana path of preparation. This is because when the boundary of the support of the Mahayana lineage that is explicitly presented here is posited it is said to exist from the heat level of the Mahayana path of preparation onward. The four obstacles are: (1) much familiarity with the afflictions, (2) being in contact with misleading friends, (3) lacking basic necessities, and (4) being under the control of others, such as a king.

Question: How does one become free from these four?
Reply: Due to one’s own inner development. For example, on the path of preparation the strength of the afflictions diminishes, whereby the familiarity with afflictions decreases; due to developing method and wisdom one becomes less able to be influenced by misleading friends; due to developing the food of concentration one becomes less dependent on external necessities; and naturally one becomes free from being under the control of others.

Although it can be said that those on this level are pervaded by being free from these four obstacles, they are not pervaded by being free from each and every one of these obstacles.

Question: What is the nature of the seeds deposited on the mind-basis-of-all?
Reply: These seeds are non-associated compositional factors.

Question: It seems that meaning generalities (ton ji) arise in dependence upon hearing and experience - a cause. How can they be permanent?
Reply: A meaning generality is permanent; it is that which appears to conception. Such a meaning generality is said to be permanent because it is a superimposition posited by conception. It is an appearance that occurs to conception that is not produced by causes and conditions. However, it does arise following upon hearing and experience. Likewise, true cessations arise through meditating on the path but are still said to be permanent. In the same way, although a meaning generality follows upon hearing and thinking it is still said to be permanent.

REVIEW
This week we began the second chapter which is on the subject of the knower of paths. The knower of paths consists of eleven topics of which we began to look at the first, the branches of the knower of paths, which is further divided into five:
(1) freedom from the obstacle of manifest pride
We need to understand what it means to be free from the obstacle of manifest pride. There is a difference between manifest pride and pride in general. Pride is not pervaded by being manifest pride. Manifest pride does not simply mean a pride that is manifest within us, there is more to it than this. For example, there is the pride that thinks, “I am,” which is a manifest pride and also precedes manifest pride. In Abhidharmakosha pride is divided into three, seven, and nine types of pride. Manifest pride is, for example, that of the gods who think, “I have clairvoyance,” and, “I have this natural light.”
Then we looked at the support of a knower of paths and the fact that the knower of paths can be generated. Can rebirths in the desire and form realm be the supports of a knower of paths? If something is a support for generating a knower of paths is it necessarily a rebirth/body of a happy migration? If someone says yes, one can ask: can a knower of paths not be generated on the support of a hungry ghost? If someone says no, one can ask: Then what does it mean in sutra when it says “Many hungry ghosts were placed in seeing the truths”? The path of seeing is defined as the clear realization of the truth, therefore it would seem that these hungry ghosts achieved the path of seeing. Based on this, it would seem that hungry ghosts can generate a knower of paths since they can generate the path of seeing. However, in general the support of the hungry ghosts is not said to be a support of a knower of paths although hungry ghosts may be suitable to generate a knower of paths. Some interpret that sutra saying that it means that the hungry ghosts are led in the causes for seeing the truths, not that they actually attain the path of seeing. If it is asked what are the causes to which they are led, it is answered that they are led to generate great compassion. For example, Avalokiteshvara is said to have caused the hungry ghosts to develop compassion.

All of us need to develop love and compassion which are the like the two sides of the hand.

END
Monday afternoon class, June 29, 1998

We were looking at the question as to whether or not the ascertaining consciousness in a continuum that thinks all sentient beings will become buddhas arises by the power of a valid cognition. According to the second possibility—the ascertaining consciousness that thinks all sentient beings will become buddhas does not arise by the power of a valid cognition—it would follow that one cannot set forth the thesis that ‘all sentient beings will become buddhas’ and it would follow that that ascertaining consciousness is not a subsequent cognizer that accords with its object because the fact that sentient beings will become buddhas is not established by a valid cognition. In other words, if the ascertaining consciousness thinking that ‘all sentient beings will become buddhas’ is not established by a valid cognition one cannot make the thesis that ‘all sentient beings will become buddhas.’ In addition, the ascertaining consciousness that thinks ‘all sentient beings will become buddhas’ would not be a subsequent cognizer because it would not be preceded by a valid cognizer ascertaining that ‘all sentient beings will become buddhas.’

If someone says “no pervasion” it would follow that he deprecates ‘the correct reasoning that is a non-observation of the imperceptible (the non-appearing).’ An example of ‘a correct reasoning that is a non-observation of the imperceptible’ is: on a basis before oneself (subject) a person for whom [the presence of] a pishatsa (flesh-eating spirit) is a hidden object does not have a concordant subsequent cognizer ascertaining a pishatsa (predicate) because the person for whom a pishatsa is a hidden object does not have a valid cognizer observing a pishatsa. We thus understand that a valid cognizer observing a pishatsa is the cause for a subsequent cognizer ascertaining the presence of a pishatsa. Since there is no such valid cognizer there is no subsequent cognizer.

In the case [of the deprecation that says there is no such sign as ‘a correct reasoning that is a non-observation of the imperceptible’] there would be no proof at all regarding any hidden object since this person’s logic would be similar.

Hidden phenomena are that do not appear to a direct cognizer. While manifest phenomena can be realized without depending on logic, hidden phenomena are realized in dependence on logic. Hidden phenomena can be further divided into slightly hidden and extremely hidden phenomena. A slightly hidden phenomenon is, for example, the quality of impermanence of a table since the table being impermanent is realized in dependence on the sign “because it is a product.” An extremely hidden phenomenon is, for example, that high status is the result of practicing morality; it is hidden because in order to realize this one has to rely on a scriptural authority that is pure with respect to three analyses. Another example is that generosity in this life brings wealth in a future life; this too is only realized on the basis of scriptural authority. Another example is that the practice of patience brings the result of beauty; this too is realizable only by way of relying on scriptural authority. These subjects are explained thoroughly in the texts Signs and Reasonings (tag rig).

Gyeltshab says that the difference between someone who is wise due to investigation and someone who is foolish is determined on the basis of whether or not a person knows how to correctly posit the meaning of a thesis based on valid cognition. The difference between the wise and the foolish can be found in the Sutra on the Wise and Foolish.

Having established that all sentient beings will become buddhas with a valid cognition, if it is not certain that they will become buddhas it would follow that ‘that which is observed by a valid cognition’ is no longer a measurement of existence. Having ascertained that all sentient beings will definitely become buddhas what could be more inadmissible (ignorant) than saying that all sentient beings are not definite to become buddhas?

From the side of sentient beings have they decided or have they not decided to become buddhas? If they have not so decided it would contradict the thesis that you asserted. If they have so decided it would contradict the assertion that sentient beings have not decided to become buddhas. If they have decided to become buddhas it would contradict that they are not definite to become buddhas. If sentient beings from their side have in fact not decided either to become or to
not become buddhas then there would be no relation [between what] you decide [for them and
their actual position of not having decided].

Not having the power to discriminate the path of logic that is without stain and not having
received oral instructions as teachings but saying “I am commenting on the Victor’s intention” [is
inadmissible and] it would be better to remain in equanimity regarding the Buddha’s doctrine. In
other words, if one is not able to discriminate the path of logic that is without stain and does not
receive teachings as advice yet still comments on the Buddha’s doctrine it would be better not to
do so.

To assert that all sentient beings will become buddhas but then to not assert that they will
definitely become buddhas is contradictory to logic as explained before. The statement that ‘all
sentient beings are not established to become buddhas’ does not bear logical analysis because if
the minds of all sentient beings are not pure in nature it would follow that true existence is an
object of knowledge and therefore a valid cognizer could not establish that all phenomena are
empty of true existence, whereby one could not posit ultimate truth. On the other hand, if the
mind is established by way of a valid cognition to be pure in nature, the stains of the conception
of true existence together with its imprints should be established through that very logic as
incidental and something that can be removed from the mind. Otherwise, one would have to
assert, as do those who behave like the Tirthikas, that stains are mixed with the nature of the
mind.

[First disputant]: “The previously [mentioned stains] are established by a valid cognition as
something that can be removed [from the mind], but the antidotes that counteract those stains are
not established as being able to be generated in [one’s continuum].”

[A second disputant negates what is said by the first disputant saying]:
1) Is that because there is no method for eradicating the stains in the continua of sentient beings?
2) Or is that because although there is a method there is no one who knows it?
3) Or is that because although there is someone who knows it there is no aspiration for that
method?
4) Or is that because although there is the aspiration there is no one who teaches that method with
the motivation of mercy-compassion?
5) Or is that because, although there is someone who teaches it, it is impossible for one to engage
in that method shown and to become familiar with it?

[The second disputant then answers the five hypothetical questions as follows]:
The first question is not right because by familiarizing oneself with the wisdom realizing
selflessness one can extinguish all stains.

The second question is not right because there is a teacher who has finished familiarizing
himself with the method, the wisdom realizing selflessness, for the welfare of sentient beings;
such a teacher is well established by logic.

The third question is not right because it is not possible that there are no sentient beings
who do not seek high status due to being exhorted by the buddhas and although temporally
[sentient beings] are not interested in definite goodness, all sentient beings [still] possess the two
types of buddha lineage. Due to the buddhas’ compassionate promise, which does not degenerate,
to lead all sentient beings to buddhahood, those sentient beings will generate depression
regarding cyclic existence and the aspiration for nirvana. This third answer is also established in
dependence upon the correct reasoning ‘scriptural authority that is pure with respect to three
analyses.’
The three analyses are:
1) analyzing whether there is any harm from a valid direct cognizer regarding [a scripture’s] presentation of visible, or manifest, phenomena,
2) analyzing whether there is any harm from an inferential valid cognizer by the power of the fact regarding [a scripture’s] presentation of slightly hidden phenomena,
3) analyzing whether there is any harm from a trustworthy quotation regarding [a scripture’s] presentation of extremely hidden phenomena; a trustworthy quotation or text must be one without any contradiction between earlier and later words [that present any subject matter whatsoever].

The fourth question is not right because when sentient beings from their side develop interest, the buddhas, who have a mercy that does not degenerate, like that of a mother for her only child, do not give up the activity of teaching Dharma.

The fifth question is not right because when on certain occasions one encounters the conditions to awaken the lineage it will be awakened; this is established in the root text Uttaratantra, its’ commentary, and so forth. Uttaratantra sets out examples and meanings to show how stains are not mixed with the mind and can be removed.

Therefore, having asserted that there is no person who cannot become buddha, one should not assert that all sentient beings will not become buddhas and that they are not definite to become buddhas.

[First disputant]: It would follow that all sentient beings can become buddhas because they will become buddhas.

[Second disputant]: I can only accept that since the consequence that all sentient beings have already become buddhas was already explained to be incorrect.

[First disputant]: Then, it would follow that there will be a time when there no longer exist any sentient beings because all sentient beings will have become buddhas.

[Second disputant]: There is no pervasion because when you will have become a buddha it would contradict your non-existence.

[First disputant]: It would follow that there will be a time in which there are no sentient beings.

[Second disputant]: That [statement] can only be accepted because functioning things are unstable.

[First disputant]: It would follow that there will be a time in which there are no sentient beings who are objects of welfare of the buddhas.

[Second disputant]: That [statement] is also to be accepted in the same way as the previous.

[First disputant]: It would follow that there will be a time in which the continuity of sentient beings who are objects of welfare of the buddhas cease because all sentient beings will have become buddhas.

Then, it would follow that there will be a time in which the continuity of a bodhisattva on the eighth ground (subject) will cease because he will have become a buddha.

Since this accords with the strength of the pervasion you assert all three:

1) When all sentient beings will have become buddhas there is the pervasion that there will be a time when there are no sentient beings.
2) When all sentient beings will have become buddhas there is the pervasion that there will the continuity of the sentient beings who are objects of welfare for the buddhas will cease.
3) When a bodhisattva on the eighth ground will have become a buddha there is the pervasion that there will be a time in which his continuity ceases.

[Second disputant]: With regard to your proof for the pervasions, the pervasion that if it is buddha it is not a sentient being needs to be thought about and well examined. If this is analyzed more closely, [the statements] ‘all sentient beings will have become buddhas’ and ‘all sentient beings will become buddhas’ are not different.

[First disputant]: If all sentient beings will have become buddhas where will they exist and at what time will they exist?

[Second disputant]: In that case, when you think “I will attain buddhahood for the welfare of sentient beings” in whose continuum does that which is to be attained, perfect complete buddhahood, exist and when does it exist?
[First disputant]: That buddhahood exists at the time one becomes a manifest complete buddha and it exists in the continuum of [that person]. That which is to obtained, buddhahood, does not exist in the continuum of a bodhisattva on the path of accumulation because cause and result do not exist at the same time.

[Second disputant]: Why is it not correct to respond in that way to the other [argument]? (page 241)

When we develop the mind of enlightenment and wish to attain enlightenment where is this buddha? Who possesses this buddha? And when does this buddha exist? Although buddha does exist in general can it be attained? When we say, “I will become a buddha,” who is this buddha and where is he? We can say he is in the pure land or we can say he is everywhere! There is no place in which there is no buddha, not even the smallest of places. If someone says that this is not the case because we cannot see a buddha we answer that there is no pervasion because the fact that we cannot see a louse on the back of our head does not mean that it does not exist there. If we say that something does not exist because we do not see it, we would have to say that we do not have a kidney because we do not see it. Although the kidney can be felt, it cannot be seen. Also to say that our stomach is free of sickness because we cannot see it does not mean that we are not sick.

Tuesday morning class, June 30, 1998

[First disputant]: If cyclic existence had a beginning it would be causeless. Therefore, while there is no limit to its beginning is there or is there not a limit to its end?”

[Second disputant]: While general cyclic existence has no future limit, a particular cyclic existence does have a future limit.

[First disputant]: Saying that would be contradictory because a vase that does not exist among functioning things would contradict its existence. Therefore, both general and a particular cyclic existence do have a future end because some scriptures say: “The teaching on the lack of evidence of a future end of cyclic existence was taught so that childish beings would not think regarding a definite time that some sentient beings attain liberation, not before and after, but at such a time.” Just as explained before, one should know that it is not possible to attain liberation.

Perhaps this last phrase in Gyeltsab’s text means that it is not possible for all sentient beings to attain liberation. Before it was said that both general cyclic existence and a particular cyclic existence do have a future end but this would contradict the statement that it is not possible to attain liberation. Saying that there is a future end means that sentient beings will attain buddhahood.

[Another disputant]: Saying that cyclic existence has no future end but all sentient beings will become buddhas is [as though one is] taking on only a load of contradiction. This could be elaborated upon but it will be left aside for the moment.

In one text it is said that cyclic existence has neither an end nor is it without an end. This means that while there is no limit to the beginning of cyclic existence, there is an limit to the end of cyclic existence. In other words, there is no beginning to cyclic existence but there is a future end to cyclic existence. There will be a future end because the realization of selflessness brings cyclic existence to an end. That is possible because one with the realization of selflessness abandons grasping at a self which is the root of cyclic existence. In this way the root of cyclic existence is cut and cyclic existence comes to an end.

Different scholars have different opinions; for example, some say there is no limit to the beginning and no limit to the end. However, Aryadeva says that while there is no limit to the beginning there is a limit to the end. We should keep this opinion in mind.
In *Fundamental Wisdom* it says: “Can the limit of the beginning be seen? When this was asked Buddha maintained silence.” This quotation comes originally from sutras. When Buddha was asked whether there was a limit to the beginning of cyclic existence he did not respond. Buddha was then asked whether there is a limit to the end of cyclic existence and once again he remained silent. This refers to the teaching on the lack of evidence of a future end of cyclic existence. This question was raised by a non-Buddhist in relation to the existence of the self as a basis of argument. In the sutra there are other questions about the existence of a self of persons such as “Is there a self of persons or not?” Because Buddha knew that if he responded yes this would reinforce the persons grasping at a self, and that even if he said no it was not the right moment to give this person teachings on emptiness, he remained silent. There are fourteen things that were unpredicted and, when elaborated, there are sixty-two unpredicted things concerning view that are explained in the fourth chapter of the *Ornament*.

The true aspectarian Chittamatrins, for example, assert three final vehicles and therefore that there are sentient beings who will never attain buddhahood. The reason they say that there are three final vehicles is because there are those who follow, for example, the hearer’s vehicle and thereby attain a hearer’s enlightenment. This is their final goal in that they do not proceed further to attain the great enlightenment. The reason that they say there are three final vehicles is because they assert other-powered and thoroughly established phenomena are truly existent. For this reason, ultimately sentient beings have definite lineages: there are three different truly existent kinds of predispositions, and therefore three truly existent beliefs, and therefore three truly existent paths, and therefore three truly existent results. This is why they say there are three final vehicles. When it is pointed out that this contradicts the fact that the Buddha taught one final vehicle they respond that that teaching is an interpretive meaning teaching in that: it has a basis of intention, there is a purpose to Buddha having taught this, and there is direct harm to this teaching from logic. Previously the seven bases of intention according to the Chittamatrins were mentioned to show why Buddha said that there is only one final vehicle. The purpose mentioned was to lead sentient beings who have an indefinite lineage to the Mahayana and to ensure that the bodhisattvas who have already generated enlightenment do not fall into the Hinayana. In short, the true aspectarian Chittamatrins say that due to these bases of intention and purpose Buddha taught one final vehicle.

According to those who accept one final vehicle the fact that Buddha taught three final vehicles is an interpretive meaning teaching; Buddha had a basis of intention and a purpose to teaching this. The purpose in teaching three final vehicles was to lead those sentient beings who are not ripe for the Mahayana into the Hinayana. In this way, those who are not yet ready for the Mahayana are given a rest before being led to the great city of enlightenment.

2B2C-1B2A-2C2D Examining where the hearers and solitary realizers enter in the Mahayana [after having been awakened]

[Question]: “When hearer and solitary realizer foe destroyers arise from the sphere of peace and enter the Mahayana path, do they enter from the Mahayana path of accumulation or from the path of seeing upward?”

[Based on this question there are two outlines]:

2B2C-1B2A-2C2D-1 Refuting other’s assertions
2B2C-1B2A-2C2D-2 Establishing our own tradition

When hearer and solitary realizer foe destroyers enter the Mahayana they enter the Mahayana path of accumulation because in order to enter the Mahayana they must first generate the mind of enlightenment, whereby they enter the path of accumulation. This is because the mind of enlightenment is the entranceway to the Mahayana. The mind of enlightenment on the small level of the path of accumulation, the ground-like mind generation, is the entranceway to the Mahayana. This is our own system which I set out here before going on to other systems in order to avoid confusion.

2B2C-1B2A-2C2D-1 Refuting other’s assertions
[First disputant]: According to those who assert that hearers have the realization of the selflessness of phenomenon [hearer foe destroyers] should not enter a Mahayana path lower than the path of seeing because if the purpose of generating a Mahayana path of seeing is [only] for a new direct realization of emptiness, which was not realized before, there would be no purpose here since they have already realized emptiness and familiarized with it.

Hearer foe destroyers when they enter the Mahayana path do so from the Mahayana path of accumulation. They do not enter it due to having the realization of the selflessness of phenomena but because they need to complete the accumulation of merit which is accumulated over three countless great eons. When hearers enter the Mahayana path of accumulation and the Mahayana path of preparation they accumulate merit for one countless great eon. Then on the first to seventh grounds they accumulate merit for a second countless great eon. Then on the last three pure grounds they accumulate merit for the a third countless great eon. For this reason, hearers enter the Mahayana on the path of accumulation.

[The disputant continues]: Accordingly, they should enter from the seventh ground upward.

Here someone says that the hearers should enter from the seventh ground and proceed upward.

According to those who assert that [hearer and solitary realizer foe destroyers] do not have the realization of the selflessness of phenomenon, they must generate the Mahayana path of seeing that directly realizes emptiness for the first time (newly). As a cause of that they must generate a Mahayana path of preparation through which they meditate on emptiness by means of a meaning generality with a wisdom that has arisen from meditation. For that purpose, they must [first] establish [the meaning of] emptiness by hearing and thinking; therefore, they have to enter a Mahayana path of accumulation.

In brief, there are those who say that hearers do have a realization of the selflessness of phenomena and others who say that they do not have a realization of the selflessness of phenomena. According to the first opinion hearers enter the Mahayana from the seventh ground upward, while according to the second opinion hearers enter the Mahayana path of accumulation upward.

[Second disputant]: That is completely incorrect because even according to those who assert that they do not have the realization of the selflessness of phenomena, hearer foe destroyers do not generate a Mahayana path of seeing in there continua. [Usually] one must generate a Mahayana path of seeing for the purpose of newly realizing a selflessness that has not been realized before, but a hearer foe destroyer has already directly realized selflessness and has familiarized with it. If I say this, what do you respond?”

[First disputant]: The Mahayana path of seeing is not only distinguished by a new direct realization of selflessness, it is also distinguished by the fact that it newly realizes subtle emptiness and, therefore, this it what is to be generated newly.

[Second disputant]: In that case, it would follow that even according to the previous assertion the Mahayana path of seeing must be generated in one’s continuum because that path of seeing is qualified by the two collections, the great collection of merit and the great collection of exalted wisdom. [For this reason], the path of seeing that is included in the collection of merit must be generated newly in one’s continuum and as its cause one must also generate the path of accumulation and the path of preparation.

[First disputant]: According to the first assertion the collection of merit included in the Mahayana path is already completed before the seventh ground therefore there is no fault.

[Second disputant]: It would follow that those who wish to attain highest enlightenment could definitely first enter the hearer’s vehicle and with blazing effort first attain [the state of] a hearer
foe destroyer in three lifetimes and then go to the seventh ground without the need to generate the sixth ground and below. [Otherwise,] they would have to accumulate merit for a period of one countless great eon on the Mahayana paths of accumulation and preparation.

In dependence on this understanding one should understand that it is incorrect that hearer foe destroyers do not need to enter the Mahayana paths of accumulation and preparation but can directly enter the eighth ground upward.

Therefore, although hearer and solitary realizer foe destroyers have directly realized the two subtle selflessness, when they enter the Mahayana they must do so from the Mahayana path of accumulation because there are infinite divisions of particularities that are included in the collection of merit. They have to establish those [divisions of particularities] well by way of hearing and thinking. After this, they need to develop a mundane wisdom arisen from meditation with which they have to familiarize with those [divisions of particularities] for countless eons. After that, they attain the first ground which has the twelve groups of qualities [of bodhisattvas] which are in sets of a hundred and so on.

Asserting that when such [hearer and solitary foe destroyers] abide on the Mahayana paths of accumulation and preparation they are ordinary beings would be a deprecation. In other words, if someone were to say that those two foe destroyers are ordinary beings while on these paths it would be deprecation because they are arya beings.

It should be understood that thinking that the objects of abandonment that are abandoned through the supermundane path can return and not having confidence in liberation is a serious wrong view. Furthermore, in terms of the mere direct realization of the sphere of reality there is no difference between hearer foe destroyers and those who were initially Mahayanists; however, there is a difference in their ability to abandon the discordant class and in their power. This difference should be understood as the difference between a mountain and a mustard seed. For that reason, whether hearers have the realization of selflessness or not it is to be understood that they enter the Mahayana from the Mahayana path of accumulation. In dependence upon entering the Mahayana path of accumulation they are definite to have the Mahayana lineage. Also those who occasionally had a hearer lineage enter the Mahayana path of accumulation. If these two, [one who previously had the realization of a hearer foe destroyer and then enters Mahayana path of accumulation and one who initially enters the Mahayana path of accumulation], enter the Mahayana path of accumulation simultaneously there is a great difference in their attainment of the peerless enlightenment. The one who initially holds the Mahayana lineage would be extremely fast while the other would be much slower. The reason for this involves infinite logic and there would be many words so it will not be mentioned here.

This means that the speed of progression of these two people would be different in that one who initially was a Mahayana lineage holder would be very quick while one who was initially a Hinayana lineage holder would be very slow; for example, like the relative speeds of a young man and an old man climbing a mountain. However, there is no doubt that the person who was initially a Hinayana lineage holder has actually entered the Mahayana.

Here the principal basis of argument is only those who proceed to peace, hearer foe destroyers and solitary realizer foe destroyers. There are those who only proceed to peace in that when they attain their nirvana they determine to remain in this state of peace. Therefore, they do not easily enter the Mahayana and when they do enter it they are slow in progressing. Establishing that there is one final vehicle is to be known as a proof related to the fact that all sentient beings will attain enlightenment as was established before.

In his Ocean Playground (page 530) Jetsun Chokyi GyeltSEN sets out an ancillary presentation of vehicle in four divisions:

1) definition
2) divisions
3) boundaries
4) reason for dividing the vehicles into three

1) definition
The definition of vehicle (yana) is: a clear realization of one who has entered the path who takes
upon himself the burden of any of the two welfares.

2) divisions
There are two vehicles: (1) the vehicle which is the great vehicle and (2) the vehicle which is the
lesser vehicle.

The great vehicle (Mahayana) is: a vehicle that is distinguished by possessing seven greatnesses.
In Ornament for Sutra it says: “Great observed object, likewise the two achievements, exalted
wisdom, exertion of effort, being skilled in means, great perfect accomplishment, great
enlightened activities of buddhas: due to possessing these seven greatness ‘the great vehicle’ is
definitely so called.”
Jetsun Chokyi Gyeltsen explains this saying: the vehicle which is a great vehicle (subject)
possesses seven greatness (predicate) because (1) it possesses a great observed object, the
extensive Dharma (subjects), the sutras and so on; (2) it achieves the two great achievements; (3) it
has the exalted wisdom that realizes the two selflessnesses; (4) it has the great effort needed to
accumulate merit over three great countless eons; (5) it has the great skill in means that is to hold
on to cyclic existence and to not take the afflictions as the principal object of abandonment; (6) it
has the great perfect accomplishment such as the strengths; and (7) it has great enlightened
activity, which is to become enlightened and then work for the welfare of infinite sentient beings.

The lesser vehicle (Hinayana) is defined as: a vehicle that is not distinguished by possessing the
seven greatnesses. The divisions are: (1) the vehicle of hearers and (2) the vehicle of solitary
realizers.

3) boundaries
The boundary of vehicle is from the path of accumulation up to the buddha ground.

Tuesday afternoon class, June 30, 1998
2B2C-1B2A-2D Nature of the knower of paths
1 Meaning of the words
2 Examining the limits

2B2C-1B2A-2D1 Meaning of the words

“Since mind generation towards enlightenment is the very engagement of benefiting
sentient beings for as long as cyclic existence (exists), delusions are not abandoned in
all ways” - is its nature.

“[Hearers and solitary realizers] exert effort in abandoning the afflictions included among the
contaminations of desire (the desire realm) and existence (the form and formless realms) as their
principal object of abandonment [whereas the bodhisattvas] do not abandon them in all aspects.”
This is the nature of the knower of paths whereby [the knower of paths] is superior to the paths of
hearers and solitary realizers because [the bodhisattvas’] generation of the mind of enlightenment
is the very entranceway into [fulfilling] the welfare of sentient beings until cyclic existence ends.
Therefore, the aryā bodhisattvas transform the contaminations of desire and existence into a
means to achieve others’ welfare. This is one reason that makes the knower of paths superior to
the hearer and solitary realizer paths. Bodhisattvas therefore remain in cyclic existence until it is emptied.

“Therefore, the arya bodhisattvas transform the contaminations of desire and existence into a means to achieve others’ welfare” means that bodhisattvas use some affections, such as attachment, as a means to benefit sentient beings. However, anger, as well as ignorance and wrong views, cannot be used to benefit others.

2B2C-1B2A-2D2 Examining the limits

[First disputant]: The affections explained here are actual affections. They are still the cause for arya bodhisattvas to take rebirth because in [Arya Vimuktsena’s] Commentary on the Twenty Thousand Stanza Perfection of Wisdom Sutra and in [Haribhadra’s] Great Commentary it says: “They abandon the dormant [afflictions] included in ignorance and wrong view but not the contaminations of the desire realm and form realm because [arya bodhisattvas, due to the contaminations], intentionally take rebirth in cyclic existence.” While bodhisattvas do abandon dormant affections, such as those included in ignorance and wrong views, they do not totally abandon all affections as they use them intentionally to be reborn in cyclic existence. Nevertheless, the fault of the affections is that they completely disturb the mental continuum. However, the bodhisattvas who are no longer under the control of the affections have destroyed the energy (seed) for taking rebirth and so on. Therefore, it is explained that these bodhisattvas do not generate the fault of affections at any level.

An affliction is a mental factor that functions to disturb the mind.

[A second disputant] belonging to our own system: That [they have destroyed the seed] is contradicted by much scriptural authority and logic. [When] arya bodhisattvas are not able to take rebirth as they wish out of compassion and their prayers do they need affections as an aid? Or even if they do not have affections, at the time of death they come to fear losing the self and crave contaminated aggregates; is this very craving what helps the bodhisattvas take their next rebirth?

The latter case, [the very craving for contaminated aggregates at the time of the death being an aid], contradicts the fact that bodhisattvas do not take rebirth under the control of the affections. The former case, [the need of help from the affections when they are not able to take rebirth as they wish out of compassion and their prayers], also contradicts [the fact that bodhisattvas do not take rebirth under the control of the affections].

Furthermore, if they need affections as a cause for taking rebirth [it would mean that] due to the affections they have not abandoned the sufferings of aging and so forth and therefore helping others would be out of the question as even one’s own welfare would not have been accomplished. In Uttaratantra it says: “Arya beings have totally abandoned the sufferings of sickness, aging, and death. A rebirth that is taken out of karma and affections does not exist for them.” Therefore there would be many contradictions.

Arya beings have abandoned the sufferings of aging, sickness, and death which are caused by karma and affections. The meaning of the above scripture is not to show that the affections are a cause for taking rebirth. One should know that [bodhisattvas], out of compassion and their prayers, take rebirth as universal monarchs and so forth and produce many sons in order to benefit others, for the purpose of which they need [the affections]. Also when they take rebirth in the form realm because they have extinguished the seed for taking rebirth caused by the karma of a concentration that is together with contaminations, they do not need [affections] as a cause for taking rebirth in the upper realm. Once born there they take the contaminations of the form realm as a branch for benefiting other. This is to be understood.

In general, bodhisattvas are said to need the help of affections to be reborn but perhaps in the case of rebirth in the form realm the main cause is prayer.

Afflicted ignorance, wrong views, and so forth can never be of the slightest use as a branch for benefiting others. Therefore, any affections that are included in the objects of abandonment of the path of seeing are to be extinguished completely.

452
[First disputant]: In the Teaching of Akshayamati Sutra (Akshayamatinirdeshasutra) it says that there are eight causes of rebirth. These eight causes are labeled as afflictions and function in a way similar to the way in which the afflictions in ordinary beings cause rebirth.

[A second disputant] belonging to our own system: That is not correct. Those eight causes have the method side complete and therefore the supposition as to whether or not the bodhisattvas abandon them specifically is not to be examined here. If the afflictions that are mentioned here are designated, then also the afflictions that are specifically abandoned by hearers would be designated because they do not specifically attend to the afflictions but only achieve a hearer’s enlightenment and by the way abandon the afflictions. Therefore, the knower of paths [in the continua of bodhisattvas] is shown to be distinguished as compared to the paths of hearers. Therefore, the afflictions [mentioned here] are real. Furthermore, they are the contaminations of the desire realm and existence (the upper realms). Although afflictions are not necessary for bodhisattvas as a cause to take rebirth, rather than avoiding the faults of the afflictions they transform them into the branches for accomplishing the welfare of others.

If they exert effort those on the seventh ground and below can take a mental natural body in dependence on uncontaminated karma and the level of the latencies of ignorance, [but] one should know that actualizing [such a mental natural body] spontaneously is possible only for hearer foe destroyers, solitary realizer foe destroyers, and bodhisattvas who have gained control. However, the attainment of a mental natural body (a body of the nature of the mind) is not common to all hearer and solitary realizer foe destroyers. The Prasangika Madhyamikas say that hearers and solitary realizers attain a nirvana without remainder and bodhisattvas who have gained control take a mental natural body in dependence on the level of the latencies of ignorance and uncontaminated karma. This seems to be the assertion of the Prasangikas who assert the extinction of the afflictions on the eighth ground while this is not asserted by the Svatantrikas. ‘A bodhisattva who has gained control’ according to Prasangikas is a bodhisattva who has abandoned all the afflictions while for Svatantrikas it is a bodhisattva who is free from the stains of the seven impure grounds.

[True aspectarian] Chittamatrins also assert that all afflictions have been abandoned on the eighth ground. Since at this point the afflictions have been eliminated there is no more mind-basis-of-all on the eighth ground. To posit a mind-basis-of-all there has to be afflictions and their consequential karmic formations. These are all stored on the support of the mind-basis-of-all. True aspectarian Chittamatrins who assert three final vehicles say that when someone attains the eighth ground the two additional consciousness cease because it is not possible to posit a mind-basis-of-all without afflictions and afflicted mentality also becomes non-existent as there is no more mind-basis-of-all which is its referent. The afflicted mentality observes that referent, the mind-basis-of-all, and has the aspect of grasping it as a self-supported substantially existent person. They posit a fruition consciousness (or maturation consciousness) in place of a mind-basis-of-all and [the afflicted mentality is transformed into the wisdom of sameness cognizing all phenomena as equally free from a difference in entity between subject and object (Meditation on Emptiness p.385)]. This fruition consciousness continues and when one becomes a buddha it becomes the mirror-like wisdom.

2B2C-1B2A-2E Function

After that, as the actions which possess a nature like that are to not manifest the limit of purity, and through wisdom and skillful means, to completely assemble sentient beings not (yet) assembled and so forth - (they) are deeds.

Having explained the nature [of a knower of the paths], the function of a knower of the paths, which has that type of nature, is different from the paths of hearers. Without completing [prayers], ripening [sentient beings], and purifying [his future buddha realm, a bodhisattva] does not actualize the perfect end. [Bodhisattvas], being skilled in means, such as the wisdom
observing emptiness and compassion, act to thoroughly assemble the sentient beings who have not been assembled thoroughly and so on.

‘Bodhisattvas being skilled in means’ refers to the fact that bodhisattvas have to learn, know, and generate the paths of hearers, solitary realizers, and bodhisattvas. On the basis of knowing them well, they then complete the three conditions, completion, ripening, and purifying the future buddha realm.

This concludes the five divisions of the first topic of the knower of paths.

2B2C-1B2B The nature of the knower of paths
1 Knowing the nature of the paths of hearers
2 Knowing the nature of the paths of the self-conquerors
3 Explanation of the nature of the knower of paths of the bodhisattvas

The second topic is the knower of paths knowing the paths of hearers, the third is the knower of paths knowing paths of solitary realizers, and the fourth is the knower of paths knowing the path of the great vehicle, or simply the Mahayana path of seeing.

2B2C-1B2B-1 Knowing the nature of the paths of hearers
A The entity of the knower of paths
B The cause of the knower of paths: the similitude of definite discrimination

2B2C-1B2B-1A The entity of the knower of paths
1 Making a connection
2 Root text
3 Commentary

2B2C-1B2B-1A1 Making a connection

Having expressed the support and so forth like that, as it is necessary to complete all paths on the occasion of the knower of paths - the path of hearers.

Thus, having expressed the support and so forth, in the context of the knower of paths it is appropriate to explain the way of knowing the paths of hearers because in order to attain omniscience one needs to meditate to complete all the paths of the three vehicles. Here, although Gyeltsab says that we have discussed the support actually we have just discussed the branches of a knower of paths, so what is the support? Support here refers to making the proud gods into a proper vessel for the knower of paths.

In this phrase that makes a connection it says that having gone through the five branches of a knower of paths, which are further condensed into three, cause, entity, and function, it is appropriate to explain the knower of paths knowing the paths of hearers.

2B2C-1B2B-1A2 Root text

Regarding the mode of the knower of paths itself, by means of not observing the aspects of the four truths of the aryas, one should know this path of hearers.

“Not observing” refers to the wisdom realizing the lack of true existence. In brief, with this wisdom as a companion one knows the paths of hearers.

The way to completely meditate on the knower of paths is to know how to meditate on the paths of hearers; this is to go through the four truths of the aryas which have sixteen attributes. These objects are to be meditated upon accompanied by mind generation, dedication, and the wisdom realizing that phenomena are not truly existent. The knower of paths knowing the paths of hearers is an exalted wisdom that directly realizes the sixteen attributes of the four noble truths, such as impermanence. These are to be meditated upon in order to guide hearer lineage holders.

[First disputant]: Is this not a knower of bases? How can it be called a knower of paths?
[Second disputant]: A knower of paths is posited from the point of view of being sustained by three attributes, not in terms of observing the hearer’s paths and meditating on emptiness.
In other words, taking the hearer’s path as an object and meditating on it is not the reason for calling it a knower of paths.

The exalted wisdom realizing impermanence and so forth in the continua of a bodhisattva on the path of seeing is a knower of paths knowing the paths of hearers and it can also be a knower of bases. However, here knower of paths is known from the point of view of being sustained by three attributes. In the third chapter [of the Ornament] those sixteen attributes, such as impermanence, are presented by way of their names as that which is to be known, seen, and passed by.

Although one realizes emptiness in meditative equipoise, in subsequent attainment one naturally also has the realization of the selflessness of persons.

This [subject of knower of] paths [knowing the paths of hearers] is meditated on during the occasion of the path of seeing. Effort to familiarize with it is not exerted on the path of meditation.

Here there is the path of seeing that acts to pass over and the path of seeing that has been passed through. These two paths of seeing are the direct realization of emptiness in meditative equipoise which is purposely engaged in. The realization of the selfless of persons that is gained naturally and the realization of the sixteen attributes is the path of seeing that has been passed through.

Question: With respect to the conception of true existence, please explain the process of fixing upon (mngon par shen pa), insisting (lhag par gnas pa), and holding as true (kun shes)?

Reply: This is presented in various ways. According to one presentation these three, strongly clinging (fixing upon), excessively abiding (insisting), and knowing all (holding as true) are divisions of the conception of true existence which correspond with the small, middling, and great levels. The first two, the small and middling, apprehend objects as truly existent without a reason, while the third relies on reason. Another presentation says that these three conceptions are respectively conceptions of true existence of the basis, path, and result. This second presentation comes in Essential Explanation (page 136) where it says: “These three are related respectively to the basis, path, and result; these are strongly clung to. This is to be ceased.”

There is also a third presentation related to three wrong conceptions: wrong discrimination (strongly clinging), wrong mind (excessively abiding), and wrong view (knowing all). They are related to the small, middling, and great conception of true existence and is found in the commentary Destroying Harm and the Pure Possessor of the Twenty-Thousand by Shantipa, one of the twelve commentaries that combine sutra and the Ornament.

Wednesday morning class, July 1, 1998

2B2C-1B2B-1A3 Commentary
A The path which is to be known
B The manner of knowing that

2B2C-1B2B-1A3A The path which is to be known

In sutra it says: “Regarding this, does a bodhisattva mahasattva reflect on the impermanence of form by generating a mind that possesses omniscience or by means of the unobservable?” This presents the entity of the sixteen aspects and the enumeration. The explanation by way of this commentary has three [divisions]:

1 Attributes of true sufferings and true origins
2 The attributes of true cessations
3 The attributes of true paths

2B2C-1B2B-1A3A-1 Attributes of true sufferings and true origins
A The individual attributes of sufferings and origins
B Common aspects
The individual attributes of sufferings and origins

1. The attributes of sufferings
2. The attributes of origins

The attributes of sufferings

Regarding that, in accordance with the order of the (four attributes of) true sufferings (in the sutra): 1) impermanence, 2) suffering, 3) empty, and 4) selfless - pacifying the characteristic natures of those - four attributes.

Regarding that, there are four attributes of true sufferings, these being:
1) impermanence, due to being produced by conditions
2) suffering, due to being under the control of karma and delusions
3) empty, due to being empty of a self that is another object (meaning an independent, permanent, partless self)
4) selfless, due to not being established as an entity of an independent self (meaning a self-supporting substantially existent self)

These characteristics are not established as existing as a self, therefore they are the four aspects of peace. Taking the [attributes] explicitly mentioned [in the sutra] as a thesis and explaining their meaning is the reasoning.

In other words, taking the aggregates as an example one can set out the following syllogisms:
- the aggregates are impermanent because they are produced by conditions
- the aggregates are suffering because they are under the control of karma and delusions
- the aggregates are empty because of lacking a self that is another object
- the aggregates are selfless because of lacking a self-supporting substantially existent self

Within the explicit sutra words the two latter aspects, [empty and selfless,] are presented by way of enumeration. According to that, the definition of being empty is selfless, and the definition of that is the aspect of peace.”

The attributes of origins

The very entities of 1) cause, 2) origin, 3) strong production, and 4) condition of true origins, and the aspects of 1) disease, 2) fester (boil), 3) irritant, and 4) slayer.

The attributes of true origins combined with the explanation by way of the enumeration in sutra are: craving (subject) has the attribute of 1) cause, which is identical with a sickness (predicate), because it is the cause of suffering (sign); it has the attribute of 2) origin, which is identical with a boil, because it produces suffering again and again; it has the attribute of 3) strong production, which is identical with pain, because it produces very intense suffering; and it has the attribute of 4) condition, which is identical with the [various] types of negativities, because it is a cooperative condition (simultaneously acting condition) for future rebirth.

On the basis of the sutra quotation syllogisms and reasons are set out. “Negativity” (sdig pa) can be understood to mean the ten non-virtuous actions or a scorpion, and in vinaya it is explained to be those vows of fully ordained monks which when broken can lead to expulsion or the lessening of rank. The punishment does not involve beating.

Common aspects

Since “because of aversion, the object to be separated from attachment, and cessation, there is engagement (in the path of preparation)” arises - the characteristics of aversion of the individual truths of suffering and origin themselves: the very entities of the aspects of 1) foreign enemy and 2) the subject of destruction, and the entities of the
There are seven aspects that are common to true sufferings and true origins.

Those very true sufferings and true origins (subject) are to be observed as being an entity of a type of harm that can be destroyed, like a foreign enemy, by an opponent with the characteristic of being individually depressed with respect to true sufferings and true origins (predicate), because one enters the path of preparation due to generating depression with respect to true sufferings and the true origins. So it is said.

[Those very true sufferings and true origins] (subject) are to be observed as moving/fluctuating because of not remaining in the second moment for those who are free from attachment and as an aspect of strong disintegration which does not rely on a future condition and cause (predicate) because one enters [the path of preparation] in order to become separated from attachment to true sufferings and true origins. So it is said. Here ‘So it is said’ means that these statements are taken from sutra.

[Those very true sufferings and true origins] (subject) are to be observed as a type of harm, fearful, an occasional infectious disease of the brain caused by cannibal spirits (srin po) etc., and a falling thunderbolt, since they are to be ceased and as having the entity of being harmful objects (predicate) because one enters [the path of preparation] in order to cease true sufferings and true origins. This is said in the Compendium of Enumeration.

Depression and so forth, these three, occur on the occasion of the path of seeing, at the end of the path of meditation, and at [the time of a nirvana] without the remainder of the aggregates. [The path in which one] enters for this purpose is the path of preparation. [Those three] are attained naturally on the occasion of [a nirvana] with remainder and on [other] occasions excluding the end of the path of meditation.

“Depression and so forth” refers to depression, freedom from attachment, and cessation. One enters the path of preparation in order to become depressed regarding cyclic existence, to gain freedom from attachment, and to attain cessation. “Depression” refers to the path of seeing, “freedom from attachment” to the end of the path of meditation, and “cessation” to a nirvana without remainder. The path which one enters to attain these is the path of preparation. One enters the path of preparation in order to attain the path of seeing (depression), the path of meditation (freedom from attachment), and a nirvana without remainder (cessation).
attributes of true cessations which are the four doors to liberation and are related to the fourth attribute, definite emergence: emptiness, signlessness, wishlessness, and effortlessness.

The second attribute, entity, and the others are presented by way of epithets.

The separations which are the characteristics of definite emergence (subject) have the aspects of emptiness, signlessness, wishlessness, and effortlessness because, respectively, the way in which one definitely emerges is through the abandonments that are separated from a truly existent entity, cause, and result; and that to which one emerges through effort is the abandonment that is separated from truly existent effort.

The subject here is true cessations; its attributes have the characteristic of being separations from their objects of abandonment. Cessation, [the first attribute], means an abandonment of, for example, true sufferings and true origins and the twelve links from ignorance to aging and death which belong to the class of ever-deluded phenomena. The suffering aggregates are also to be abandoned. We can see that our aggregates bring us many sufferings and problems.

The attributes of true paths

2B2C-1B2B-1A3A-3 The attributes of true paths

The attributes of true paths: 1) path, 2) suitability, 3) achievement, and 4) definite deliverance.

Regarding the attributes of true paths, the wisdom directly realizing selflessness, (subject) has the attributes of 1) path, 2) suitability, 3) achievement, and 4) deliverance because respectively it is the path by which one travels to nirvana; it is suitable because it can act as an actual antidote to the seed of the afflictions; it is achievement because it directly realizes the reality of mind; and it is definite deliverance because it is a path that acts to completely extinguish suffering.

In sutra it says: “By possessing a mental attention to omniscience by the means of the unobservable one meditates on the subjects beginning from the close placements of mindfulness up to the unshared qualities of a buddha. One practices the perfection of generosity, and when one practices the perfection of wisdom one connects oneself to the dharma of dharma. Koushika, any mind that has been totally dedicated is not a mind.”

“Koushika” is an epithet of Indra. A bodhisattva should know the paths of hearers while not observing the four noble truths to be truly existent. This means that the paths of hearers are to be known sustained by the wisdom that directly realizes emptiness.

Wednesday afternoon class, July 1, 1998

2B2C-1B2B-1A3B The manner of knowing that

By means of not observing entitiness, in the context of the knower of paths, the bodhisattvas should completely know the thirty-three paths of objects to be known as being the path of hearers.

The path which is to be known, which was explained above, is the path of hearers. Bodhisattvas should thoroughly know it as it is. How? [It is to be known] by way of being sustained by mind generation, dedication, and the wisdom not observing its very entity [as truly existent]. When is it to be known? On the occasion of the knower of paths that shows the collection of the causes for omniscience.

2B2C-1B2B-1B The cause of the knower of paths: the similitude of definite discrimination

1 Making a connection
2 Root text
3 Commentary
Since the complete understanding of the four truths possesses the preliminary - to realize the similitude of definite separation, having expressed the path, the similitude of definite discrimination.

The cause of knowing the four truths directly and newly is the similitude of definite discrimination, the path of preparation.

Regarding the path (causing) the arya hearers: because form and so forth (are) empty through inseparable emptinesses, heat; by not observing to those, transformed to the peak is correctly asserted; since inadmissible to abide in them through the mode of permanence and so forth, patience; having set out on the ten grounds, not abiding, as taught extensively is explained to become the supreme Dharma. If “Why” is asked, because the Buddha does not see all phenomena through exalted knowing.

Here there is a presentation of the observed objects and aspects of the heat, peak, patience, and supreme dharma levels of the path of preparation which is specific to this context of the second chapter of the Ornament.

The direct knowledge of the path of arya hearers is necessarily preceded by its cause, the similitude of definite discrimination. The very realization of the sixteen attributes, such as impermanence, by means of a meaning generality is initially sustained by the wisdom realizing emptiness by means of a meaning generality; this is heat. When that is increased, it is peak. When that is sustained by the attainment of a patience with which one negates the conception of true existence of permanence and impermanence, it is patience. When that apprehension is sustained by a wisdom that realizes that abiding on the ten grounds is not to be conceived of as truly existent, it is the supreme dharma.

In sutra with respect to the four levels of the path of preparation it says:
“Koushika, form is empty of form.”
“A bodhisattva should not abide on form in the manner of observing it [as truly existent].”
“In the manner of observing it, one should not abide saying that form is permanent.”
“Furthermore, a bodhisattva should not abide on the first ground in the manner of observing it [as truly existent].”

A disputant asks: Why does this abiding not exist truly?
A second disputant responds: Because the Buddha directly knows this. If phenomena were truly existing objects to abide on he would have seen it but he did not see it.

In this context in the Great Commentary it says: “Some hearers say that a supreme emanation body shows the manner of passing beyond sorrow as passing beyond sorrow by way of cutting the continuity of matter and consciousness. There is harm to this from scripture and logic. Whatever does not have incomplete causes to abide does not have the nature of abiding continuously; for example, fire, wood, and so forth which possess the potential cause of abiding of the smoke and so forth which exist completely. Also the buddha bhagavan is one who does not possess incomplete causes of abiding.

When the property of the subject is established with this reasoning, was the fact that the Bhagavan did not have complete causes to abide because:
1) he exhausted the power to enact the welfare of sentient beings?
2) he was without great compassion?
3) he had lost the power over the abiding of his compositional factor that is life?
4) he had exhausted the power of karma for his life force to abide?
5) there were no more sentient beings to be subdued?
Extensive logic shows that none [of the five questions] can be answered positively. There are many words that could be said but in the doubt that there would be too many they are not mentioned here.

Think over the answers to these questions. It is not right that buddha has exhausted the power to enact the welfare of sentient beings, is separated from mercy, has lost power over the compositional factor that is life, has exhausted the power of karma for his life force to abide, and that there were no more sentient beings to be subdued.

2B2C-1B2B-1B3 Commentary

1) Because the aggregates of form and so forth themselves are empty by way of their own entity, a mutual difference of emptinesses does not exist, 2) as before, not observing form and so forth, 3) “similarly, form and so forth are neither permanent or impermanent”, inadmissible to abide through the mode of observing (as ultimates), 4) because of what, “The Tathagata, having manifested complete buddhahood in enlightenment, does not see phenomena” - by the propriety of the reason of not being observed by a valid being, not abiding in the Extremely Joyous ground and so forth - by these quoted aspects, whatever was taught extensively, to the observed objects of the truths respectively the similitude of definite separation is said to grow.

The aggregates of form and so forth and their emptinesses are not ultimately mutually different because they are ultimately empty of their respective entitiness. Form and so forth do not exist ultimately because, as said before, if they existed truly they would be suitable to be observed but they are not observed. Likewise, by means of ultimately observing form and so forth they are negated as objects that abide. In terms of their existing ultimately they are neither permanent nor impermanent. The Extremely Joyous ground and so forth do not exist to abide on because if they did exist truly the tathagatas would have seen this but the tathagatas who have become complete buddhas do not see phenomena, such as the ten grounds, as existing ultimately.

This which is said is correct by the reasoning ‘it is not observed by a valid being,’ therefore the fact that they do not abide [ultimately] is presented elaborately in the sutras. Thus, [bodhisattvas] observe the above mentioned aspects of the observed object, the four truths, and meditate on them, whereby they generate the four similitudes of definite discrimination.

Here what is explicitly presented is the path of preparation that realizes emptiness. The cause of the knower of paths of hearers, definite discrimination, is the mundane wisdom arisen from meditation observing the sixteen attributes, which is mentioned implicitly in the text.

[A disputant says]: In this case there is repetition because here it actually presents the path of preparation which was [already] explicitly presented in the first chapter.

[Another disputant responds]: There is no fault because the purpose is different.

The path of preparation was explained in the first chapter only in the context of it being superior to a hearer’s path of preparation. Here it is explained in order to make it known that one has to meditate on the sixteen attributes of the four noble truths sustained by the wisdom realizing emptiness.

There are two types of path of seeing: ??a path of seeing that acts to pass over and a path of seeing that passes over which are respectively the wisdom realizing the sixteen attributes, impermanence and so forth, and the wisdom realizing emptiness. This makes it known that in the case of the Mahayana path of seeing one does meditate on the sixteen attributes of the four noble truths.

2B2C-1B2B-2 Knowing the nature of the path of the self-conqueror
A General meaning
B The meaning of the branches

2B2C-1B2B-2A General meaning
This section is not directly related to Haribhadra’s *Commentary Clarifying the Meaning*. It sets out the qualities of solitary realizers.

As a distinction of lineage, solitary realizers have less intense afflictions and therefore do not like hustle and bustle but prefer to be alone. Compared to the bodhisattvas, they have little compassion and therefore do not engage in the extensive welfare of others. Due to being of middling faculty they desire to attain enlightenment without competition.

Their mode of training on the path is that:

Some solitary realizers at the time when they are ordinary beings please the buddhas who arise and accumulate merit for a period of a hundred eons. In the future life in which they attain the path of seeing, they attain the result of foe destroyer.

Some accumulate the collections and so forth for an indefinite period of time.

Some in the presence of a master completely generate the similitude of definite separation and below, then in a future life generate the path of seeing, and then in the next life attain the result of foe destroyer.

Some solitary realizers accumulate merit for a hundred eons and others do so for three lifetimes and attain enlightenment. There are two types of solitary realizers: sociable solitary realizers and rhinoceros-like solitary realizers. These are solitary realizers who rely on a master to generate the aryā path and those who do not rely on a master in the life in which they attain foe destroyer, but are definite to attain enlightenment as otherwise they would be like hearers. A more detailed explanation should be learned from other texts.

Not relying on a master means that solitary realizers do not rely on a master in the same life in which they attain foe destroyer. Another particularity regarding solitary realizers is that they arise in periods when there are no buddhas and hearers and give teachings using gestures but without words.

After the path of hearers, it is indeed proper to express the path of the solitary buddhas; but if they are distinguished from the hearers, how - by what (reasons)? In order to meet the qualms which think their paths are other (than the hearers’), for a while, to establish merely the differences.

According to the scriptures immediately after explaining the path of hearers it would be right to explain the path of solitary realizers but at the moment that which will be explained is the difference between solitary realizers and hearers. If there was no difference of the path of solitary realizers compared to the path of hearers it would not be right to explain it as other. If there is a difference, then how is it superior to the paths of hearers? The qualm thinking by what reason are their paths different is welcome.

If there is a difference between the path of hearers and the path of solitary realizers how is it different? How is it superior? The doubt that the path of solitary realizers is different is well received even though it is hypothetical.
Thursday morning class, July 2, 1998

2B2C-1B2B-2B1A-2 Root text

Self arisen because of realizing (by) oneself - not necessarily taught by others nor (teaching by speech), exalted wisdom like a rhinoceros is clearly expressed as profundness.

A self arisen foe destroyer (subject) in his last existence does not need to be taught by others (predicate) because at that time he realizes enlightenment by himself without relying on a master. In sutra it says: “Also within the retinue, some sons of gods thought this, “Whatever is spoken in the language of the yakshas and so forth will be known, whatever perfection of wisdom taught by Arya Subhuti will not be known.” “Also” means that [solitary realizers] definitely do not teach Dharma by speech.

The exalted wisdom of the rhinoceros-like [solitary realizers] (subject) is clearly expressed to be a more profound realization than that of hearers (predicate) because it cannot be realized by the sign ‘the result of speech that teaches the Dharma’ as is that of the hearers, and because they possess a profound realization from the point of view of teaching Dharma with the body. In sutra it says: “The sons of gods thought this, “Oh! Sthavira Subhuti clarifies the perfection of wisdom. Because of being profound he exposes the extremely profound, because of being subtle he exposes the extremely subtle.” Although the paths that will be explained below are also meditated on by bodhisattvas, one should not think that it is contradictory in this context to present the result that exists in the continua of solitary realizers. In order to guide solitary realizer lineage holders the bodhisattvas practice the path that realizes that apprehendeds do not exist inherently. The way of traveling their path and the sequential way of actualizing their result are mentioned as a branch of realization.

Solitary realizers in previous lives while learners made prayers which are brought to completion in the life in which they attain [the state of] foe destroyer. They teach the Dharma with physical gestures but not through speech because this would disturb the mind from its state of concentration. They also prefer to live in isolated places. These characteristics are the result of prayers they made in the past.

2B2C-1B2B-2B1A-3 Commentary

A Difference of progressing on the path
B Difference of teaching the Dharma

2B2C-1B2B-2B1A-3A Difference of progressing on the path

From the scriptures comes “the hearers, having relied on (being) taught by others, will realize their own enlightenment - others also will be engaged in virtue having been taught the Dharma without expressions.” The solitary buddhas, having exerted previously in listening and so forth, not relying on being taught by others, will clearly realize their own enlightenment by themselves. “Because of that, it is not necessary for them to be taught by buddha and so forth” is one difference.

In their last life in cyclic existence solitary realizers do not need to be taught enlightenment by the Buddha and others. At that time, without relying on others’ teachings, they themselves manifestly realize enlightenment. This is because solitary realizers do so due to the cause of putting effort into the path, their previous hearing, prayers, and so forth. This is one difference from hearers, in that the scriptures say that in their last life in cyclic existence hearers attain their enlightenment by relying on teachings from others. They also make other trainees engage in virtue by giving Dharma teaching with words. It is in fact just as said.

Solitary realizers do not rely upon teachings by others in their last life in cyclic existence, however, this does not mean that they do not rely on teachings at all. They do receive teachings in
other lives as it says: “Having exerted themselves previously in listening and so forth.” Chandrakirti in his Madhyamikavatara says that the buddhas give birth to hearers, middle buddhas (solitary realizers), and bodhisattvas,” which means that due to the teachings given by buddhas on emptiness and dependent arising these children come forth. This means that solitary realizers also receive teachings from the buddhas.

### Difference of teaching the Dharma

By means of having taught the Dharma expressed in words, if listeners are made to realize the mental skill of the expositor - they (the solitary realizers), by the force of exalted wisdom and so forth, attained by themselves, cause others to engage in the ten virtues, having taught the Dharma without words. Because of that, their unrealized exalted wisdom itself is the second difference.

The exalted wisdom of the solitary realizers is not realized through the sign “result of speech”; that itself is the second difference from the hearers—the way of teaching Dharma. The solitary realizers by the power of the exalted wisdom they have attained, their prayers, and so forth teach Dharma without sound whereby others engage in the ten virtues and the realization of selflessness and so forth. There is a pervasion because due to the hearers teaching the Dharma through expressive sound, the listeners depend on realizing the qualities of knowledge and the mental aptitude of the expositor.

When Buddha taught the perfection of wisdom were there solitary realizers among his listeners? If the answer is yes then one can ask: Why then in the narration of the Heart Sutra which says “Thus, I have heard at one time. When the Bhagavan was dwelling together with a great sangha of monks and a great sangha of bodhisattvas...” are solitary realizers not mentioned? And why in Dignaga’s commentary Compendium of the Meaning of Eight Thousand Stanza Perfection of Wisdom when it says “Teaching from the point of view of the disciples” does it only mention hearers and bodhisattvas?

### Dispelling arguments

Again, to meet the qualms which wonder how to teach the Dharma without words.

This doubt comes in dependence on the statement that solitary realizers give teachings without sounds. Here someone wonders how this is possible.

Gyeltsab says: Also, other arguments have arisen from arguments.

### Root text

Concerning whoever and whatever meaning however - to such and such (disciples) desiring to hear this and that meaning - even without words, it appears like that.

[Although solitary realizers] do not teach with words they appear to all [types of] trainees as the meaning that is to be realized in accordance with the way in which they prefer to hear; in other words, to such-and-such [trainees], such-and-such meanings [appear]. Although solitary realizers teach without sounds there is no contradiction in their teaching Dharma because they are able to generate realizations [in the continua of] trainees accordingly without using words.

How do solitary realizers teach Dharma without sound? They teach Dharma through physical demonstrations which are of many types; for example, when there are no buddhas or hearers, solitary realizers appear for sentient beings and display physical demonstrations such as dividing their bodies into two parts and, for example, making the upper part of the body blaze
with fire, while water flows from the lower part. Through such physical demonstrations different people receive teachings in accordance with their needs. For example, those who are ripe to understand impermanence understand impermanence, those who are ripe to understand selflessness understand selflessness, and so forth. This ability comes about because when the solitary realizers were learners they made prayers which are then actualized in this way.

Not having investigated, not having analyzed, one does not speak words - hence expression is a distraction. Furthermore, since it disturbs the continuum, bodhisattvas made prayers, “May I teach the Dharma without expression, having become a buddha like that”. If so, because of similarity to buddhas, also in the context of solitary buddhas, by the force of prayers and so forth, even without words, in the consciousness of that certain (disciple) desiring to listen to some subject in whatever aspect, it will appear as only that subject and that aspect - it is called “teaching Dharma without words”. The meaning of the term “to teach the Dharma” is this: “to strongly generate and grow in the consciousness of the listener, the Dharma which is to be expressed like this.”

When a teaching is given through sound the purpose is for the disciple to understand the meaning. This is also the case with respect to solitary realizers because by way of their physical demonstrations trainees are caused to understand the meaning even without their expressing sounds.

There is no contradiction to teaching Dharma without sound because if the meaning of the sound of Dharma teaching is to produce and generate the realization of the Dharma that has been expressed in the consciousness of the listener, [the same is true] even in [the case of] the soundless Dharma teachings given by solitary realizers. This is so because solitary realizers, due to the power of previous prayers and so forth, and despite [giving] soundless Dharma teachings, appear in the very aspect of the meaning to the consciousness of trainees who, as they wish, listen to the meaning of [teachings on] high status and definite goodness.

The reason that solitary realizers possess this ability is because just as the bodhisattvas make prayers to be able to teach the Dharma without sound when they become a buddha, so too do the solitary realizers [make such prayers]. Due to having made these prayers they are similar to buddhas (in the sense that the prayer is actualized). Solitary realizers make these prayers because if they were to give teachings with speech it would disturb their concentration; for this reason they prefer to give teachings by way of physical demonstrations. The reason for this is that [in the case of physical demonstrations] there is no investigation of entity and no analysis of differentiation, and without investigation and analysis no words can be expressed and there are just physical demonstrations.

The meaning of [solitary realizers] being similar to buddhas is that just as the buddhas made prayers in the past when they were bodhisattvas on the learner path and then as buddhas no longer need to rely on prayers such as “May I be able to generate realizations in the continua of trainees when I will be a buddha,” likewise, the solitary realizers are similar [to buddhas] to the extent that these [particular] prayers are accomplished. [However, this passage] does not mean to say that buddhas [also] do not have words to teach the Dharma.

The fact that buddhas give teachings without previous prayers means that buddhas do not need to depend on investigation and analysis. In Madhyamakavatara it says “The holy body is actualized by ceasing the mind” which might appear to mean that the mind ceases when buddhahood is attained, but it means that the conceptual minds of investigation and analysis cease. It does not mean that buddhas do not have speech to give teachings; in fact this is the foremost deed of a buddha among his deeds of body, speech, and mind. It is through his verbal activities that a buddha mainly acts to guide sentient beings. Lama Tsongkhapa also said that among all the deeds of a buddha that of speech is supreme.
In addition, it is to be known that while most solitary realizers abide in the manner of giving teachings through physical demonstrations, it does not mean that there are no solitary realizers who give teachings with speech because it says in Vinaya that there are also solitary realizers who teach with speech. Also in the text *An Illuminating Lamp*, which is a commentary on the Guhysamaja texts quoted by Chandrakirti, it says: “They mainly teach Dharma with the body.”

The reason for most of them to abide in this way is that while buddhas are able to teach the Dharma with sound without depending on investigation and analysis, solitary realizers cannot do so because when they [teach Dharma with speech] their minds become disturbed. For this reason most of them do not teach Dharma with speech.

[First disputant]: Whether they teach Dharma with speech or teach with body in order to have realizations there is no difference.

[Second disputant]: Our system says that this is not right because by way of their miracles of body trainees are able to realize that they have this mere miraculous [power] but are not able to realize that they have a realization of selflessness. In other words, when someone shows miracles with the body it is easy to realize that that person can perform miracles but one does not necessarily realize that that person has a realization of selflessness.

“In dependence upon the sign “result of speech” one can realize that they have a realization of selflessness in their continuum.” By that sign, others can infer that someone has such a realization, but by physical demonstrations alone one cannot infer that that person has a realization of selflessness.

“Solitary realizers when they perform a physical demonstration do not need to motivate thinking “I am going to do this.” They perform such physical demonstrations naturally whereby sentient beings are able to generate a realization of the teachings on definite goodness, high status, and so forth. The fact that solitary realizers have this ability to generate realizations in the continua of trainees is due to their having made prayers when they were learners.

In our own system without understanding even slightly what is to be posited as the meaning of teaching Dharma and negating only that Dharma can be taught by means of the body is not right.

Solitary realizers teach the Dharma through physical demonstrations because:
- they made prayers in the past
- most of them prefer to teach through physical demonstrations
- when they do so they do not need to rely on a coarse motivation

The principal object of meditation of solitary realizers is the twelve links [of dependent origination] in the usual and reverse order. Solitary realizers go to cemeteries, pick up a bone, analyze where it comes from, and meditate on this. Looking at this bone they meditate on the twelve links that are related to cyclic existence and the twelve links that are related to nirvana. It is well known that solitary realizers mainly do this meditation.

2B2C-1B2B-2B2 The manner in which to know the path
A  Making a connection
B  Root text
C  Commentary


Having expressed the differences like that, since their path differs in being only superior - the path of the common solitary buddhas.
known. The path of solitary realizers is the exalted wisdom realizing the emptiness of apprehenders and apprehendeds being different substances.

Friday morning class, July 3, 1998

QUESTIONS AND ANSWERS

Question: By means of the attainment of a union of calm abiding and special insight observing emptiness the Mahayana path of preparation is attained. Can this calm abiding be the preparation to the first concentration, the mental contemplation of a mere beginner?

Reply: The calm abiding that is unified with special insight cannot be the mental contemplation of a mere beginner.

Question: How far along the path can a sharp bodhisattva progress on the basis of Not Unable?

Reply: According to the Mahayana a sharp bodhisattva can achieve the Mahayana path of accumulation on the basis of Not Unable. When he reaches the path of preparation he achieves all four levels of concentrations and formless absorptions and therefore no longer needs to rely on a preparation for the first concentration. However, according to the Hinayana one can even attain the result of foe destroyer on the basis of Not Unable. In a text, perhaps Praise to Alternation, it says: “Even without attaining an actual concentration a hearer can proceed without obstacles by way of Not Unable, even if demons with bulging eyes try to hinder him.” In brief, a hearer foe destroyer has not necessarily attained an actual concentration.

Question: In order to achieve the meditative stabilization of the stream of dharma on the path of accumulation most of the four obstacles must be removed. Are they not removed on the path of preparation when lineage is realized?

Reply: In order for someone on the path of accumulation to receive Dharma teachings from a supreme emanation body he must be free from gross obstacles. These obstacles are specific obstacles to activating the lineage which are removed on the path of preparation. However, most of them could be removed even on the path of accumulation. On the path of preparation bodhisattvas begin to have signs of irreversibility which arise due to being free from the four obstacles. Although on the path of accumulation they are free from most of these four obstacles, on the path of preparation they are definitely free from all four. When they attain the meditative stabilization of the stream of Dharma they are free from most of the four obstacles but are not completely free from all four. In reality it is hard to answer precisely without having achieved these stages personally!

Question: Why is it said that the developmental lineage transforms into a form body instead of a wisdom truth body?

Reply: The developmental lineage transforms into the compounded body of a buddha. The Svatantrikas define the developmental lineage as ‘that which will transform into the body of a buddha which is the entity of a compounded phenomenon.’ They assert that the naturally abiding lineage transforms into the nature truth body. In Ocean Playground it gives the definition of a naturally abiding lineage as ‘a reality of a mind that is together with stains that is the support of a self that transforms into a nature truth body.’ The definition of a developmental lineage is ‘a buddha lineage that transforms into the compounded body of a buddha.’ A developmental lineage is therefore that which transforms into either a form body or a wisdom truth body, but not into a nature truth body. However, the Chittamatrins make a different assertion.

Question: According to the sutra tradition what is the substantial cause of a buddha’s form body?

Reply: The substantial cause of a buddha’s form body is the collection of merit. This form body not only refers to a physical body but to the buddha as a person. The form body (rupakaya) is composed of the emanation body and enjoyment body. The word rupa means form, while kaya
means a collection of many parts. The main part of a text is also called ‘body’ because it is a collection of many parts. Which of the four bodies is the crown protuberance of a buddha? What is the treasure hair of a buddha? Are these buddha or not? The answer to these questions differs according to the different commentaries. For example, Jetsun Chokyi Gyeltsen says that the eye consciousness of a buddha is omniscient, while Panchen Sonam Drakpa says that the eye consciousness is not omniscient, only the mental consciousness is omniscient. In this context, there is a story about Jangkya Rolpe Dorje, the fifth reincarnation of Jetsun Chokyi Gyeltsen, who showed the aspect of becoming blind. It is said that one time some disciples asked this master for the oral transmission of a text and that by touching the text with his index finger he was able to read the text. When asked how he did this, he replied that he was able to read the text with his index finger because in a previous life he had composed a commentary on the Perfection of Wisdom sutras in which he asserted that all the consciousnesses of a buddha are pervaded by being omniscient. Due to this assertion he was now able to read the text with his body consciousness.

One can also ask is the buddha’s hand a buddha? Is the buddha’s leg a buddha? Some scholars say that whatever is conjoined with a buddha’s continuum is pervaded by being a buddha. However, we should keep in mind that a Buddha Jewel is not necessarily a person.

Usually a substantial cause is a cause which mainly generates its own substantial continuation. This does not necessarily mean that a substantial cause is that which mainly generates its own similar type. The substantial cause for a buddha’s form body is the collection of merit, while the substantial cause for a buddha’s truth body is the collection of wisdom. The substantial cause of a cup is the main material from which it is made, for example, clay, porcelain, or silver. In the case of a buddha’s form body there is no preceding form that is the substantial cause. In the case of our body aggregate, which is in the nature of suffering, we can say that the substantial cause is a virtuous action created in the past. On the other hand, we understand that the principal cause for this body is the ovule and the sperm of our parents. We should therefore think about which one of these is the most appropriate answer. Our body aggregate does not turn into a buddha’s form body. Therefore, our physical body is not a substantial cause that generates a future similar type that is the body of a buddha. This physical body will be abandoned in the future.

Question: What about that which generates a future similar class as a proof for past and future lives?
Reply: It is true that a similar cause is the main proof of past lives. In Pramanavartika it proves the existence of past lives by saying that the mind of new born baby must have been preceded by a similar type, a previous cognizer. Others say that a being who has a life force by which he inhales and exhales must also come from a similar type because this person is one with a life force which inhales and exhales. This shows that there must be a cause of similar class.

Question: Is there pervasion that there is a similar class?
Reply: There is pervasion. When talking about buddha’s mind or buddha as a person, they are pervaded by there being a previous similar class. Even the first moment of omniscience has a previous similar class which is mind. But in the case of a buddha’s form body it seems to be different because one can say that it is the collection of merit that is the substantial cause. A buddha’s form body should not be thought of a material as it is the person and so forth.

Question: What is the boundary of the naturally abiding lineage that is the fourth topic illustrating an exalted knower of aspects?
Reply: The naturally abiding lineage that is explicitly presented here exists from the heat level of the Mahayana path of preparation up to the final continuum of a sentient being. It is important to know that there is a difference between a Mahayana naturally abiding lineage and the Mahayana naturally abiding lineage that is explicitly presented as the fourth topic illustrating an exalted knower of aspects. This is because there is a Mahayana naturally abiding lineage that exists before
the path of preparation, such as the emptiness of the small, middle, and great levels of the path of accumulation, but they are not a Mahayana naturally abiding lineage that is explicitly presented as the fourth topic illustrating an exalted knower of aspects. The emptiness of the middle level of the path of accumulation is a Mahayana naturally abiding lineage because it is an emptiness that exists in the continuum of a bodhisattva and because it functions as an actual support of a Mahayana achieving.

Question: Which of the eight approachers and abiders rely upon a supermundane path of meditation to achieve their result?

Reply: Although this looks simple there are many things to consider. In Abhidharmakosha it says: “The four types of abiders in the result are posited by way of five reasons: being preceded by a prayer for the result, attaining others, binding the two exhaustions, attaining the eight knowledges, and attaining the realization of the sixteen attributes, such as impermanence.” This shows that some abiders in the result do not come from the supermundane path alone but also from the mundane path. However, this is in only according to the presentation of the Vaibhashika school; the Svatantrika presentation is different. Once returners and non-returners who have previously separated from attachment attain their result in dependence on the mundane path of meditation. Those who attain their result serially use both the supermundane and the mundane paths of meditation. However, this can differ, some may use only the supermundane path of meditation. For example, a serial stream enterer attains abider in the result of stream enter by the supermundane path of meditation and not by the mundane path. I think, but cannot remember precisely now, that some of those who proceed serially also depend on the mundane path, while some proceed only by the supermundane path.

Geshe-la: If something is one of the ten complete trainings of a bodhisattva on the first ground is it necessarily sustained by the practice of generosity? If you answer that there is pervasion, then it can be asked, “How can the ten complete trainings be conjoined with the three types of generosity: the generosity of giving material things, the generosity of Dharma, and the generosity of protection from fear? Think about this.

Geshe-la: What are the four ary lineage? They are: an ary who is satisfied with little food, an ary who is satisfied with mediocre Dharma robes, an ary who is satisfied with a mediocre dwelling, and an ary who enjoys abandoning negativities and enjoys meditating. It is good to remain in these four ary lineages, but what exactly does it mean? By abiding in these four lineages one abandons the two types of grasping: the grasping at I and the grasping at mine. By abiding in the first three ary lineages one diminishes the grasping at mine and by abiding in the fourth one diminishes the grasping at I. One should know these satisfactions which are the four ary lineages. Because we do not know satisfaction we always want better food, clothes, houses, etc. This leads to suffering which increases afflictions and dissatisfaction.

Geshe-la: According to the Chittamtrins how are the naturally abiding lineage and the developmental lineage defined?

Student: The difference lies in whether or not the uncontaminated seed has been nourished by listening to the Dharma.

Geshe-la: That is right. When the uncontaminated seed has not been nourished by listening to the Dharma it is the naturally abiding lineage, but when it has been nourished by listening to the Dharma it is the developmental lineage. In his Golden Rosary Lama Tsongkhapa says: “With respect to thinking of these two as substances, after entering the path they are both.” This means that if one considers the substantial continuation, both are nourished by the conditions of hearing and so forth. Before entering a path one has the naturally abiding lineage and the developmental lineage which are distinguished by whether or not they are nourished by hearing and so forth. However, after entering the path the lineage must necessarily be distinguished by hearing therefore what happens to the naturally abiding lineage at that time? It would appear that the
naturally abiding lineage is also nourished by hearing. The Chittamatrins (Ocean Playground page 342) assert that the lineage is (1) the continuum of a sentient being which continues from one life to another since beginningless time, (2) is acquired by reality, and (3) is a seed of the uncontaminated mind that exists in the inner entrance, the sixth entrance which is the mental entrance. The lineage that has these three factors is the naturally abiding lineage before it is nourished by hearing and so forth. When it becomes nourished it is asserted to be the developmental lineage. In the sutra on Abhidharma it says: “Regarding that, the lineage of the bodhisattva is the continuum that has come from beginningless time, it is attained by reality, and is a distinction of the sixth entrance.” In Bodhisattva Grounds it says: “What is the lineage? If condensed it is of two types: the naturally abiding lineage and perfect achievement. The naturally abiding lineage is a distinction of the sixth entrance of a bodhisattva. It is that which continues from one life to another since beginningless time. It is attained by reality.”
Monday afternoon class, July 6, 1998

1 Meaning of the words
2 Examining the limits


Because concerning objects apprehended is abandoned, and because apprehenders are not abandoned, by support, the rhinoceros-like path should be known as correctly summarized.

The path of the rhinoceros-like [solitary realizers] (subject) is to be known as a correct compendium because of possessing three attributes (predicate) because it is to be known as different [for the following reasons]: it abandons the conceptions of apprehendeds, such as forms, to be external objects and it does not abandon the conceptions apprehending consciousnesses, such as those which apprehend forms, to exist truly, and it is supported by the support-lineage. [The path of solitary realizers] is also to be known by bodhisattvas as being sustained by mind generation, dedication, and the wisdom realizing emptiness. The related sutras say: “Form is not profound; it is not subtle. Why is that? The nature of form is not profound and is not subtle,” and, “Then the sons of the gods thought, “Sthavira Subhuti, how should listening to the Dharma be considered?” and, “Then Subhuti said to those sons of the gods, “Sons of the gods, listening to the Dharma should be considered to be an illusion and a manifestation.”

Solitary realizers are of two types: rhinoceros-like and sociable solitary realizers. Rhinoceros-like solitary realizers prefer to live alone while sociable solitary realizers associate with other sangha and share a communal life. The rhinoceros-like solitary realizer have three qualities.


In this context, sutra says: “The three attributes presented [before] that are both to be generated in the continua of persons of the lesser vehicle and in the continua of bodhisattvas, are also to be known through this commentary.” That which is to be generated in the continua of those of the lesser vehicle, the solitary realizers, and in the continua of bodhisattvas is the wisdom realizing non-duality. If we distinguish the path of solitary realizers in general and the path of solitary realizers in this context we can ask: if something is a path of solitary realizers is it necessarily included in the continuum of a solitary realizer? Some [scholars] answer yes and some no.

Now the analysis:
[A first disputant] says: Solitary realizers and the theory of the Chittamatrins do not concord because while the former abandon the conception of apprehendeds but still conceive of apprehenders to exist truly, the latter realize [both] the apprehended and the apprehender to be non-truly existent.

[A second disputant]: Saying that [shows that] you did not investigate this in detail. What does it mean that a solitary realizer realizes apprehendeds as not true existent? It means that the bases, forms and so forth, are established as not truly existent by his valid cognition but that he does not realize that [consciousnesses], such as the sensory consciousnesses that apprehend [form and so forth], are not truly existent.

[Another disputant]: That is not right at all because, having realized one [specific] basis to not exist truly, when one engages in analysis as to whether or not other bases exist truly one definitely realizes them to not exist truly in dependence upon remembering the way in which the previous subject’s property was established by a valid cognition. Otherwise it would follow that it is impossible on the learning path to have a realization of all [bases] as not truly existent. Therefore, Acharya Aryadeva says, “Due to seeing the thusness of one phenomenon, one sees the thusness of all phenomena.” When one realizes that a particular object is not truly existent, one can realize that all phenomena do not exist truly without the need for further reasoning. This is because by
remembering how the property of one object was established by a valid cognition one also realizes the property of all other phenomena. This is because the real object to be negated is only one. No matter what subject is considered the object of negation is still true existence.

[First disputant]: “Although [solitary realizers] realize that form and so forth do not exist as external objects they do not realize that there are no apprehenders that are different substances from them.

[Second disputant]: It is not possible that those with dull faculty, having negated that form is a different substance from sensory consciousness, do not negate that sensory consciousness is a different substance from form.

[First disputant]: Although form is negated as being an external object there is no certainty that the apprehendeds included in the substance of consciousness are negated from being different objects because Pramanaavartika says: “The argument is similar with respect to them, thus other reasonings that negate that are presented.”

[Second disputant]: There is no fault because if the apprehendeds included in the substance of consciousness are negated from being different objects, it is impossible that the apprehenders are not negated from being different objects. It is not correct to differentiate higher tenets and lower tenets in terms of negating external objects and not negating the mere apprehendeds as being different objects.

Conceptions of apprehendeds can be abandoned because apprehendeds are external objects which do not exist and, therefore, a conception apprehending them can be abandoned. However, conceptions of apprehenders cannot be abandoned because apprehenders are other-powered phenomena which are necessarily truly existent. The Chittamatrins say that while solitary realizers can abandon conceptions of apprehendeds, they cannot abandon conceptions of apprehenders. The Svatantrikas-Madhyamikas say that solitary realizers cannot abandon the conceptions of apprehenders as truly existent because solitary realizers cannot abandon the obscurations to knowledge. However, some say that although they are not able to abandon the subtle grasping at a self of phenomena they are able to abandon the gross grasping at a self of phenomena. Therefore, it would not be correct to posit the view of the Chittamatrins and Svatantrikas as being the same.

Therefore, the meaning of abandoning the conception of apprehendeds is to realize that form and so forth do not exist as substances different from the sensory consciousnesses which apprehend them. [The meaning of] not abandoning the conception of apprehenders is not only that consciousnesses, such as sensory consciousnesses, do not exist as empty of true existence, but that one does not necessarily need the familiarity of that realization in order to attain the foe destroyer of the middle vehicle. In other words, it is possible to attain the enlightenment of the solitary realizer’s vehicle without abandoning the conception of truly existent apprehenders. Thus there are solitary realizer foe destroyers who have not realized the lack of true existence. In order to become a foe destroyer of the solitary realizer vehicle one does not need to be familiar with the realization of non-true existence.

Therefore, the view of solitary realizers presented here and the view of the Chittamatrins do not have even a slight difference of superiority and inferiority, therefore to say that the two have similar tenets is astonishing and clearly something to laugh at. This means that if someone were to say that the views of the Chittamatrins and solitary realizers are not different but the same this would be incorrect and laughable. Saying that the Chittamatrins and solitary realizers have the same view is amazing and laughable because they are not the same. Although the Chittamutrins and solitary realizers both assert that the subject and object are not different substances, if someone were to say that the Chittamatrins and solitary realizers have similar tenets it would be laughable. They do not have similar tenets because solitary realizers are not proponents of tenets.
The intention of the Great Commentary is also to be understood in the same way. Acharya Haribhadra makes an assertion that is common to the Chittamatrans in that he says that there are no external objects. Bodhisattvas meditate on non-duality, the emptiness of apprehenders and apprehendeds being different substances, on the first three paths (the paths of accumulation, preparation, and seeing) but on the path of seeing the realization of non-duality is known and seen and passed through. On the path of seeing this realization is meditated on without effort as the principal one, while non-duality is meditated on by the way. Such a realization of non-duality in the final continuas of a sentient being transforms into the momentary training of non-duality.

Solitary realizers can realize the subtle meaning of emptiness. A knower of bases that is included in this realization of non-duality is posited on the basis of solitary realizers but it can also be generated in the continuas of bodhisattvas. The path of solitary realizers is not to be known like looking at external form with one’s eyes. One has to know the solitary realizers path by actually generating it in oneself. Previously in terms of the knower of bases, knower of paths, and the knower of all aspects, two bases were mentioned: a basis upon which it is posited and a basis upon which it is generated. The exalted wisdom of non-duality also has a basis upon which it is posited and a basis upon which it is generated. A knower of bases belonging to the exalted wisdom realizing non-duality is posited on the bases of solitary realizers; the basis upon which it can be generated is bodhisattvas. What is the basis upon which it can be posited and the basis upon which it can be generated? A knower of bases is posited on the bases of hearers and solitary realizers, while the bases upon which it can be generated is all aryas. The exalted wisdom realizing the selflessness of persons is posited on the bases of aryas hearers; the bases upon which it is generated is the continua of all aryas. The exalted wisdom realizing non-duality is posited on the bases of arya solitary realizers; the bases upon which it can be generated is all aryas.

Although solitary realizers observe the Dharma collection of hearers, there is the distinction of their faculty which is that they realize the selflessness of phenomena.

"Concerning the path of the solitary buddhas: only to meditate on the truths which were explained, and having meditated according to the properties of dependent-origination, respectively 1) to abandon and 2) not abandon conceptualization of the objects of 1) apprehendeds and 2) apprehenders; and 3) by difference of basis of the supported dharma which is included in the solitary buddha’s vehicle, to realize the phenomena possessing distinction - should be known by the bodhisattvas: it is not to be known in all ways," is the path of the solitary buddhas.

Bodhisattvas should directly know the path of solitary realizers, the way to actualize it is not known in all aspects; this is to be understood. By what should the path of solitary realizers be known? It is to be known by the wisdom that realizes the sixteen attributes of the truths which were explained before. The definite explicit words here are called not inclusive (there are different types of terms, inclusive and exclusive)...

Tuesday morning class, July 7, 1998

[The solitary realizer’s path] is to be known as distinguished by what? The solitary realizer’s path that has being explained is only meditation on the sixteen attributes of the [four noble] truths; definite apprehendeds are not possessed in the exclusion.

By meditating on the usual, or evolutionary, mode and the reversal mode of phenomena, i.e., the usual and the reverse orders of the twelve links of dependent origination, according to how they are, one abandons the conception of apprehendeds as external objects. Because of apprehending
the consciousnesses to be a truly existent, these conceptions are not abandoned. Due to the reality (dharmata) of the supported phenomena that is included in the vehicle of solitary realizers, [the path of solitary realizers] is to be known as possessing a phenomenon that is distinguished as superior.

This means that solitary realizers abandon the conception of apprehendeds, or all phenomena, as being external objects. Yet they have not abandoned the conception of consciousnesses as being truly existing. Their realizations are distinguished in the sense of being supported on the dharmata of their own mind.

That very exalted wisdom which directly realizes apprehendeds as non-truly existent is called the path of solitary realizers. That which exists in the continuum of a solitary realizer is dependent upon the dharmata of the six entrances [of the continuum of the solitary realizer]. That which exists in the continuum of a bodhisattva is dependent upon the naturally abiding lineage. One should not think that that follows as being the bodhisattva lineage. (Here there is an extra phrase that is not clear in the older version of Gyeltsab’s text.)

Although hearers directly realize the evolutionary and reverse modes of cyclic existence and familiarize themselves with them, they do not abandon conceiving of phenomena as being external objects. They do not directly realize this wrong conception as being a mere wrong, or mistaken, appearance because their faculties are dull compared to those of [solitary realizers]. This means that the faculties of hearers are inferior to those of solitary realizers; in other words, solitary realizers are superior in terms of their faculties. Why are their faculties superior? Because solitary realizers are able to abandon the conception of apprehendeds, or phenomena in general, as being external objects while hearers are not able to abandon this conception. Solitary realizers have the characteristic of preferring to live in isolation and while doing so they meditate on the twelve links. They meditate on the twelve links in two sets: in the forward, or evolutionary, order and in the reverse order. Solitary realizers go through the twelve links thinking because there is ignorance there is the second link, karmic formation; because there is karmic formation there is the third link, consciousness; because there is consciousness there is the fourth link, name and form; because there is name and form there is the fifth link, the entrances; and so forth up to the twelfth link. Having finished this set, the solitary realizers meditate thinking, “From what does the twelfth link arise? It arises from the eleventh link, birth. From what does the eleventh link arise? It arises from the tenth link, existence/becoming. From what does the tenth link arise? It arises from the ninth link, grasping. From what does the ninth link arise? It arises from the eighth link, craving. From what does the eighth link arise? It arises from the seventh link, feeling. From what does the seventh link arise? It arises from the sixth link, contact. From what does the sixth link arise? It arises from the fifth link, entrances. From what does the fifth link arise? It arises from the fourth link, name and form. From what does the fourth link arise? It arises from the third link, consciousness. From what does the third link arise? It arises from the second link, karmic formations. From what does the second link arise? It arises from the first link, ignorance. These meditations are called meditation on the twelve links in different sets, there being meditation on the twelve links in one set and in different sets.

If we talk in terms of the rebirth of a particular individual the twelve links are completed in two lifetimes. In the first lifetime the six causal links are completed, and in another life the six resultant links are completed. The meditation on the twelve links in different sets is a meditation on how the twelve links are completed, in the sense of their being completed in two lifetimes. The meditation on one set and the meditation on different sets depends on how the cycle finishes. In terms of a single set one meditates on all twelve links from ignorance up to aging and death. In terms of different sets one meditates that while creating a set of twelve links one is experiencing the result of links created in another life.

The evolutionary modes and reverse modes of meditating on the twelve links can be done in terms of engaging in cyclic existence and in terms of becoming liberated from cyclic existence.
For example, in the evolutionary mode of engaging in cyclic existence one meditates thinking why is there the second link? Because there is the first link and so on. Then in terms of the reverse mode of engaging in cyclic existence one thinks why is there the twelfth link? Because there is the eleventh link. Then one asks why is there the eleventh and so on. This meditation also belongs to the side of cyclic existence.

With respect to the evolutionary modes and reverse modes on the side of liberation, or thoroughly purified phenomena, one meditates on then first link, then the second, and so on up to twelfth thinking. "By ceasing the first link, ignorance, the second link, karmic formation, ceases; by ceasing the second link, the third link, consciousness, ceases; by ceasing consciousness, the fourth link, name and form ceases; by ceasing name and form, the fifth link, entrances, ceases; by ceasing the entrances, the sixth link, contact, ceases; by ceasing contact, the seventh link, feeling, ceases; by ceasing feeling, the eighth link, craving, ceases; by ceasing craving, the ninth link, grasping, ceases; by ceasing grasping, the tenth link, becoming or existence, ceases; by ceasing becoming, the eleventh link, birth, ceases; by ceasing birth, the twelfth link, aging and death, ceases. This is meditation on the evolutionary mode of the twelve links on the liberated side.

The second meditation on the twelve links regarding phenomena of the thoroughly purified class, that of the reverse mode, is to ask due to the cessation of what is the twelfth link ceased? It ceases when the eleventh link is ceased. By the cessation of what can the eleventh link be ceased? If the tenth link is ceased, it will cease. In this way one goes back through the other links up to asking, “Due to the cessation of what can the second link, karmic formations, be ceased? They will cease if ignorance, the first link, ceases.”

The main point here is to know that solitary realizers have the characteristic of meditating on the twelve links.

2B2C-1B2B-2B3 Explaining the cause of that: the similitude of definite separation
A Making a connection
B Root text
C Commentary

If the similitude of definite separation is attained, since the path which was explained generates the similitude of definite separation.

After explaining the way of directly knowing the path of solitary realizers, the reason for explaining the similitude of definite separation is [to achieve] definite separation. In order to attain a knower of paths knowing the path of solitary realizers it must be preceded by its cause, the similitude of definite separation, the path of preparation.

2B2C-1B2B-2B3B Root text

The aspect which shows the dharmata of imputations as non-contradictory: transformed to heat, transformed to the peak: qualified by non-decrease and so forth of form and so on, through inner emptiness and so forth, because of not apprehending form and so forth: patience. Form and so forth, possessing the aspect of non-generation and so forth: supreme Dharma.

Although one realizes that there are no external objects, the aspect of the demonstration of form and so forth become the heat level without contradicting the dharmata of that which is designated by a label. Form and so forth which have become the peak level, which does not have decreasing and so forth, are distinguished. With the realization of the emptinesses, such as inner emptiness, one does not apprehend form and so forth to be external objects; therefore, this is patience level. The aspect-possessors of form and so forth, external objects without the generation of form and so forth, are the supreme dharma level. The related sutras say: “O Sthavira Subhuti, this does not contradict the designation also presenting the dharmata as that which possesses a profound
wisdom”; “Moreover, one should not train oneself in order to increase form”; “In addition to that, Subhuti said, “Venerable Shariputra, in this way there is no form to apprehend thoroughly”; and “Subhuti said, ‘Shariputra, in this way when a bodhisattva mahasattva practices the perfection of wisdom, he does not see the generation of form.”

The explicit presentation of the root [text, the Ornament,] explicitly presents the four levels of the path of preparation which realize the emptiness of apprehendeds and apprehenders being different substances, but it is explained thus because of appearing to be merely suitable to explain it so.

While the heat level of the path of preparation realizes that there are no external objects, this does not contradict the explanation that form and so forth exist as merely designated by label. In general, form and so forth do by nature increase and decrease but they are not external objects that increase and decrease. Since external objects do not exist there cannot be external objects that increase and decrease.

The Commentary [Clarifying the Meaning] explains the path of preparation in a way similar to the previous presentation. In other words, this commentary presents the subject just as it is presented in the first chapter of the Ornament.

2B2C-1B2B-2B3C Commentary

1) “To strongly demonstrate (realize) that form and so forth, imputations which arose from verbal conventions of phenomena, are not contradictory with dharmata, 2) to train for the purpose of (realizing) the non-existence ultimately of decrease and increase and so forth of form and so forth, 3) because of the emptiness by way of mere entity, not to apprehend (true existence) at all by (realizing) internal and external emptinesses with respect to form and so forth, and 4) (to realize) the non-existence of production and cessation with respect to form and so forth”. To the observed objects of the four truths respectively through these aspects, the similitude of definite separation grows.

This shows that the Commentary Clarifying the Meaning explains the path of preparation in a way similar to the presentation in the first chapter. For example, in the first chapter the path of preparation was said to have the four noble truths as its observed object.

Although form and so forth do not exist ultimately, they are not contradictory with the designated dharmata that has arisen from the label of phenomena that exists conventionally. Having explicitly presented the exalted wisdom of the heat level, just as form and so forth which were taught well, the heat level itself, which by means of a meaning generality realizes the emptiness of apprehended and apprehender being different substances, is presented implicitly. By presenting the peak leak which realizes form and so forth as not having ultimate decreasing and increasing and so forth, just as taught, the other peak level is taught implicitly. Here the word ‘implicitly’ refers to the words of the sutra which only teach inherent existence explicitly and do not explicitly mention the emptiness of non-duality.

Due to the emptiness of ultimate entitiness, the very realizations of inner emptiness, outer emptiness, and so forth are patient in not apprehending the object of apprehension, form and so forth, to exist truly; thereby the patience level [is taught implicitly]. In short, while the root text only presents the emptiness of non-duality it implies the four levels of the path of preparation, heat, peak, patience, and supreme dharma.

Form and so forth realized as not having ultimate generation and cessation implicitly presents the supreme dharma level.

“Just as these aspects were explained sequentially here, one has to meditate on the observed object, the four noble truths, to generate definite separation, the path of preparation. There is a purpose to explicitly presenting the four levels of the path of preparation as having the aspect of that which was taught; it is to make it known that the four implicit levels of the path of preparation are to be meditated upon on the basis of the wisdom realizing emptiness. In other
words, the presentation of the four levels of the path of preparation in connection with the wisdom of non-duality has a purpose; it is to make it known that one must generate the four levels of the path of preparation which are causes of the knower of path knowing the path of solitary realizers. These four levels of the path of preparation must be sustained by the wisdom realizing emptiness.

2B2C-1B2B-3A Making a general connection

After the path of the solitary buddhas, the path of the bodhisattvas.

After the explanation of the path of solitary realizers comes the explanation of the path of bodhisattvas. Gyeltsab says: “Of solitary realizers...”

2B2C-1B2B-3B Individual entities

1 The path of seeing
2 The path of meditation

2B2C-1B2B-3B1 The path of seeing
2B2C-1B2B-3B1A General meaning
2B2C-1B2B-3B1B Meaning of the branches

2B2C-1B2B-3B1A General meaning
2B2C-1B2B-3B1A-1 The support of the path of seeing
2B2C-1B2B-3B1A-2 The supported path of seeing

2B2C-1B2B-3B1A-1 The support of the path of seeing
A Physical support
B Mental support

2B2C-1B2B-3B1A-1A Physical support

Excluding those of the northern continent, Unpleasant Sound, and impotent men and women, it is generated on the supports of the humans and the gods of the desire realm. The [beings] of the two upper realms are not supports because they have little weariness of the three realms. Men and women of the three continents and the gods of the desire realm can generate the path of seeing. Beings of the upper realms are not supports of the path of seeing because they are not weary of cyclic existence.

2B2C-1B2B-3B1A-1B Mental support

The support [of the path of seeing], is an actual concentration. Gyeltsab says that although the Great Commentary explains that the path of meditation is supported on the mind of the desire realm and the mind of the Peak of Existence, he thinks that this cannot illustrate the path of seeing. However, some [scholars] think that because the path of meditation is supported on the mind of the desire realm and the mind of the Peak of Existence so too is the path of seeing. In the Sutra on the Ten Grounds it says: “On the third ground it is explained that the concentrations and clairvoyances are attained. This explanation is given in the sense of being attained by the force of an uncommon meditative equipoise. But the fourth actual concentration which has the aspect of gross and peace is definitely attained by a bodhisattva on the path of preparation. If that is attained there is no purpose in depending on a [more] difficult path in order to generate the supermundane path. Since a bodhisattva attains the fourth actual concentration on the path of preparation he does not need to depend on a preparation to attain the supermundane path because it is easier to generate the supermundane path in dependence on an actual concentration.
Tuesday afternoon class, July 7, 1998

QUESTIONS AND ANSWERS

Question: Is the Not Unable preparation attained by calm abiding or is it a union of calm abiding and special insight? Also is it the path of preparation?
Reply: The Not Unable is not the path of preparation. It is a preparation that is called an uncontaminated preparation because it has the aspect of the truths. It is other than the preparations that have the aspect of grossness and peacefulness. The Not Unable preparation can easily be generated in the aspect of the path. This preparation is calm abiding since without calm abiding there is no way to achieve this preparation. This preparation is also included in special insight.

Question: In the texts the “seventy topics” in Tibetan are sometimes called seventy don and sometimes seventy cho, what is the difference?
Reply: They are just two names for the same thing. In the case of the ten topics representing omniscient mind they are called ten cho (topics, dharma, phenomena) since they are holy Dharma. These ten dharmas, or ten topics, include all phenomena; therefore, they are called dharma in the sense that they hold their own entity. The specific reason for saying the ten dharmas, such as mind generation, is to emphasize the quality of the omniscient mind which is to know all phenomena, all dharmas.

Question: The four immeasurables can be related to in terms of meditation (equanimity, love, compassion, and joy) and in terms of practice (love, compassion, joy, and equanimity). Is not love, which wishes all sentient beings happiness, not developed after compassion?
Reply: Buddha presented them in this order. Generally equanimity comes at the end, only in the context of lam-rim and mind training (lojong) is it put at the beginning. When training in equanimity one comes to see friend, enemy, and stranger as equal. Then one develops the love that wishes these three types of beings to have happiness. Then one comes to wish all of them to be free from suffering; this is compassion. One wishes to make all sentient beings happy but in order to do so one must first eliminate their suffering. Therefore, first there is love which is the aim—to make sentient beings happy. But in order to do so one needs to remove their suffering. After wishing them to have happiness and be free from suffering, one wishes them to not be free from the happiness they have; this is immeasurable joy. In general, one first develops the mind wishing sentient beings to have happiness, then the mind wishing them to be free from suffering, then the mind wishing them to never be parted from happiness. Then on this basis one develops immeasurable equanimity which wishes all sentient beings to abide in equanimity free from attachment and aversion. This equanimity can be interpreted in tantra as freedom from the root and secondary afflictions. It can also mean freedom from the eight conceptions concerning apprehendeds and apprehenders.

Question: A buddha’s emanation body spontaneously and without thought helps sentient beings in whatever way is needed. What from the side of sentient beings determines a buddha’s ability to aid sentient beings?
Reply: A buddha’s great compassion determines his activities to help sentient beings. A buddha’s great compassion is non-conceptual, it is a direct perceiver. There is no need for a buddha to depend upon effort. There is not anything from the side of sentient beings that determines this ability but perhaps one can say that it is their suffering that causes a buddha to help them. A buddha is one who on the learner’s path as a bodhisattva made the determination to attain enlightenment and help sentient beings.

Question: What determines the amount of help that a buddha gives to sentient beings?
Reply: A buddha has the ability to help sentient beings of different levels but if the causes from the side of sentient beings themselves are not mature although the buddha has the ability to help them he is not able to do so. For example, although the rays of the sun are hot if one puts paper in the sun it will not catch fire without putting a magnifying glass on top of it. Likewise, the enlightened activities of a buddha can help us but if we do not have the means, the magnifying glass, we will not receive help. A buddha has the complete ability to help and to manifest emanations for all; he can manifest as food for those who desire food, drink for those who desire drink, clothes for those who desire clothes, a house for those who desire a house, a bridge for those who desire a bridge, and so forth. However, a buddha does not manifest everything we presently need because we lack total confidence in him. In addition, we have many negativities which prevent us from receiving this help.

Question: In one teaching it was said that Atisha was on the path of preparation. Does this mean that at one part of his life he was on the path of preparation and then later on progressed to a higher path? Or did he only attain the path of preparation in that life?
Reply: We cannot say now whether Atisha is a buddha or not. When he was living in Vikamalashila Atisha was said to be abiding on the path of preparation. However, later on we don’t know what level he reached.

Question: The definition of eye and clairvoyance in general seem to be the same. Can Geshe-la explain the difference?
Reply: Although the name is different the meaning is similar. For example, it may seem that the divine eye and the clairvoyance of the eye are similar, however, there must be some difference. Perhaps for a particular purpose they are given different names. According to the Svatantrika-Madhyamikas the divine eye is not an eye consciousness, but a mental consciousness. However, according to the Vaibhashikas the divine eye is an eye consciousness. The divine eye is an unpredicted phenomenon.

There are five eyes. In general, the eyes and the clairvoyances are similar. To attain a divine eye one must actualize a special eye faculty within the eye organ. To achieve the eye faculty one has to attain an actual concentration after which one has to train in visualizing a special faculty in the area of the pupil that is much stronger than the ordinary eye.

Question: Is the special faculty visible externally? Does it have color?
Reply: It does not have color. It is said to be lucid matter.

Question: That which is one with functioning thing is said to be a permanent phenomenon, but the only thing that is one with functioning thing is functioning thing which is an impermanent phenomenon. How can this be?
Reply: That which is one with functioning thing is permanent because it only an appearance to conception. However, when one posits that which is one with functioning thing it is only functioning thing.

Question: Naturally abiding lineage is said to be the emptiness of a sentient being’s mind which transforms into the nature truth body of a buddha. But how can emptiness transform into something?
Reply: Although something is permanent it can be said to change! The emptiness of the mind transforms into the nature truth body only because the mind itself transforms into the wisdom truth body. In other words, when the mind, the support, transforms into the wisdom truth body, simultaneously the nature of the mind transforms into the nature truth body. A permanent phenomena cannot change due to causes and conditions but it can change in other ways. The analogy is the emptiness of a vase; when the vase is broken the emptiness of the vase disappears. Although the emptiness is permanent it can cease. The space inside the vase is a permanent phenomena but it too ceases when the vase is broken.
Question: Does the conception of an apprehender perceive any object whatsoever or another consciousness?
Reply: An apprehender does not necessarily apprehend a consciousness; for example, it can be an apprehender apprehending Cristiana as a person. When this apprehender apprehends something that is an object of use of the person it is not apprehending a consciousness.

Question: How do the Hinayana and Mahayana schools consider the supermundane path of meditation?
Reply: The mundane path includes the path of accumulation and the path of preparation, the supermundane path includes the paths of seeing, meditation, and no-more-learning. This assertion is common to both vehicles. The mundane path of meditation is the preparations that have the aspect of grossness and peacefulness because they temporarily abandon the objects of abandonment of a mundane path of meditation. The real path of meditation is the supermundane path of meditation. A mundane path of meditation exists even in the continua of those who have not entered a path.

Question: The path of preparation was said to be attained when one attains a union of calm abiding and special insight observing emptiness on the mental support of a concentration. But a concentration observes the lower level as gross and the higher level as peace so how can it take emptiness as its object?
Reply: Generally speaking an actual concentration is not posited to be a path having the aspect of grossness and peacefulness. Only the preparations are said to have the aspect of grossness and peacefulness. The mental support of the path of preparation can be any of the four concentrations but if the person has attained all four the ideal mental support is the fourth concentration. This is because it is free from all the eight obstacles to concentration and therefore it is easier to develop a supermundane path on it. When a bodhisattva attains all four actual concentrations they naturally become a path of preparation observing emptiness. In other words, they become an agent to the realization of emptiness.

Question: What is the reason that the bodhisattva vows are set out in a particular order with “praising oneself” coming before killing father and mother?
Reply: They are set out in the order of habit because we tend to praise ourselves often and think “I” and “mine.” By praising oneself one aims to receive offerings and so forth and tends to belittle others. On the other hand, committing the five actions of immediate retribution, such as killing one’s father and mother, do not occur very often, while praising oneself and belittling others do happen continually. Perhaps for this reason the order is set out in this way. They are not set out in the order of their heaviness as giving up the mind of enlightenment is the heaviest but comes at the end. However, the order may just have been set out by the one who composed the text on the bodhisattva vows.
END
Thursday morning, July 16, 1998

In the *Great Commentary* it says: “It is also explained that the path of meditation is attained on a mind of the desire realm and a mind of the peak of existence.” This refers to a technique of alternating meditation that alternates between the absorption of cessation and the four concentrations and four formless absorptions. This is what it meant in terms of attaining the path of meditation on the peak of existence. In terms of attaining the path of meditation on a mind of the desire realm one meditates alternating the mind of the desire realm with each of the nine final absorptions. This will be explained in detail in the fifth chapter in the context of the absorption of leaping.

One may think that this is the same in the case of the path of seeing but it is not so. The mind of the desire realm and the mind of the peak of existence cannot be the mental supports of the path of seeing. This is because when the path of seeing is generated for the first time it is generated on the basis of an uncontaminated mind which cannot be the mind of the desire realm which is too gross and cannot be the mind of the peak of existence which is unclear. The mind of the peak of existence is said to be unclear because this mind, which is also called “without discrimination not without discrimination,” does not have gross discrimination and, although it does have subtle discrimination, it is unclear.

In the *Sutra on the Ten Grounds* it explains that the concentrations and clairvoyances are attained on the third ground but this explanation is only given in terms of the uncommon differentiation belonging to the exalted wisdom of meditative equipoise of the third ground and is not given in terms of the fourth actual concentration which has the aspect of grossness and peacefulness because this fourth actual concentration is attained by bodhisattvas on the path of preparation and therefore there is no purpose in them depending on a difficult path for generating a supermundane path. When this passage says that this explanation refers to ‘the uncommon differentiation belonging to the exalted wisdom of meditative equipoise of the third ground’ it means that on the third ground the bodhisattva attains a higher training of mind. Usually three higher trainings, those of morality, concentration, and wisdom are mentioned. However, when the third ground is explained the higher training in mind is mentioned rather than the higher training in concentration. On the second ground a bodhisattva attains the higher training in morality, while a bodhisattva on the third ground attains the higher training in concentration because such a bodhisattva emphasizes the practice of patience and the mind is no longer disturbed and becomes very calm. The higher training in wisdom is attained on the fourth, fifth, and sixth grounds. This is because on the fourth ground a bodhisattva has a wisdom that knows the gross and subtle aspects of the thirty-seven factors of enlightenment; on the fifth ground he has a wisdom that knows the gross and subtle aspects of the four noble truths in detail; and on the sixth ground he has a wisdom that knows the gross and subtle aspects of dependent relation, the twelve links, in their usual and reverse order. This is what is referred to in the above quotation.

Immediately after the supreme dharma level of the path of preparation, arises the wisdom which for the first time directly realizes emptiness free of elaboration by observing the sixteen attributes of the four noble truths. It is together with meditative stabilization and sustained by all types of practices, such as that of generosity.

The path of seeing follows the path of preparation. Does the path of seeing observe the sixteen attributes of the four noble truths? This is a subject of debate. Does the path of seeing observe impermanence? Does the path of seeing observe suffering? These questions are raised.
because when the path of seeing is newly attained its main object of meditation is emptiness but Gyeltsab says “observing the sixteen attributes of the four noble truths.” So then we ask whether these sixteen attributes actually appear to the exalted wisdom of meditative equipoise of the path of seeing. Here we need to think about what is said here: that the path of seeing directly realizes emptiness, that is together with meditation stabilization, and that is sustained by all types of conduct, which includes either the first five perfections or all six perfections. We need to understand the meaning of saying that the path of seeing is sustained by these six practices.

“That is from the point of view of the uncommon Mahayana path of seeing.” Gyeltsab says that the above definition is from the point of view of the uncommon Mahayana path of seeing, while “a mere path of seeing is defined as a Mahayana clear realization of the truth sustained by a Mahayana exalted wisdom realizing emptiness for the first time in the continuum of the one possessing it. On that occasion there is also a path of seeing that directly realizes the sixteen attributes, such as impermanence.” In this context we have to examine whether there is a path of seeing that directly realizes the sixteen attributes, such as impermanence. If we say there is, when does it arise? During the exalted wisdom of meditative equipoise of the path of seeing or at some other time? The answer to this according to Chokyi Gyeltsen is that such a path of seeing realizing the sixteen attributes exists both on the occasion of the exalted wisdom of meditative equipoise and during subsequent attainment; however, it is not necessarily manifest. Panchen Sonam Drakpa says that during meditative equipoise there is no path of meditation seeing the sixteen attributes because the bodhisattva only has emptiness as his object of meditation. Therefore, during meditative equipoise the path of seeing realizing the sixteen attributes exists in the mode of non-degeneration, yet the path of seeing realizing the sixteen attributes does not exist. Panchen Sonam Drakpa therefore says that it is not present during meditative equipoise, but if asked whether this means that it has degenerated he says that it has not degenerated. Panchen Sonam Drakpa says that for the path of seeing to be present during meditative equipoise it must be manifest, saying that it is there in the mode of non-degeneration means that it is there in a dormant manner.

Gyeltsab says that there are eight forbearances included in the uninterrupted path of seeing which observe the dharmata of the four noble truths and eight knowledges included in the liberated paths; thus, there are sixteen by way of name. In terms of a Mahayana person the eight forbearances arise simultaneously and the eight knowledges arise simultaneously. In the case of Hinayana follower the forbearances and knowledges are said to arise consecutively.

The eight forbearances are divided into two groups of four: four in relation to the four noble truths of the desire realm and four in relation to the four noble truths of the upper realms. The four forbearances of the desire realm are related to the four noble truths: the dharma forbearance of true sufferings, the dharma forbearance of true origins, the dharma forbearance of true cessations, and the dharma forbearance of true paths. There are also four forbearances in relation to the upper realms: the subsequent forbearance of true sufferings, the subsequent forbearance of true origins, the subsequent forbearance of true cessations, and the subsequent forbearance of true paths.

The eight knowledges are also divided into two groups of four: four in relation to the four noble truths of the desire realm and four in relation to the four noble truths of the upper realms. In relation to the desire realm there are: the dharma knowledge of true sufferings, the dharma knowledge of true origins, the dharma knowledge of true cessations, and the dharma knowledge of true paths. In relation to the upper realms there are: the subsequent knowledges of true sufferings, the subsequent knowledges of true origins, the subsequent knowledges of true cessations, and the subsequent knowledges of true paths.
Someone says: The dharmatas of the four noble truths are directly realized by a single mind in one instant. Therefore, at that time sufferings are known, origins are abandoned, cessations are attained, and paths are meditated upon. For that reason, the clear realization that acts with respect to the four noble truths, or the resultant clear realization, is one instant. Regarding the sequential abandonment of the wrong conceptions regarding each of the four noble truths, sixteen moments of clear realization are [posited because of] realizing them individually. Therefore, the presentations of approachers and abiders are correct.

Here we need to know what is to be negated. This person is saying that knowing true sufferings, abandoning true origins, attaining true cessations, and meditation on true paths are clearly realized in one instant. He says that the sixteen moments are only posited in relation to the abandonment of the wrong conceptions regarding the sixteen attributes, and that in terms of their clear realization this happens in one moment. Therefore, he says that the presentations of approachers and abiders are correct. Our system refutes this.

[Second disputant]: This is not the thesis of Acharya Haribhadra. It is not correct even according to logic because if cessations were attained at the time of newly realizing the dharmata of true sufferings then it would follow that true cessations do not need to be proceeded by true paths and that the uninterrupted paths and liberated paths of a specific basis would arise simultaneously.

The first disputant responds that true cessations are yet to be attained. The second disputant says that if you mean that [at the time of newly realizing the dharmata of sufferings] one attains cessations, there is no sense in dividing former moment and later moments into sixteen moments. The first disputant said that with respect to clear realization [the path of seeing] is only one instant but with respect to the abandonment of the sixteen wrong conceptions it has sixteen moments. The second disputant refutes this saying that it is not true because when the dharmata of true sufferings is realized for the first time true cessations have not been realized which means that there are former and later moments. They are not all realized in a single moment.

Another disputant says that the Pramanavartika says: “By meaning, one entity of its own is the essence which is an object of direct cognition. Any object to be investigated by a valid cognition, what part is not seen? In this way also a clear realization that individually realizes is said to be one instant.” This quotation means that if one takes an object such as a vase as an example, it has many attributes: the generation of vase, the vase that is a functioning thing, the vase that is a product, the impermanence of the vase, etc. When vase appears to the eye consciousness both the vase and these attributes appear to the eye consciousness but they do not appear separately. When vase appears to our eye consciousness, our eye consciousness realizes the vase but it does not realize the impermanence of the vase although the impermanence of the vase does appear to our eye consciousness. If we ask do we need another valid cognizer to realize the impermanence of the vase? The answer is yes, then we ask which one? We need a valid inferential cognizer because a valid direct cognizer does not perceive the impermanence of the vase. We need two understandings, that of eliminative engaging and that of collective engaging. Eliminative engaging refers to term and conception, while collective engaging refers to the eye consciousness. The eye consciousness is said be collective engaging because it engages an object without eliminating anything, whereas term and conception engage their object by eliminating something. The Pramanavartika says that term and conception are not collective engagers because if they were there would be no need for a separate valid cognizer as everything would be perceived by them. For example, when a term is expressed it only expresses its specific object and not anything else. In conclusion, this means that the path of seeing is not composed of sixteen moments but only of one moment.

Likewise, a clear realization that individually realizes is one instant.

[First disputant]: “It is asserted that an uninterrupted path and a liberated path do not arise sequentially one after the other, they are rather one instant because otherwise it would not be
right to induce the absurd consequence of the incorrectness of presenting approachers and abiders.”

[Second disputant]: Even that is not the thesis of Acharya Haribhadra because he asserts that the forbearances and knowledges arise sequentially one after the other.

This refutes the disputant who says that the path of seeing is only one moment by saying that this is not a thesis of Acharya Haribhadra because he asserts that the forbearances and knowledges arise one after the other. To prove that the forbearances and knowledges arise sequentially in Pramanavartika it says: “Due to seeing concordant attributes of the form, one may make a mistake with respect to the external color of a fish as being an aspect of silver. For this reason, other excellent qualities would not be conjoined. Therefore, there are many superimpositions which are wrong. Although the path of seeing is one instant by the force of logic, it is still explained to be sixteen moments by name. The forbearances and knowledges arise sequentially by which the presentations of approachers and abiders are correct.” This is what is asserted by Haribhadra. “The presentations of approachers and abiders are correct” cannot be applied to bodhisattvas but in terms of name they can be posited. In general, approachers and abiders are posited in relation to the Lesser Vehicle. This passage however is accepted by Haribhadra.

Someone says: “All the parts are apprehended yet with respect to the ability to dispel superimpositions the sixteen moments are posited as arising sequentially. Furthermore, the ability of the meditative equipoise of one session is attained sequentially.” “Ability” refers to the eight forbearances and eight knowledges which are attained sequentially. With respect to the ability to dispel superimpositions they arise sequentially and within one session the sixteen abilities arise sequentially.

A second disputant refutes this saying: That is not sustained by logic. This means that during subsequent attainment sixteen ascertaining consciousnesses are generated. It does not mean that there is a valid cognizer that induces the ascertaining consciousnesses which arise sequentially. In other words, this does not mean that there is the need to generate sixteen valid cognizers sequentially. During subsequent attainment there are sixteen ascertaining consciousnesses which are generated sequentially, but the sixteen valid cognizers which induce the ascertaining consciousnesses are not generated sequentially.

Gyeltsab says that even ordinary beings generate ascertainment sequentially thinking “I have seen that location” proceeded by a direct cognizer. For example, someone goes to a movie theater, watches the film, and leaves. This person has an ascertaining consciousness that remembers having seen that film in such and such a place. After leaving the movie theater he can recollect sequentially having seen this and that.

Gyeltsab says that although the path of seeing apprehends objects in all ways, a valid cognizer is explained to be an ability to dispel a specific obscuration. This explanation does not mean that there are sixteen valid cognizers arising sequentially in one session as otherwise there would be no meaning to differentiating the path of seeing as distinct from the valid cognizer of an ordinary being.

Thursday afternoon, July 16, 1998

The difference between aryas and ordinary beings is whether they are able to abandon the seeds or not. Ordinary beings have an inattentive cognizer that does not generate ascertainment although an object has been perceived. Those with great intelligence, the aryas, just by seeing are able to ascertain every aspect that has been seen; therefore, aryas do not have an inattentive cognizer.

Ordinary beings although they see objects with a direct perceiver can have an inattentive cognizer but whenever aryas see something with a direct perceiver it is ascertained. On the basis of our own experience we can verify that we do not ascertain everything we perceive. In the text on Mind and Awareness it says that when ordinary beings are extremely attracted to a beautiful form even if they hear sounds with their ear consciousness they do not ascertain them.
Just after having seen an object there are aspects that remain clear to the mind, therefore aryas are not only distinguished [from ordinary beings] by the fact they are free from having a mistaken consciousness. For this reason, the very uninterrupted path that is the dharma forbearance of true sufferings is generated in the entity of the eight forbearances which abandon the seeds to be abandoned by the path of seeing because it is valid in relation to the four noble truths.

Gyeltsab says that when someone realizes the emptiness of the four noble truths directly for the first time it is like water poured into water. At that time although the person could have been frightened by this profound dharma with which he has not previously familiarized himself in cyclic existence, he is unafraid. For this reason, it is called dharma forbearance. The dharma forbearance is posited as four by way of name because of realizing the dharmata of the four noble truths. Although a bodhisattva could have been frightened by his mind absorbing into emptiness like water poured into water he is not afraid and therefore his mind is called subsequent forbearance. The object-possessor that realizes the dharmata of the four noble truths, the subsequent forbearance, is also posited as four from the point of view of name. These eight forbearances exist as one entity but with different names. While a bodhisattva has these eight he has not yet attained the cessation that is free from the incidental stains.

With respect to the realization of the dharmata of the four noble truths, the path of seeing is posited as a realizer of the object-possessor of that.

A bodhisattva without arising from meditative equipoise attains a true cessation that is free from incidental stain and attains a liberated path. At this point because of realizing the dharmata of the four noble truths, the dharma knowledges are posited as four by name, and also four subsequent knowledges are posited as realizers of that very object-possessor, (the dharma-knowledge knowing the dharmata of the four noble truths). These eight knowledges exist in the continuum [of the bodhisattva] as one entity but with different names. Within a single session of meditative equipoise he has the clear realization of the truths which is just one instant but it is generated in the entity of sixteen instants. In this case, it is not acceptable that a subsequent forbearance arises after a dharma forbearance since for a bodhisattva all eight forbearances arise simultaneously and all eight knowledges arise simultaneously.

The meaning of saying “the path of seeing is one instant” refers to the fact that the path of seeing involves a single session of meditative equipoise, it does not refer to the shortest instant of time. In detail, an approacher is one who abides on the forbearances and an abider is one who abides on the knowledges. In this way the presentations of approachers and abiders are correct.

While a bodhisattva is in meditative equipoise he abides naturally with a powerful energy which enables him to practice the six perfections in each of them; if it were otherwise he would not be able to abandon the seeds of the obstructions to knowledge. When a bodhisattva abides on the subsequent knowledge of true origins he does not have a manifest meditation on the four immeasurables yet he previously meditated on them and has these excellent qualities in the manner of their not degenerating. In this way the bodhisattva does not fall into the cessation of the contaminated aggregates and then remain there for a long time without rising.

With respect to the way of positing the path as one instant or sixteen instants there is no difference between the presentation of Haribhadra and the presentation of Chandrakirti in his Sixty Reasons. However, with respect to the presentation of a self-cognizer there is a great difference. While the Svatantrika-Madhyamikas assert the existence of self cognizers, the Prasangika-Madhyamikas do not assert self cognizers. The Prasangikas say that if a consciousness cognizes itself it would follow that phenomena exist inherently. The Svatantrikas assert a self cognizer saying that otherwise it would not be possible to recollect past objects. The Svatantrikas say that for a remembering consciousness to recollect blue, a self cognizer must have apprehended the sensory consciousness apprehending the blue; only due to this can it be remembered.
When someone realizes the dharmata of true sufferings if he has not realized the dharmata of true origins it would follow that you who say this are a source of many faults such as the sign “that which is to be heard” proving that sound is impermanent.

While one is in meditative equipoise on emptiness one can have the Mahayana mind generation but there is no need for the mind generation thinking “I will attain enlightenment for the benefit of sentient beings” to be manifest. Likewise, one should understand all the other qualities.

According to the presentation here, the four dharma forbearances are the realization of the dharmatas of the four noble truths while the four subsequent forbearances are the realization of the dharmata of the four dharma forbearances. The eight knowledges are likewise posited: the four dharma knowledges are posited as the mind that observes the dharmatas of the four noble truths while the four subsequent knowledges are posited as observing the mind that observes the dharmatas of the four noble truths. This is a different presentation from that given in Abhidharmakosha.

The four dharma forbearances realize the dharmatas of four noble truths, while the four subsequent forbearances are posited as observing the dharmata of the four dharma forbearances.

Do the clear realizations of the sixteen attributes of impermanence and so forth, which is to be passed by, and the path of seeing having the aspect of dharmata, which passes through, arise sequentially or simultaneously? If they arise simultaneously, that is, if a single mind (the path of seeing) directly realizes both [the sixteen aspects and emptiness], it would follow that the exalted knowledge that knows the conventional truth and the exalted knowledge that knows the ultimate truth would be one entity. Saying that the conventional truth is realized implicitly and the ultimate truth is realized explicitly would also not be correct. In other words, if they arise simultaneously it would follow that the exalted knowledge knowing conventional truth and the exalted knowledge knowing ultimate truth would be one entity. In addition, saying that one is realized explicitly and one implicitly is not correct because it would be the same in the context of the path of preparation. It would follow that the two exalted knowledges are one entity, and then someone says that this would mean that these two are realized explicitly and implicitly. This is not correct because then it would be like this on the path of preparation because according to Chokyi Gyeltsen the two truths are realized simultaneously even on the path of preparation. This is because someone in the meditative equipoise of the path of preparation sees the dharmata by way of a meaning generality and thereby realizes conventional truth.

If someone says that the path of seeing that is to be passed arises first and the path of seeing that has passed through arises later, it would follow that a bodhisattva sequentially abandons the seeds of the two intellectually acquired obscurations, the afflictive obscurations and the obscurations to knowledge. If the path of seeing that is to be passed comes after the path of seeing that has passed through it would follow that after generating the path of seeing that passes through one would have to again generate the path of seeing that newly realizes the selflessness of persons; this would be endless. There is no fault because although the path of seeing that passes through directly realizes the sixteen attributes as free from elaboration it does not realize the sixteen attributes. The path of seeing that passes through extinguishes the seed of the two intellectually acquired obscurations and later on there arises a manifest path of seeing that has passed by. This means that during meditative equipoise one has a path of seeing that passes through which only observes emptiness, whereby the liberated path arises. In subsequent attainment there is a path of seeing that has passed by which directly realizes the sixteen attributes.

The instants of the path of seeing are posited only in terms of meditative equipoise. As long as a bodhisattva does not enter a meditative equipoise on emptiness in order to directly eradicate the seed of the innate obscurations to knowledge, his [realization] is to be known as included in the path of seeing. First the bodhisattva generates an uninterrupted path of seeing in
which there are eight forbearances, then he becomes free from the seeds of the intellectually acquired obscurations and attains the liberated paths that are the eight knowledges. When the session is concluded this bodhisattva arises and performs activities. He then returns to the meditative equipoise that is the path of seeing and generates an uninterrupted path which belongs to the path of meditation. This bodhisattva then begins to abandon the innate obscurations to knowledge.

2B2C-1B2B-3B1B Meaning of the branches
1 Showing the moments in brief
2 Extensive explanation of the manner of meditating on the aspects
3 Refuting the assertion that the aspects were not taught

2B2C-1B2B-3B1B-1A Root text

Four parts - the moments of forbearance and knowledge regarding truths and truths explain this path of seeing together with beneficial qualities in the knower of paths itself.

(Essential Explanation page 267)
Gyeltshab says that in the chapter on the very knower of paths the path of seeing and the benefits are explained. That which is together with benefit (the path of seeing) is explained to have four parts:
(1) the forbearances of true sufferings and true origins
(2) the forbearances of true cessations and true paths
(3) the knowledges of true sufferings and true origins
(4) the knowledges of true cessations and true paths
In other words, each of the four noble truths is explained to have four moments: dharma forbearance, subsequent forbearance, dharma knowledge, and subsequent knowledge.

In sutra it says: “Venerable Shariputra, where should the perfection of wisdom be sought? Koushika, the perfection of wisdom is to be sought in the chapter by Subhuti.” In the Twenty Thousand Stanza Perfection of Wisdom Sutra there are eight chapters on the eight categories. The question here may be posed by Indra, while Shariputra gives the answer. The meaning of this is by means of studying what [text] should one understand the perfection of wisdom, and the answer is the chapter by Subhuti. We will stop here on the point of saying “the perfection of wisdom is to be sought in the chapter by Subhuti.”

END OF SEMESTER!
Monday afternoon, September 14, 1998

CHAPTER TWO: THE KNOWER OF PATHS (continued)

In the context of the knower of paths itself, 1) “forbearance and 2) doctrinal knowledge of doctrinal knowledge and 3) forbearance and 4) subsequent knowledge of subsequent knowledge”, the objects of meditation of the bodhisattvas, possessing four moments of forbearance and knowledge individually connected with true sufferings and so forth, [and] possessing qualities of this and other [lives] - called “the path of seeing, the great beneficial quality”.

This paragraph from Haribhadra’s Commentary Clarifying the Meaning discusses the benefits of the path of seeing. The path of seeing has the quality of having the ability to bear the fear that arises in relation to the nature [of the four truths], including true sufferings. For example, true sufferings are empty of true existence; this nature is said to be supported, or borne, on the path of seeing. True origins, and likewise true cessations and true paths, are also empty of true existence, this too is supported by the path of seeing. Instead of being afraid of this nature the path of seeing can bear this nature/reality, therefore it is called forbearance. A dharma forbearance is the ability of the path of seeing to bear the nature of the four truths, while subsequent forbearance is the ability to bear the nature of the four forbearances. These four forbearances, the forbearance of true sufferings, the forbearance of true origins, the forbearance of true cessations, and the forbearance of true paths, are also empty; the path of seeing can bear this nature. The path of seeing takes true sufferings, true origins, true cessations, and true paths as empty and can bear this. The path of seeing also bears the emptiness of true existence of these four forbearances.

The Madhyamika Svatantrika school asserts that the dharma forbearances and subsequent forbearances are one entity but have different names. Likewise, the dharma knowledges and subsequent knowledges are one entity but have different names. This means that the eight forbearances are one entity and the eight knowledges are one entity, while having different names. This school asserts that the eight forbearances arise simultaneously and that the eight knowledges arise simultaneously in the context of a bodhisattva on the path of seeing. They assert this because bodhisattvas abandon the objects of abandonment simultaneously.

The lower schools assert that the dharma forbearances are related to the four noble truths of the desire realm, while the subsequent forbearances are related to the four noble truths of the upper realms. Thus, the Vaibhashikas assert that even for a bodhisattva the forbearances and knowledges arise sequentially.

The dharma knowledges are a path of seeing that realizes the nature of the four truths, true sufferings, true origins, true cessations, and true paths; the subsequent knowledges are a path of seeing that realizes the nature of the knower that realizes the nature of true sufferings and so forth. A dharma knowledge takes the emptiness of the four truths as its object, while a subsequent knowledge takes the nature, or emptiness, of the knower of the four truths as its object.

Gyeltsab says that in the context of a knower of paths, the path of seeing has a benefit related to this life, in that it ripens sentient beings, as well as a benefit related to future lives. The path of seeing is said to be great in that it realizes emptiness directly and meditates on this. A bodhisattva experiences the four moments of dharma forbearance, dharma knowledge, subsequent forbearance, and subsequent knowledge, each of which has the quality of being related to its object which is the nature of the four truths, true sufferings and so forth. This relation between the four moments and the emptiness of the four noble truths is the great benefit of the
path of seeing. In short, when someone realizes the four noble truths by way of the path of seeing there are great benefits in both this and future lives.

2B2C-1B2B-3B1B-2 Extensive explanation of the manner of meditating on the aspects
A Making a connection
B Root text
C Commentary

2B2C-1B2B-3B1B-2A Making a connection

If it is asked, "What are the aspects to be meditated on like?"

This question is raised because previously it was said that when the four noble truths are realized there are great benefits and therefore it is now asked what are the attributes of [the four noble truths] that are to be meditated on. The answer is given in the root text of the *Ornament* as follows.

2B2C-1B2B-3B1B-2B Root text

1) Thusness and buddha, they, because support and supported do not mutually exist, do not accept specifications and 2) the great, together with 3) non-valid and 4) immeasurable, and 5) without extremes and 6) abiding there, toward form and so forth, definite apprehension as the very buddha and 7) non-acceptance, non-rejection, etc. and 8) love and so forth, 9) emptiness, and 10) to attain buddha[hood] itself and 11) all the completely purified fully gathered and 12) to dispel all anxieties and sicknesses 13) to just pacify the apprehension of nirvana and 14) guarded and so forth by the buddhas 15) oneself, having abided in the [causal]-mode of the exalted-knower of all aspects, to not kill and so forth, to set sentient beings [in that] and 16) generosity and so forth dedicated to complete enlightenment - the moments of the knower of paths itself.

This is a list of the sixteen attributes of the four noble truths. The list of sixteen is as follows:

1) “Thusness” refers to the emptiness of true existence of true sufferings. “Buddha” refers to the exalted wisdom realizing the emptiness of true sufferings. “Because support and supported do not mutually exist” means that the thusness and the exalted wisdom are not ultimately realized to be support and supported. Although the thusness and exalted wisdom do exist conventionally as the support and supported, they do not exist ultimately as such. Thusness is the support and the exalted wisdom realizing the thusness is that which is supported. These two, the thusness and exalted wisdom, are similar to the case of the support of achieving, the naturally abiding lineage. The object here is thusness, by meditating on this one develops wisdom which gradually increases. Likewise the path of seeing, an exalted wisdom, mediates on the thusness of true sufferings whereby one’s wisdom increases.

When “thusness and buddha,” “the support and the supported,” are said to not exist ultimately, this refers to the first moment of the path of seeing, the dharma forbearance of true sufferings. “Do not accept specifications,” or “specifications are not accepted,” refers to the aspect of the dharma forbearance of true suffering, which is the dharma forbearance realizing that the support and supported do not exist ultimately. Knowing this aspect of the dharma forbearance of true sufferings, one should understand that this is the antidote to its respective object of abandoning of the path of seeing.

2) “The great” refers to the aspect of dharma knowledge of true sufferings. “Great” refers to the mind that realizes that the object, for example, form and so forth, are ultimately empty of true existence. The subject-mind, the perfection of wisdom realizing this emptiness, is known as great. This characteristic is the aspect of dharma knowledge of true sufferings.

3-4) “Together with non-valid and immeasurable” refers to the subsequent forbearance and subsequent knowledge of true sufferings. “Non-valid” means that ultimately there does not exist a valid cognizer realizing the reality (dharmata) of true sufferings. This is the aspect of the
subsequent forbearance of true sufferings. “Immeasurable” refers to the aspect of the fourth moment, the subsequent knowledge of true sufferings. Gyeltsab says that space is immeasurable and likewise the emptiness of true sufferings is ultimately immeasurable. A path of seeing realizing the emptiness of true sufferings is without measure, just as space is immeasurable. This is the aspect of the subsequent knowledge of true sufferings.

In this way four and a half lines of the root text in Tibetan cover the first four moments of the path of seeing.

5) “Without extreme” refers to the dharma forbearance of true origins. The aspect of the dharma forbearance of true origins is the exalted wisdom of the dharma forbearance of true origins realizing that form and so forth do not ultimately have the extremes of eternalism and nihilism.

6) “Abiding there, toward form and so forth, definite apprehension as the very buddha” refers to the dharma knowledge of true origins. Again the word buddha is used saying “toward form and so forth, definite apprehension as the very buddha.” “Abiding there” refers to the extremes of eternalism and nihilism between which lie form and so forth, while the exalted wisdom realizing that form and so forth do not exist ultimately is called “buddha.” Also “abiding there” can either refer to a yogi who realizes that form and so forth are empty of the two extremes or to a yogi abiding on the dharma knowledge of true origins. In brief, a yogi abiding on the dharma knowledge of true origins is able to apprehend the thusness, or emptiness, of form and so forth; that [definite] apprehension is the dharma knowledge.

7) “Non-acceptance, non-rejection, etc.” refers to the subsequent forbearance of true origins. What is the aspect of the subsequent forbearance of true origins? It is an exalted wisdom of the subsequent forbearance of true origins which realizes there are no objects to be ultimate practiced or ultimately rejected.

8) “Love and so forth” refers to the aspect of the subsequent knowledge of true origins which is to obtain the quality of having immeasurable love and so forth as a result of directly realizing emptiness and meditating on it. In other words, by realizing and meditating on the emptiness of true origins one attains the four immeasurables, immeasurable love and so forth. The four immeasurables are immeasurable love, immeasurable compassion, immeasurable joy, and immeasurable equanimity. These are the practices of a bodhisattva. We should try to emulate the bodhisattvas by generating the mind of enlightenment and the four immeasurables.

When the four immeasurables are practiced as it says in the lam-rim within each of them one generates another four immeasurables: immeasurable aspiration, immeasurable wish, immeasurable extraordinary thought, and immeasurable request. An immeasurable request means that during meditation one visualizes the merit field and asks the Buddha, Dharma, and Sangha to give one the blessings to be able to generate immeasurable love and so forth. The development of these four immeasurables within each of the immeasurables accords with the Preliminary Practices (jor-cho) in which it says:

“How wonderful it would be if all sentient beings had happiness and the causes of happiness” - the immeasurable aspiration.

“May they possess them.” - the immeasurable wish.

“I will make them possess them” - the immeasurable extraordinary thought.

“Please guru-deity bless me to be able to do this” - the immeasurable request.

When the root text here says “love and so forth” the words “and so forth” include immeasurable compassion, immeasurable joy, and immeasurable equanimity.

These last four (5, 6, 7, and 8) are the four moments related to the true origins: the dharma forbearance, the dharma knowledge, the subsequent forbearance, and the subsequent knowledge. When one meditates on the emptiness of true origins, the benefits are the four immeasurables.
This happens during the period of post-meditation and not during meditative equipoise because only emptiness appears to a bodhisattva during meditative equipoise.

9) “Emptiness”
This and the following three refer to the dharma forbearance and so forth related to true cessations. The term “emptiness” is used here because both cessation and emptiness are generally known to be states in which an object of negation is canceled or negated. In addition, etymologically emptiness is a nirvana. Therefore emptiness, cessation, and nirvana are related. When emptiness is said to be a nirvana it is considered to be a natural nirvana. According to the Madhyamika Prasangika school nirvana is an ultimate truth; they say that [natural] nirvana, the emptiness of true existence of the mind, is some thing that exists before the removal of the stains and remains after the removal of all the stains.

Tuesday morning, September 15, 1998

10) “To attain buddha[hood] itself” refers to the dharma knowledge of true cessations. This is because one attains buddhahood by meditating on the emptiness of true existence of all phenomena, ranging from form up to omniscient mind. The word “buddhahood” is used to refer to the dharma knowledge of true cessations in the sense that this is a knowledge that understands all phenomena and therefore it is therefore called “dharma knowledge” (knowledge of dharma, or knowledge of phenomena). This is one interpretation; however, by meditating on any of the 16 attributes of the four noble truths one will attain buddhahood. The meaning of “to attain buddha[hood] itself” is that by meditating on any of the sixteen attributes one will attain buddhahood.

11) “All the completely purified fully gathered” refers to the subsequent forbearance of true cessations. Subsequent forbearance means to possess the qualities that are a combination of all the antidotes that belong to the class of thoroughly purified phenomena.

12) “To dispel all anxieties and sicknesses” refers to the subsequent knowledge of true cessations. Subsequent knowledge of true cessations is referred to in this way because someone on this level is able to dispel all anxiety and adverse conditions. These conditions can be external or internal. In other words, a bodhisattva on this level is able to dispel all conditions that could shorten his life and all internal conditions, such as sickness.

Thus, these four (9, 10, 11, and 12) are the four moments related to true cessations.

13) “To just pacify the apprehension of nirvana” refers to the dharma forbearance of true paths. The aspect of the dharma forbearance of true paths is that it is a path that pacifies strong grasping to the true existence of nirvana and also to the true existence of form and so forth by meditating on their ultimate entitilessness.

14) “Guarded and so forth by the buddhas” refers to the dharma knowledge of true paths. Here dharma knowledge is referred to in this way because a bodhisattva is guarded and protected by the Buddha, Dharma, and Sangha Jewels. This is because such a bodhisattva engages in skill in means and is therefore protected from adverse conditions. One such adverse condition is the sons-of-the gods of the desire realm. Another such condition is external violence from hurricanes, forest fires, floods, and earthquakes. Bodhisattvas are also protected from sickness. Buddhas protect or give refuge to the bodhisattvas and put them in a safe place to hide them from danger.

15) “Oneself, having abided in the [causal] mode of the exalted knower of all aspects, to not kill and so forth, to set sentient beings [in that]” refers to the subsequent forbearance of true paths.
The aspect of the subsequent forbearance of true paths is that a bodhisattva, because of strongly desiring to attain buddhahood, abides on the right path, such as avoiding killing, and practices the perfections which are the causes for attaining enlightenment. This bodhisattva also places other sentient beings on the same path.

16) “Generosity and so forth dedicated to complete enlightenment” refers to the subsequent knowledge of true paths. The aspect of the subsequent knowledge of true paths is that such a bodhisattva dedicates all his virtue from the practice of generosity and so forth his complete enlightenment. This bodhisattva dedicates the virtue in this way in order to make it last forever. The dedication must be supported by mindfulness, introspection, and love. Love is kindness toward others. It is something that is easy to talk about, but difficult to practice.

In his text Essential Explanation Gyeltsab says that the Great Translator presents the sixteen moments in accordance with Acharya Vimuktisena in that he too says that the first four and a half lines of the root text in Tibetan present the first four moments, while “without extremes” presents the benefit of the first five moments; “abiding there” presents the benefit of the dharma knowledge of true origins; “non-acceptance” presents the benefit of the subsequent forbearance of true origins; and “love and so forth” presents the benefit of the subsequent knowledge of true origins. These are the first eight of the sixteen moments. The Great Translator says from “emptiness” up to “dispel all anxieties and sicknesses” presents the benefits of the four moments related to true cessations. The following lines from “to just pacify the apprehension of nirvana” up to “generosity and so forth dedicated to complete enlightenment” presents the four moments related to true paths.

The Great Translator says that the different aspects explained here are meditated on during the path of preparation. By meditating on them, one generates the path of seeing. During the post-meditation period one attains these benefits. In this way the sixteen moments are presented in terms of their benefits. Although these aspects are meditated on during the path of preparation they are only definitely possessed during the sixteen moments of the path of seeing. Just as there are sixteen moments of the path of seeing there are sixteen aspects. And just as there are sixteen aspects there are sixteen benefits. This is the meaning of this verse of the root text, the Ornament.

In Gyeltsab’s commentary it literally says “the first four moments present the entity of the sixteen moments” but what is meant here is not clear. This is probably a mistake in the text which should probably read “the lines [of the Ornament] that present the first four moments present the entity of the sixteen moments.”
and the “buddha,” the exalted wisdom realizing the thusness of true sufferings, do not ultimately exist mutually as support and supported, therefore they are not accepted to abide in mutual specifications. Ultimately no phenomena exist as support and supported. This means that the thusness of true sufferings and the exalted wisdom realizing that thusness are not accepted as an enumeration of truly existing support and supported because they do not ultimately exist as support and supported.

When a bodhisattva on the path of seeing on the level of the dharma forbearance of true sufferings meditates in this way, i.e., on the aspect of the thusness of true sufferings, he obtains the benefit of achieving the stable exalted wisdom of a buddha in the future.

1) In short, the exalted wisdom of the dharma forbearance of true sufferings that directly realizes the thusness of true sufferings and the exalted wisdom realizing it (subject) is the aspect of the dharma forbearance of true sufferings because it is an exalted wisdom of dharma forbearance that acts as a direct antidote against its own respective seed to be abandoned. This syllogism should be applied in the same way to the remaining aspects. In sutra with respect to this first aspect it says: “The thusness of form is also not observed to exist truly by the tathagatas, and the tathagatas are also not observed to be the thusness of form.” The last part of the sentence means that the tathagatas are also not observed to exist truly.

2) The emptiness of ultimate existence of form and so forth is the entity of the sphere of reality (dharmadhatu). The subject (mind) that realizes this dharmadhatu is “great.” This is the second aspect, [that of the dharma knowledge of true sufferings]; the formula of the previous syllogism should also be applied to it.

3) Likewise, the exalted wisdom of the subsequent forbearance of true sufferings that directly realizes that ultimately there is no valid cognizer realizing the thusness of true sufferings is the aspect of the subsequent forbearance of true sufferings. The previous syllogism should also be applied to this.

4) Space is without measure, likewise the thusness of true sufferings is immeasurable. The exalted wisdom that directly realizes the thusness of true sufferings as immeasurable is the fourth aspect.

These are the four moments of true sufferings. With respect to the latter three aspects it says in sutra:
“Due to form being great the perfection of wisdom of the great bodhisattvas is also great.”
“Koushika, due to there not being a valid cognizer with respect to form, the perfection of wisdom of the great bodhisattvas is also without a valid cognizer.”
“Koushika, due to form being without measurement, the perfection of the wisdom of the great bodhisattvas is also without measurement.”

Just as form is great the perfection of wisdom is also great. “There not being a valid cognizer with respect to form” means that there is no valid cognizer realizing form as existing ultimately. For that reason the perfection of wisdom of a bodhisattva is also without a valid cognizer. Just as form is ultimately without measurement, likewise the perfection of wisdom cannot be measured.

2B2C-1B2B-3B1B-2C1B The aspects of [true] origins

1) Through the mere non-existence of entitiness in form and so forth, the non-existence of the very extremes of eternalism and nihilism, 2) abiding in the perfection of wisdom, through the very entity of the sphere of reality, definitely apprehending form and so forth as the Tathagata himself, 3) similarly, abiding in that, to meditate on all phenomena as not to be accepted or rejected and 4) without entitiness, to meditate on the four immeasurables of the preliminary visualization. Thus, the aforesaid are the aspects of true origins.
1) Gyeltsab says that regarding the aspect of true origins, the aspect of the dharma forbearance of true origins is the direct realization of the form and so forth, which are ultimately entitleless and included in contaminated causes, as not possessing the extremes of eternalism and nihilism.

2) The aspect of the dharma knowledge of true origins is the definite apprehension of a yogi abiding in the perfection of wisdom of the dharma knowledge of true origins that realizes form and so forth are empty of the true existence of the tathagata. This realization is attained by meditating on the entitlelessness of the dharmadhatu.

3) Likewise, a bodhisattva or yogi abiding in the continuum of the perfection of wisdom meditates on the fact that there are no objects to be ultimately practiced or ultimately rejected. This meditation is the aspect of the subsequent forbearance of true origins.

4) Preceded by the belief that there is no ultimate entity, one meditates on the four immeasurables by which one comes to possess the qualities of the subsequent knowledge of true origins.

These are the four moments related to true origins. Due to possessing the four immeasurables during post-meditation the fault of falling into cessation is blocked. While meditating on emptiness, the meditations on the four immeasurables are not manifest. These meditations are done during the interruption of meditative equipoise. In other words, the four immeasurables are not meditated on while one is on the sixteen moments [of the path of seeing] related to the four noble truths.

With respect to the four aspects related to true origins it says in sutra:
"Koushika, for the reason of form being infinite the perfection of wisdom of the great bodhisattvas is also infinite."
"Bhagavan, I will hold the bodhisattva’s perfection of wisdom which is not separate from ourselves as the tathagata itself."
"Bhagavan, great bodhisattvas do not accept and do not reject the perfection of wisdom until the attainment of omniscience."
"Through the mode of not observing other sentient beings, one meditates on love, compassion, joy, and equanimity, whereby one will not be harmed by human and non-human beings on any occasion." This means the if someone meditates on love, compassion, joy, and equanimity supported on the understanding of the emptiness of true origins he will not receive harm from others, human beings and non-human spirits. We too should try to meditate that all phenomena ranging from form up to omniscience are one taste in that they are empty of true existence. If one meditates on love and so forth on this basis one will not be harmed by others.

Tuesday afternoon, September 15, 1998

2B2C-1B2B-3B1B-2C1CThe aspects of true cessations

1) Emptiness of just an essential innate entity of form and so forth and 2) to attain tathagata[hood] itself, the fruit of the roots of virtue which equal the sphere of reality and 3) in the perfection of wisdom, the antidotes are gathered in all ways and 4) by that itself, to strongly purify outer and inner harms. Like the aforesaid are the aspects of true cessations.

1) Regarding the four aspects of true cessations Gyeltsab says that the aspect of the dharma forbearance of true cessations is the direct realization of the emptiness of true existence of form and so forth right from the beginning. This primordial nature of form and so forth means that
right from the first moment of their existence form and so forth have the innate characteristic of being empty of true existence. This is what is realized.

2) The aspect of the dharma knowledge of true cessations is a path of seeing having the benefit of attaining tathagatahood from virtue equal to the sphere of reality (dharmadhatu). The aspect of subsequent forbearance of true cessations is the possession of qualities that include all the types of antidotes that belong to the class of thoroughly purified phenomena which are on the way to the perfection of wisdom.

4) The aspect of the subsequent knowledge of true cessations is the exalted wisdom of subsequent knowledge that possess the qualities of purifying outer and inner harms.

These are the four aspects related to true cessations.

Gyeltsab literally says that the aspect of the dharma forbearance of true cessations is that of “abiding upright” but what this means is that form and so forth are empty of true existence right from the beginning. Maitreya uses the word “emptiness” in the root text rather than “abiding upright” but the meaning is the same. There are sixteen or twenty types of emptiness, a direct realization of any of them is the aspect of the first moment related to true cessations.

True cessations are explained in the fourth chapter of the Ornament in relation to the aspects of the knower of paths in which it says: “Regarding cause, path, suffering, cessation respectively those eight, seven, five, and sixteen are proclaimed.” The number sixteen refers to the sixteen types of emptiness explained in relation to a knower of paths.

With respect to the aspect of the dharma knowledge of true cessations a bodhisattva at this level creates a great quantity of virtue which is said to equal the sphere of reality. Wherever there are objects of knowledge it is pervaded by the dharmadhatu. A bodhisattva on this level creates a quantity of virtue equal to this from which he reaps the benefit of attaining tathagatahood. Tathagata literally means “one gone thus.”

The aspect of the subsequent forbearance of true cessations is that any kind of antidote belonging to the class of thoroughly purified phenomena is included within the perfection of wisdom. In other words, a perfection of wisdom that includes all antidotes is the subsequent forbearance of true cessations. The benefit of the subsequent forbearance of true cessations is that one practices all the antidotes of the thoroughly purified class. The meaning of “gathering” is that by practicing one, all are included. This word gathering, or inclusion, or collecting, can mean different things in different contexts; for example, in the first chapter we talked of how different practices are included in the three knowers. Inclusion can mean many things included in one, including many things because of belonging to a particular class, including many other branches by practicing one, or including in terms of the principal and the retinue, in that if the principal is present so too are the retinue. Here inclusion is that of practicing one aspect whereby all others are included.

The aspect of the subsequent knowledge of true cessations is that one possesses the qualities of thoroughly pacifying inner and outer harms. This differs from the sutra quotation regarding anxieties. Here it simply says that outer and inner harms are purified. Outer harm can come from the four elements, earth, fire, water, and wind, and from being chased by ferocious animals, human beings, non-human beings. Inner harm is harm from sickness which separates our body and mind and shortens our life. At a deeper level sickness refers to the uncontrolled mind filled with mental afflictions. The main sickness that needs to be cured is therefore the mental sickness of attachment, hatred, and ignorance. Upon attaining the subsequent knowledge of true cessations one attains the benefit of dispelling all kinds of sickness. The best way to cure our mental sickness is to do both focusing and analytical meditations on emptiness and the four noble truths.

With respect to the aspects of true cessation it says in sutra:
“Regarding that, thus a son or daughter of good lineage thoroughly meditates on inner emptiness in the mode of non-observability.”

“Bhagavan, to what extent does a great bodhisattva hold...” up to “...in the three vehicles the vinaya is the most amazing.”

“Bhagavan, to what extent of thoroughly holding the profound perfection of wisdom can one say that the perfection is thoroughly held?”

“Koushika, likewise a son or daughter of good lineage who holds the perfection of wisdom, takes care of it, and so forth will not have any problems even if the adverse conditions of disputes and arguments arise as they will be pacified by the power of the perfection of wisdom.” The word “dispute” refers to a philosophical debate while an “argument” is over women, possessions, such as household articles or fields, and so forth.

2B2C-1B2B-3B1B-2C1D The aspects of true paths

1) By only meditating on non-entitiness, to purify strong grasping to form and so forth and to nirvana and 2) upon engaging in wisdom and skillful means, the buddhas will guard, protect and hide and 3) by strongly desiring buddha[hood] itself, [oneself] having abided in the [causes of] the exalted knower of all aspects, [such as] to abandon killing and so forth, to set others in that itself, and 4) by the desire to make charity and so forth inexhaustible, one should dedicate to perfect enlightenment.

Like the aforesaid are the aspects of true paths.

1) Gyeltsab says that regarding the aspects of true paths, the aspect of the dharma forbearance of true paths is a path that pacifies strong grasping to the true existence of form and so forth and nirvana only through meditation on their ultimate entitilessness.

2) The aspect of the dharma knowledge of true paths is the exalted wisdom of the dharma knowledge of true paths that has the benefit of being guarded, protected, and hidden by the buddhas from the harm of the sons-of-gods, outer elements, and sickness, while engaging in wisdom and skill in means.

3) The aspect of the subsequent forbearance of true paths is the exalted wisdom of a subsequent forbearance that possesses the qualities of intensely wishing to attain buddhahood and abandoning killing and so forth as a cause for attaining the omniscient state. While abiding in these causes, the perfections, the bodhisattva also places other beings in them.

4) [The aspect of the subsequent knowledge of true paths is to possess the quality of dedicating all the roots of virtue of generosity and so forth to fully accomplished buddhahood with the wish to make them inexhaustible]. The exalted wisdom of the subsequent knowledge of true paths which possesses the quality of being inexhaustible (subject) is the aspect of the subsequent knowledge of true paths because it is an exalted wisdom of a subsequent knowledge of the path which has the entity of being a liberated path actually free from the seeds to be abandoned by the path of seeing. Or one can apply the same formula as before [which is “because one attains inexhaustible roots of virtue by dedicating thus”].

In brief, the aspect of the dharma forbearance of true paths is the pacification of strong grasping at true existence. The aspect of the dharma knowledge of true paths is to be guarded, protected, and hidden by the buddhas while engaging in wisdom and skill in means. On this level one is safe from the three kinds of harms: from the sons-of-gods, the outer elements, and the inner harm of sickness. The bodhisattva is protected by the Buddha Jewel. The aspect of the subsequent forbearance of true paths is to abide within the conduct, the perfections, which means to abandon killing and so forth and to cause others to do likewise. In other words, one abides in the six perfections of generosity and so forth and inspires others to do the same. The aspect of the
subsequent knowledge of true paths is to dedicate so as to make one’s roots of virtue become inexhaustible.

This concludes the discussion of the four noble truths. One should keep in mind that the knowledges in the context of dharma knowledge and subsequent knowledge are liberated paths, or paths of release, while the forbearances, dharma forbearance and subsequent forbearance, are uninterrupted paths which are antidotes.

Perhaps here we should consider the difference between “seed” and “latency” in the context of a seed to be abandoned by the path of seeing and a latency to be abandoned by the path of seeing. Think about this.

Regarding the aspects of true paths in sutra it says:
“Koushika, it is so. All phenomena are totally pacified by the perfection of wisdom and they are not strongly increased.”
“The sons-of-the-gods of one billion world systems who hold and take care of the perfection of wisdom of the great bodhisattvas will be eternally guarded, protected, and hidden.”
“I will abandon killing. I will also make others abandon the action of killing.”
“Koushika, in addition when the great bodhisattvas practice the six perfections any generosity they do will always be considered to be property common to all sentient beings and dedicated unobservably to peerless enlightenment.”

The second quotation says that the great bodhisattvas who hold and take care of the perfection of wisdom will be guarded, protected, and hidden by the sons-of-the-gods of a billion world systems. These gods include the kings of the four directions, Dhritarashtra, Virudhaka, Virupaksha, and Vaishravana. In the past these four directional kings promised Shakyamuni Buddha that they would protect his doctrine, his followers, the sixteen foe destroyers, and so forth, and remain with them like a shadow follows the body.

To conclude the subject of the four noble truths it can be said that meditation on emptiness purifies both karma that will ripen in this life (literally in seen, or visible, phenomena) and that which will ripen in a future life. There are three types of karma: karma that ripens in this life, karma that ripens in the next immediate life, and karma that ripens in a future life. When it is said that one is guarded, protected, and hidden it means that the buddhas enable us to respectively purify karma that will ripen in this life, karma that will ripen in the next immediate life, and karma that will ripen in a later future life.

The third sutra quotation regarding the abandonment of killing refers also to the remaining nine non-virtuous actions. One will likewise urge others to abandon all these actions.

The fourth quotation means that all one’s virtuous practices such as generosity should be considered as common property belonging to all sentient beings. Just as Buddha says in the sutra we should practice thinking to do all our virtuous actions for all sentient beings and to share the virtue created with them. Then we should dedicate this virtue for peerless enlightenment in order to safeguard it. In a teaching it is said that just as a drop of water that falls into an ocean continues to exist until the ocean dries up, so too our merit, which is single and limited, [becomes inexhaustible] when combined with the extensive virtue of bodhisattvas and other beings by dedicating it to enlightenment. In this way our virtue will last as long as all this virtue is not exhausted. We need to be mindful to dedicate whatever virtue we create as soon as any action, such as hearing teachings, and thinking and meditating on them, is completed.

Like that are the moments of the knower of paths.
Gyeltsab says those are the aspects. These aspects are to be meditated upon in a similar way during the path of preparation and also in post-meditation, as well as during peak training. Peak training will be explained in the fifth chapter when it says: “Generosity and so forth are to be included in each.” This means that when one practices generosity one should simultaneously include the practice of the remaining five perfections. The same is true of the practice of morality and so forth.

Wednesday morning, September 16, 1998

2B2C-1B2B-3B1B-3 Refuting the assertion that the aspects were not taught
A Expressing the assertion
B Refuting that

2B2C-1B2B-3B1B-3A Expressing the assertion

Someone says, “The section which purported to explain the meaning of the group of verses, as it did not explain the meaning of the aspects, it made a superficial indication of the sixteen moments of the path of seeing. Regarding the similitude of definite separation and so forth, which was explained and not explained, one should view that group of verses similarly.”

Here someone says that the verses of the root text beginning “1) Thusness and buddha...” up to “the moments of the knower of paths itself” presents the sixteen moments of the path of seeing but not their aspects.

Gyeltsab says that here someone argues that the words of the extensive explanation of the [root] text (“thusness and buddha...”), which voluntarily set out the subject-meaning of the versified words of the brief presentation of moments (“four parts - the moments of forbearance and knowledge... beneficial qualities in the knower of paths itself”), as well as the sutra words (the source or reference), do not explicitly explain the meaning of the aspects of the forbearances and knowledges. Only the sixteen moments of the path of seeing are explained explicitly in terms of the benefits that arise in post-meditation. [Therefore], the presentation [here] is only partial or superficial. In addition, even the previous explanation did not explain the aspects upon which one is to meditate but only presented the conduct during post meditation. The aspects are explained in the context of the 173 aspects later on.

The person making this argument is an Indian scholar who says that the root text that presents the path of seeing, as well as a previous section of the root text “By observed object, aspect, cause...” (first chapter) that presented the observed objects and aspects of the path of preparation, do not actually present the aspects. The only difference between Gyeltsab’s commentary and Haribhadra’s is that Gyeltsab also says that this person asserts that the meaning of the words of the sutra is that they explain the benefits of the sixteen moments of the path of seeing.

In the case of the cause of the path of seeing, the path of preparation, also called the similitude of definite separation, there was no mention of aspects (first chapter). This person argues that also here in the case of the path of seeing only the mode of observing is explained, not all the aspects of the sixteen moments.

The words “previous explanation” refers to the previous verse in the root text: “By observed object, aspect, cause...” (first chapter). The disputant here says that this explains the mode in which the four noble truths are observed by a bodhisattva on the path of preparation but it does not present the aspects of the path of preparation.

2B2C-1B2B-3B1B-3B Refuting that
Others say, “Because those did not show the stages of meditation, they did not show even a little, the stages of clear realization. Furthermore, what meaning do you interpret of the verses ‘observed object and aspect and’, and so forth?”

“Others” are those who have assertions similar to Haribhadra. These people, who are in agreement with Haribhadra, say that it would follow that [the verses] “Thusness and buddha...” (subject) do not explicitly present even a little about the stages of clear realization because they do not explicitly present the way in which to meditate on the stages of the mode of apprehension of the clear realizations. In addition, they say there is the fault that at this disputant has not understood the meaning of the words of “by observed object and aspects” why has he quoted it? Quoting that is not right because the root text of the first chapter that goes through the similitude of definite separation does not present the aspects. The previous reason implies the consequence that the title of the text and the meaning do not concord.

Refuting this section means refuting the assertion of the disputant that the section “Thusness and buddha...” does not even slightly present the stages of clear realization because it does not present the way in which to meditate on the aspects of the mode of apprehension of the clear realizations. The second fault mentioned here is a response to the disputant who quotes “by observed object and aspect” asking him why does he quote this line since it clearly says “aspect.”

In brief, the Indian scholars who agree with Haribhadra do accept that “Thusness and buddha...” presents the aspects of the path of seeing.

After the path of seeing, the path of meditation through being an object of expression.

This means that after the path of seeing the subject to be explained (object of expression) is the path of meditation. The connection is made in this way because the path of seeing slowly turns into the path of meditation. The path of seeing is so-called because here one sees the meaning of the truth for the first time, while the path of meditation is so-called because one meditates on, or familiarizes oneself with, the meaning of the truth that has already been realized. The path of seeing is followed by the path of meditation but for reasons of presentation the text goes on to the fifth topic of the second chapter, the knower of paths, which is the function, or activity, of the path of meditation.

Gyeltshab says that it is correct to explain the path of meditation after the path of seeing.

Because just a few objects are to be expressed, and for the entry of those to be subdued into merely undertaking the fruit - briefly, the action of that.

Here the text explains why the function/action/activity of the path of meditation is explained immediately after the path of seeing. It is because the subject of the path of meditation is quite short and also because when one hears the function of the path of meditation it will inspire one to undertake it.
Gyeltsab says the function of the path of meditation is explained immediately after the path of seeing because the subject is short, and also in order to inspire trainees to enter the cause that will allow them to enjoy the result of the path of meditation.

\[ \text{Root text} \]

To thoroughly pacify, toward everyone to bow, victory over the delusions, merely not affected by harms, enlightenment and just to worship the support.

This lists the six functions of the path of meditation. These six functions are explained by Gyeltsab in three categories: the first four of the six are results created by beings; the fifth is a result similar to the cause; and the sixth is an environmental result. In the case of the first four, which are results created by beings, does it mean that beings create a cause which brings a result? The four functions which are results created by beings are:

1) thorough pacification
2) bowing to all virtuous spiritual friends
3) victory over the afflictions
4) not being affected or oppressed by harms

5) The fifth function is enlightenment which is a result that is obtained by meditating on the path (this a result similar to the cause).

6) The sixth function is that wherever there is someone on the path of meditation that place itself becomes an object of worship, like a stupa. This is called an environmental result because the actual place where a bodhisattva on the path of meditation is found becomes an object of worship.

In regard to these six functions in sutra it says:

"With this perfection of wisdom the great bodhisattvas are likewise thoroughly pacified. It is a great amazement to abide closely in order to not have pride"

"Bhagavan, therefore with this perfection of wisdom great bodhisattvas will thoroughly bow and abide closely in order to not have pride."

"Thus, for those daughters of good lineage who for a long time practice the perfection of wisdom, the weapons of attachment and the arrows of attachment will be destroyed."

"Regarding that, [those who practice the perfection of wisdom] will not be harmed by any of the following adverse conditions: being scattered [with poison], given poison, thrown into a fire pit, stabbed by weapons, given food or drink mixed with poison, and being thrown into a river."

"All phenomena are not observed by bodhisattvas and they attain the highest enlightenment and will take care of all sentient beings."

"With the practice of the perfection of wisdom the place where one lives becomes an object of worship of sentient beings."

In short, someone on the path of meditation has thoroughly pacified his own mind, bows down to all virtuous spiritual friends as he is free of pride, gains victory in the battle with the afflictions, will not be harmed by suffering, and so forth. He will not be harmed by the weapons of attachment because he has gained victory in the battle with the afflictions. The benefit of not being oppressed by suffering is that even when someone throws poison at a bodhisattva on the path of meditation he will not be harmed, nor is he harmed when dragged along the ground and thrown into a pit of fire, is thrown into a river, or given a poisoned drink.
5) to accomplish perfect complete enlightenment and 6) to take the place of support as the very thing to be worshipped: are the six types of actions.

Gyeltsab says that the first function/action is that a bodhisattva on the path of meditation has controlled himself in all aspects in the sense of having generated a higher path. The second is that by destroying pride and haughtiness the bodhisattvas bow to their virtuous spiritual friends. The third is that without being under the control of afflictions the bodhisattvas overcome attachment and so forth. The fourth is that the bodhisattva no longer receives harm, such as poison, weapons, and casting of spells, from antagonists. The fifth is that a bodhisattva achieves perfectly [complete enlightenment] by his own power. The sixth is that the place where a bodhisattva on the path of meditation abides becomes an object of worship.

One time when the monks where doing the debate exams at the Norbulingka (the summer residence of the Dalai Lamas) in Tibet, there was a geshe, Geshe Ngawang Gendun, who is now known as Yangtse Rinpoche, who was debating. Another geshe from Drepung Loseling called Asum, who was quite funny, asked him the six functions of the path of meditation. Geshe Ngawang Gendun mentioned self-control of the mind and so forth. Asum then asked him whether it was certain that both the bodhisattva and the place in which he lived became a place of worship. The other agreed. Asum then said if that he was sure about that does it mean that even the excrement in that place where such a bodhisattva lives becomes a stupa (literally a support of worship)!. The point here is that Geshe Ngawang Gendun could not easily say either yes or no so all the geshes grading the examination began to laugh.
Because of that, [regarding] the path of meditation with contamination, from among the so-called ‘attention to appreciation, dedication and rejoicing’...

Gyeltsab simply quotes Haribhadra saying “because of that” and then goes on to the next outline. It was said that there are two types of path of meditation, the contaminated and uncontaminated. The contaminated path of meditation has three divisions: appreciation, dedication, and rejoicing/admiration.

...the first path of meditation, ‘attention to appreciation.’

Gyeltsab says “the first path of meditation.” [The Mahayana path of meditation of appreciation] is the sixth topic of the second chapter [on the knower of paths].

The path of meditation of appreciation which is posited as contaminated is known to be a conception which apprehends a sound generality and a meaning generality as suitable to be mixed. Although the path of meditation of appreciation is posited as contaminated, it not a contamination in the context of objects to be abandoned because it is that which a bodhisattva has to repeatedly generate with much effort during the post-meditation of the path of meditation as a means, or a branch, to complete the collection of merit. If the path of meditation of appreciation were contaminated in the sense of being an object to be abandoned no arya being would put effort into generating a path of meditation of appreciation. If it were an object to be abandoned it would be an object of abandonment of the path of meditation; therefore, the path of meditation of appreciation is not an object to be abandoned. No one asserts a common locus between an object to be abandoned by a Mahayana path of meditation and a Mahayana path of meditation. In the Compendium of Knowledge (Abhidharmasamucchaya) contamination is explained to be pervaded by being a contaminated object of abandonment. However, taking this text as proof of this does not have any relation to this subject here because the contamination explained in the Compendium of Knowledge is contamination in the context of affliction. If there was no conception which apprehends a sound generality and meaning generality as suitable to be mixed on the eighth ground and above it would follow that there would no longer be the apprehension of hidden phenomena. This would follow because an inferential cognizer is necessary to apprehend a hidden phenomena. In general, for ordinary beings a hidden phenomena is realized by...
conception, not by direct perception. Even the word “hidden” shows that it is something that cannot be perceived by a sense direct perceiver. If there were no conception which apprehends a sound generality and a meaning generality as suitable to be mixed there would not be an inferential cognizer (which is necessarily conceptual) and it would follow that there would be no way to realize a hidden phenomena in dependence on logic.

To appreciate one’s own aims and the aims of oneself and others and others’ aims and those to be known as three types, also are asserted as three individual types, weak, middling and great - by dividing into the weak of the weak and so forth there are three types further - thus twenty-seven types are asserted.

The path of meditation of appreciation is divided into three:
- a path of meditation of appreciation for one’s own welfare
- a path of meditation of appreciation for both welfares, one’s own and others’
- a path of meditation of appreciation for others’ welfare

“Known as three types” shows that each of these three divisions is also divided into three, small/weak, middling, and great, which are then further divided into another three, small/weak, middling, and great, for a total of twenty-seven types.

Chokyi Gyeltsen defines the path of meditation of appreciation as: a Mahayana subsequent clear realization which appreciates the mother, the perfection of wisdom, as being a source of the three welfares.

Gyeltsab presents the root text with a syllogism: the Mahayana path of meditation of appreciation (subject) is to be known as being of three types because there is (1) a path of meditation of appreciation for one’s own welfare, (2) a path of meditation of appreciation for one’s own and others’ welfare, and (3) a path of meditation of appreciation for others’ welfare. These three divisions (subject) are asserted to be of three types because each of them [is divided into] small, middle, and great. Each of the small, middle, and great divisions (subject) are also asserted to be of three types because there is a small small and so forth. In this way, there are twenty-seven types of path of meditation of appreciation.

The very reference [to the mothers] with regard to one’s own, both, and others’ aims, although being the support of the virtuous dharmas which were seen according to how appreciated, from the point of view of the path of meditation, the entity which is not actualized in the beginning is also of three types.

Also they are each of three types through the instances of weak and so forth individually. Thus by three sets of nine, twenty-seven types of appreciation.

Gyeltsab sets out a syllogism: the entity of the Mahayana path of meditation of appreciation (subject) is also of three types because there are three by way of observing one’s own welfare, both welfares, and others’ welfare. This is a reason why the Mahayana path of meditation of appreciation (subject) is not actualized at the beginning of the aryapath; it is because although this virtuous quality, which sees the mother accordingly as a source of the three welfares, is a support of the perfection of wisdom it is only attained after gaining control over the pure post-meditation called the mundane path of meditation.

These three divisions, one’s own welfare, both welfares, and others’ welfare, are also divided into three types because there are the particularities of small and so forth. Also the small and so forth are further divided into three types because there is the small small and so forth.
“Pure post-meditation” is so-called because during post-meditation the bodhisattva perfects his meditation on the mundane path of meditation such as the pure preparation for the concentrations. On this basis he achieves the path of meditation of appreciation. Or it can be said that the path of meditation of appreciation is attained by the force of meditating on the mundane path of meditation which is pure.

In brief, there are twenty-seven divisions of the path of meditation of appreciation.

Usually the object of appreciation is something established by scripture and logic. However, in the context of the path of meditation of appreciation the object of appreciation refers to the three types of perfection of wisdom: the scriptural, path, and resultant perfection of wisdoms.

The entity of the path of meditation of appreciation is the believing faith and clear faith which believe that the three perfections of wisdom are a source of the three welfares. These two faiths are attained during post-meditation by the power of meditating on the path perfection of wisdom during meditative equipoise.

The divisions of the path of meditation of appreciation are:
- the occasion of not having abandoned pride in I
- the occasion of having realized that oneself and others are equal
- the occasion of engaging in others purpose all the time

The path of meditation of appreciation for one’s own welfare is posited as the first occasion. The path of meditation of appreciation for both one’s own and others’ welfare is posited as the second occasion. The path of meditation of appreciation for others’ welfare is posited as the third occasion.

The path of meditation of appreciation for one’s own welfare exists on the seven impure grounds. The path of meditation of appreciation for both one’s own and others’ welfare exists on the eighth and ninth grounds. The path of meditation of appreciation for others’ welfare exists on the tenth ground. However, although this is posited, the three divisions of the path of meditation of appreciation exist during the post-meditation period of the nine grounds of the path of meditation. There is no contradiction.

To conclude this sixth topic, the path of meditation of appreciation, it can be said that one engages in practice with the belief that the mother, the perfection of wisdom, is the source of the three welfares. The result is to attain the two bodies, the truth body for one’s own welfare and the form body for others’ welfare. Generally it is said that the truth body fulfills one’s own welfare, while the form body fulfills others’ welfare. The reason for saying that the truth body fulfills one’s own welfare is because it is realized for oneself in that it is not seen by other sentient beings. The form body on the other hand appears to the sense consciousness of other sentient beings who can perceive its form and so forth and thereby receive help from it; for this reason it is said to fulfill the welfare of others.
veneration to a bodhisattva on the path of meditation of appreciation for both welfares, and
laudation to a bodhisattva on the path of meditation of appreciation for others’ welfare.

Gyeltsab says that the connection here is that there is a purpose to the buddhas and so
forth praising those who meditate on the path of meditation of appreciation; it is in order that the
bodhisattvas who meditate on the path of meditation of appreciation generate joy. Having
practiced the path of meditation of appreciation for one’s own welfare one is praised by the
buddhas.

In the contexts of appreciating the perfection of wisdom by three sets of nine, to praise,
venerate and laud are asserted.

Gyeltsab sets out a syllogism: the occasion during which a bodhisattva believes that the three
perfection of wisdoms, the scriptural, path, and resultant, are a source of the three welfares
(subject) is praised, venerated, and lauded because there are three sets of nine, praise, veneration,
and laudation.

What does it mean to say that a bodhisattva is praised, venerated, and lauded because
there are three sets of nine, praise, veneration, and laudation? What is the difference between
praise, veneration, and laudation? Think about it!

Thursday morning, September 17, 1998

We are considering the beneficial qualities, or benefits, of the path of meditation of appreciation.

There are nine divisions of praise, veneration, and laudation. This is because there are
three divisions of the path of meditation of appreciation: the path of meditation of appreciation
for one’s own welfare, the path of meditation of appreciation for one’s own and others welfare,
and the path of meditation of appreciation for others’ welfare. Because there are these three
divisions there are the three: praise, veneration, and laudation. Each division of the path of
meditation of appreciation is further divided into three, the small, middle, and great, which are
each further divided into three; therefore, there are also nine divisions each of praise, veneration,
and laudation.

In accordance with how [they] appreciate, the first, second and third attentions to
appreciation which engaged the perfection of wisdom - the characteristic of the
dharmas to be seen - on nine occasions, respectively higher and higher by nine
individual types, produce manifest joy and are asserted to praise, to venerate and to
laud.

Thus these praises and so forth are possessing the characteristic of realizing correct
facts just as they are - they are not the entity of insincere flattery.

The nine praises, venerations, and laudations are made in accordance with the actual qualities of
the path of meditation and are not mere flattery or insincere praise.

Gyeltsab says that there is praise, veneration, and laudation. In what context? These three
are present in the context of the three divisions of the path of meditation of appreciation which
believe that the mother is the source of the three welfares. The path of meditation of appreciation
has the aspect of believing in the perfection of wisdom as being the source of the three welfares. It
has the characteristic of seeing the qualities of the perfection of wisdom. Each of the three
divisions is further divided into nine. Each of the nine divisions is superior to the one below. At
each level when praise is made the bodhisattva at this level becomes very happy; this is the reason
praise is made.
Praise is not made to bodhisattvas who do not possess such qualities because just as the bodhisattvas possess these excellent qualities so too the mind that praises them realizes the value of the path of meditation accordingly and with this mind is motivated to praise them and so forth. In short, when these praises, venerations, and laudations are made it is in accordance with the actual qualities that bodhisattvas on the path of meditation of appreciation possess and it is not done to flatter them. In worldly life praise, veneration, and laudation are similar. Praise can mean mere words without showing respect with the body. Veneration includes standing up, bowing down, and other signs that indicate someone is superior to oneself. Laudation is a praise made in an extraordinary way compared to praise and veneration. In other words, praise, veneration, and laudation each superior to the previous; laudation being the best. There is this difference between the three words in Sanskrit.

The path of meditation of dedication is the eighth topic of this chapter on the knower of paths. A Making a connection B Root text C Commentary

In regard to appreciating like that, since dedication arises; second: ‘attention to dedication’.

The path of meditation of appreciation is followed by the path of meditation of dedication. Gyeltsab merely quotes Haribhadra’s commentary saying “[In regard to appreciating] like that.”

Possessing special complete dedication is it’s supreme activity. It has the aspect of non-observance, a non-perverse characteristic, isolation, and has a sphere of activity which recalls the nature of Buddha’s collection of merit. Together with method, signless, approved by the Buddha, is not included in the three realms and weak, middling and great’s dedication, another three types [whose] very essences bring forth great merit.

Here Maitreya lists the twelve divisions of the path of meditation of dedication. The path of meditation of dedication is a contaminated path of meditation that is a conception which apprehends a sound generality and meaning generality as suitable to be mixed and dedicates one’s own and others’ roots of virtue to unsurpassable enlightenment. In this context, one needs to know what to dedicate, to what to dedicate, and who dedicates.

1) In the Ornament is says “special complete dedication” and “supreme activity” because a bodhisattva on this level makes a dedication which is superior to those of hearers and solitary realizers and, since his dedication is supreme, so too are his activities.
2) “It has the aspect of non-observance,” 3) “a non-perverse characteristic” and 4) “isolation” refer respectively to the path of meditation of dedication having the aspect of not [ultimately] observing that which is to be dedicated, the mind that dedicates, and the person who dedicates. This stops the grasping at them as truly existent.
3) “Has a sphere of activity which recalls the nature of Buddha’s collection of merit”
4) “Together with method”
5) “Signless”
6) “Approved by the Buddha”
7) “Not included in the three realms”
8) “Weak, 11) middling and 12) great’s dedication, another three types [whose] very essences bring forth great merit.”
1) Gyeltsab sets out a syllogism: Regarding “Possessing complete special dedication” the activity of dedication of an aryasing on the path of meditation (subject) is superior to that of others because it is a peerless dedication which transforms all the roots of virtue into aids to, or branches of, enlightenment. In sutra it says: “A bodhisattva abides closely in order to subdue sentient beings and has the material, merit, in which to rejoice. This merit is used as common property and dedicated to highest enlightenment in an unobservable way.” In other words, whatever merit this bodhisattva possesses he dedicates it as property common to all sentient beings. “Transforms all his roots of virtue into aids to enlightenment” means that he transforms them into the cause of enlightenment.

2-3-4) The second, third, and fourth dedications, called non-observance, non-perverse characteristic, and isolation, stop the grasping at that which is to be dedicated, the mind that dedicates, and the person who dedicates as truly existent.

5) The fifth dedication is called “that which recalls the nature of Buddha’s collection of merit.” On this level a bodhisattva eliminates the grasping at his own virtue and the buddhas’ virtue as good or bad.

6) “Together with method” - on this level a bodhisattva eliminates the grasping at the virtue of the six perfections as being good or bad.

7) “Signless” - on this level a bodhisattva eliminates the conception of the three spheres of the dedication as being truly existent.

8) “Approved by the Buddha” (or rejoiced at by Buddha) and 9) “Not included in the three realms,” are that knowing that all phenomena at a conventional level are like illusions, a bodhisattva respectively dedicates his roots of virtue for the buddha ground and does not dedicate them as a cause of returning to cyclic existence.

10) “Weak, 11) middling and 12) great’s dedication, another three types [whose] very essences bring forth great merit” are [dedications that are] posited in terms of their aspects.

The attentions imputed with names like the aforesaid, respectively 1) highest enlightenment and 2) the aggregates of ethics and so forth and 3) the mind which dedicates and 4) the properties which have a self (the dedicator) and so forth and 5) the virtues of the buddhas of the three times and 6) generosity and 7) signs and 8) all paths and 9) the realms of desire and so forth and 10) the paths of action of the ten virtues and 11) stream enterers and so forth and 12) to abide in the highest enlightenment.

Referring [conventionally] to these [as ultimately] non-referential, by those possessing the entity of the cause and the activities which demonstrate the path to sentient beings who are to be subdued by the three vehicles, in order to make inexhaustible for the benefit of all sentient beings, they make twelve types of dedication to the highest perfect complete enlightenment.
Gyeltsab says that dedication to complete enlightenment is of twelve types. In order to make their virtue inexhaustible for the sake of sentient beings bodhisattvas dedicate their virtue in a way that is supported by special method and wisdom. This is because with the support of the wisdom realizing the lack of true existence, conventionally this bodhisattva shows the paths very closely to the sentient beings who are to be subdued by the three vehicles, the observed object, in accordance with their fortune or merit. In this way, the dedication is made in such a way that the method possesses the entity of becoming a cause to attain enlightenment. The bodhisattva dedicates all his roots of virtue for the different levels of sentient beings in the three vehicles to attain their own respective goals.

What are the twelve?

1) The first is a special dedication made for a special purpose. This dedication is superior to those of the hearers and solitary realizers. This special dedication is a name given here. Similarly all the dedications are given the name “a dedication that does not observe the ultimate but does observe conventionalities.” This means that when one dedicates, one observes that which is to be dedicated, the person who dedicates, and so forth as non-truly existent.

2) “Non-observance” is to dedicate while not observing the aggregates of morality and so forth, the objects of dedication, as ultimate. The objects to be dedicated to enlightenment are the aggregate of morality, the aggregate of meditative stabilization, the aggregate of wisdom, the aggregate of liberation, and the aggregate of that seen by the exalted wisdom of a liberated being. Here in Gyeltsab’s text “and so forth” refers to these other four aggregates.

3) “Non-perverse” is a mind that dedicates while observing that which is observed as not existing ultimately. This formula is to be applied to the remaining dedications. “Observing that which is observed as not existing ultimately” means to observe emptiness. In each dedication that which is to be dedicated is observed at a conventional level but is not observed ultimately.

4) “Isolation” means that the attention to the highest path of meditation of dedication (subject) is called an ultimately isolated dedication because it is a dedication that observes the self and material things as not exiting ultimately. In other words, it is a dedication which observes the self and material things as conventionalities. The dedication here does not observe the person, the dedicator, the I, and material things as existing ultimately, but as existing conventionally. This formula is also to be applied to the previous and later dedications.

There must be something to dedicate when dedicating. Consider the difference between prayer and dedication. In the Guru Yoga of Lama Tsongkhapa there is a verse in which one dedicates one’s virtues for the doctrine and sentient beings. This is both a dedication and a prayer. However, if one thinks “May all sentient beings be born in a pure land” this is a mere prayer and not a dedication. A dedication is necessarily a prayer [but a prayer is not necessarily a dedication]. People often say that they have dedicated their life to a particular purpose, is this a prayer? Think about it.

Thursday afternoon, September 17, 1998

5) “That which recalls the nature of Buddha’s collection of merit” means that all the virtues of the tathagatas of the three times are not observed ultimately. The wisdom realizing this supports the dedication. On this support the virtue is dedicated to enlightenment. Here what is recalled is the collection of virtue which is the collection of merit and the collection of wisdom. These are what are dedicated. These collections of virtue are recalled because a bodhisattva on the path remembers all the different collections of virtue a bodhisattva needs in order to become a buddha. A bodhisattva collects merit for three countless great eons. For the first great eon the bodhisattva collects merit on the path of accumulation, for the next great countless eon on the seven impure
grounds, and for the last great countless eon on the three pure grounds. A bodhisattva considers what other bodhisattvas have done in order to become buddhas and emulates them. We too should remember the deeds of the buddhas and also create as much merit as we can in order to become like them.

6) “Skilled in means” signifies that one [engages in] the perfection of generosity and so forth. This dedication is called skilled in means because when one engages in the practice of the first five perfections, from generosity to concentration, this is the practice of method, while the last perfection is that of wisdom. Gyeltsab says “generosity and so forth” which can also be interpreted to include the four means of gathering disciples as this too involves skill in means. The four are generosity, speaking pleasantly, giving Dharma teachings according to others’ needs, and practicing what one teaches.

7) “Signless” is a dedication which has stopped the sign of true existence upon all phenomena. Signless can be understood as in the fourth chapter of the Ornament where it is explained in terms of the three doors of liberation: emptiness, signlessness, and wishlessness. In this context the four attributes of true paths and the four attributes of true cessations are explained in terms of signlessness; the last two attributes of true suffering are explained in terms of emptiness; and the first two attributes of true sufferings and the four attributes of true origins are explained in terms of wishlessness. In Abhidharmakosha there is an explanation concerning ten signs: the four characteristics of phenomena, generation and so forth, the four colors, blue, yellow, red, and white, and the gender signs of male and female. In this context one can ask what about the beings in the form realm who do not have gender signs? The answer is that they can be distinguished by the sound of their voices and by touching their bodies.

8) “Approved by the Buddha” (or authorized by the Buddha) is related to all the paths. What is permission granted for? Buddha granted permission to practice all five paths, or the fifteen paths: the five paths of hearers, the five of solitary realizers, and the five of bodhisattvas. All these paths are not observed as existing ultimately yet do exist conventionally. Therefore, whatever practice one does on these paths is dedicated so as to transform it into a cause for enlightenment.

9) “Not included in the three realms” is that the desire realm and so forth are not observed to exist ultimately but do exist conventionally. All one’s roots of virtues are dedicated to enlightenment. This dedication is a subject of debate because one can ask, for example, what is included in the form realm? In Abhidharmakosha the constituents (kani) are discussed saying that all phenomena are included in the eighteen constituents. In Seventy Topics it says “not included in the three realms” in other texts it says “not included in the third realm.” However, the main point here is that whatever virtue or merit is created it should be dedicated to enlightenment and not be dedicated as a cause to be reborn in the three realms. In the case of bodhisattvas however they do make prayers to be reborn and remain in cyclic existence until all sentient beings, who are equal to space, are enlightened.

10) “Weak (or small) dedication from which comes great merit” is so-called because while a bodhisattva does not ultimately observe the virtues that are created by placing all the sentient beings of a billion world systems on the positive path, such as the ten virtues, they are observed conventionally. These virtues are transformed into a branch of enlightenment. In brief, a bodhisattva places all the sentient beings of a billion world systems on the positive path of the ten virtues and then dedicates his virtue to enlightenment in an unobservable way.
11) “Middling dedication from which comes great merit” is so-called because it is a dedication which transforms all the roots of virtue created by placing all the sentient beings of a billion world systems on the eight levels of stream enters, once returners, non-returners, and foe destroyers.

12) “Great dedication from which comes great merit” is so-called because it is a dedication which transforms all the roots of virtue from placing all the sentient beings of a billion world systems in highest enlightenment. This can mean that these roots of virtue come from placing all sentient beings on the path to highest enlightenment.

To conclude this session one should understand that there are twelve divisions of the path of meditation of dedication. These can be found in Seventy Topics.

The path of meditation of rejoicing/admiration is a contaminated path of meditation. It is the ninth topic of this chapter on the knower of paths.
A Making a connection
B Root text
C Commentary


Thus, the properties which were well dedicated, by being objects to be increased, third: the so-called ‘attention to rejoicing’.

While one is on the path of meditation of appreciation a bodhisattva creates much merit. Then on the path of meditation of dedication a bodhisattva dedicates this merit. Then on the path of meditation of rejoicing this bodhisattva rejoices in his merit and in the dedication in order to increase his merit even more. Gyeltsab says likewise one’s own and others’ virtues are well dedicated to unsurpassable enlightenment. In order to increase them even more there is the third, the path of meditation of rejoicing.


*To delight in the roots of virtue by method and non-observance, expressed here as being the meditation of attention to rejoicing*

With “method and non-observance” one rejoices in all the roots of virtue. This means that while a bodhisattva observes the roots of virtue as not existing ultimately, he observes them to exist conventionally and rejoices in them. Gyeltsab says that in this context the path of meditation of rejoicing that is contaminated is expressed. Conventionally all the roots of virtue are realized as illusions. The bodhisattva has the method that realizes them to be illusory and the wisdom that observes the roots of virtue as not ultimately existing. Supported on this he rejoices in his own and others’ roots of virtue. The path of meditation of rejoicing is an clear/lucid faith that takes pleasure in the roots of virtue of oneself and others. Here is seems that the path of meditation of appreciation and the path of meditation of rejoicing have the same aspect of clear faith. However, while the path of meditation of appreciation has the aspects of both believing faith and clear faith, the path of meditation of rejoicing is said to have just the aspect of clear faith.

2B2C-1B2B-3B2B-2B1B-3C Commentary

Through observing the roots of virtue with an extremely joyful mind, by conventional methods [and] by mere non-observance ultimately, they are the objects to be rejoiced in.
Gyeltsab says that with a mind delighting in the roots of virtue of oneself and others, the method of increasing the roots of virtue conventionally, one observes them sustained by the wisdom realizing that ultimately they are unobservable. This is the path of meditation of rejoicing.

Regarded, the summarized meaning is this: attention to appreciation strongly brings about merit like nuggets of gold from a mine; attention to dedication produces the limbs of perfect complete enlightenment like ornaments [made] by a goldsmith; attention to rejoicing will attain equality - the produced merit of others and one’s own.

Gyeltsab says that the functions of the three paths of meditation are different. The summarized meaning is that with the path of meditation of appreciation one accumulates a vast amount of merit, just like someone who reaps the benefit of finding nuggets of gold. The path of meditation of dedication (subject) has a special function because with this one transforms all one’s virtue into a branch/limb of complete buddhahood, just like a goldsmith transforms a piece of gold into an ornament. The path of meditation of rejoicing (subject) has a special function because with this a bodhisattva attains equal merit by rejoicing in the virtues created by oneself and others. This is the distinction of their functions.

In terms of rejoicing, if someone else creates virtue and one rejoices in it one creates the same amount of merit as if one would had done the positive action oneself. Likewise, if one rejoices in the negativities of others one also creates the same amount of negativity. For example, if the president of a country gives an order to bomb a city and one rejoices in this, one creates great negative karma. In Abhidharmakosha it says that if someone rejoices in the actions of soldiers in a war one creates negative karma. Lama Tsongkhapa in his text The Condensed Stages of the Path says: “Through the small effort of rejoicing one creates great waves of merit, therefore put effort into it.” We should do as Lama Tsongkhapa advises. When Shakyamuni Buddha was alive there was a king who made many offerings to Buddha and his retinue in order to receive teachings. However, at the end of the teachings during the dedication of merit Buddha dedicated in the name of a poor man in the audience. The king was offended that his own name had not been mentioned as he had sponsored the teachings. But Shakyamuni Buddha explained to the king that he had made such offerings in order to acquire fame and due to this inappropriate motivation he had not accumulated much merit. On the other hand, the poor man had continually rejoiced in the offerings of the king and had thereby created extensive merit. The Buddha mentioned the name of the poor man because among all the listeners he had created the most merit. This shows that even in our daily life when we create virtue we should dedicate it and we should also rejoice in our own and others’ virtues created by studying, meditating, and so forth. In this way one will create merit.

In short, with the path of meditation of appreciation one creates much merit, with the dedication level one dedicates this merit, and with the rejoicing level one rejoices in and thereby increases this merit. These three are compared to the example of finding gold nuggets, transforming them into an ornament, and then delighting in it. The path of meditation of appreciation is likened to finding gold but merely holding it in one’s hand without making use of it. The path of meditation of dedication is likened to proceeding to melt the gold and transforming it into an ornament which can be worn. The path of meditation of rejoicing is likened to delighting in the ornament that has been made.

Friday morning, September 18, 1998

REVIEW
There are eleven topics included in the second chapter on the knower of paths.

I) BRANCHES OF A KNOWER OF PATHS
The first of the eleven topics is the branches/limbs of a knower of paths. This is divided into five which can be condensed into three divisions. When divided into three they are cause, entity/nature, and activity. What are the causes of generating a knower of paths? One of the causes is to be free from manifest pride which impedes the development of a knower of paths. Being free from pride is necessary because pride impedes the attainment of new knowledge. Pride is likened to a high mountain on whose higher elevations no vegetation grows even in the spring, while at lower elevations vegetation does grow.

Also included in the division of cause of a knower of path is the awakening of the Mahayana lineage which refers to the cultivation of great compassion. This is the substantial cause for the generation of a knower of paths. Whenever we practice meditation, etc. we should do so free from pride and based on the development of compassion. On the basis of compassion one generates the mind of enlightenment. The best would be to have the actual mind generation but if this is not possible one should at least generate an artificial mind of enlightenment. To generate the mind of enlightenment it is necessary to avoid harming others and to help them as much as possible. If we cannot help, we should at least avoid harming them. This is a cause for the generation of a knower of paths.

The entity/nature of a knower of paths is that it is a clear realization of an arya supported on method and wisdom. Method includes the mind of enlightenment and the practice of the six perfections; wisdom is the wisdom realizing the emptiness of true existence.

The fifth branch is the activity of a knower of paths. This gives the final result, which is the omniscient state. This is its function, or activity. Another way of interpreting this activity is that it fulfills the aims of the three followers, the followers of the hearer’s vehicle, the solitary realizer’s vehicle, and the bodhisattva’s vehicle. In other words, it fulfills the aims of the lineage holders of the three vehicles. With the help of a knower of paths one takes care of all three types of three lineage holders and leads them finally to their respective enlightenments. In fact this is what we learnt in the context of the offering of worship in which it says that a knower of paths fulfills the aims of the world. Here “the world” refers to the three lineage holders: hearers, solitary realizers and bodhisattvas.

To generate a knower of paths, we need to depend on a certain support, or basis. The support can be a physical support or a mental support. The support that is a physical body includes the bodies of human beings, male and female, of three continents and the bodies of the six types of gods of the desire realm. That includes us as well because we are men and women of one of the three continents. Therefore, we have the possibility of generating a knower of paths because we have this physical support.

The mental support is said to be an actual concentration of the form realm. This is necessary for the generation of a knower of paths. The actual absorption of a concentration is something we can gain relatively easily. First we need to develop calm abiding followed by special insight, and then unify these two. On this basis we can attain the actual absorption of a concentration.

This is a rough overview of the five branches of a knower of paths.

II) A KNOWER OF PATHS KNOWING HEARER’S PATHS
When a knower of paths is explained in detail there are divisions into a knower of paths knowing the hearer’s paths, a knower of paths knowing the solitary realizer’s paths, and a knower of paths knowing the bodhisattva’s paths. These are different types of knowers of paths. A knower of paths knowing the hearer’s paths is the second topic here, a knower of paths knowing the solitary realizer’s paths is the third topic, and a knower of paths knowing the bodhisattva’s paths, or simply the Mahayana path of seeing, is the fourth topic. These are the actual explanations on a knower of paths.

What is meant here by a knower of paths knowing the hearer’s paths is that a bodhisattva following the bodhisattva’s vehicle needs to meditate on the selflessness of persons in order to guide the lineage holders of the hearer’s vehicle. This is because a hearer’s principal object of meditation is the selflessness of persons. This is what they wish to realize. There is reason for
hearer learners to meditate on the selflessness of persons; it is because they wish to abandon the
obstructions to liberation. To do this they have to eliminate the grasping at a self of persons. For
this reason they meditate on the selflessness of persons.

In our case we need to meditate on the selflessness of persons because we have many
afflictive obscurations. These include attachment, hatred and so forth which are rooted in the
grasping at a self of persons. Meditation on the selflessness of persons will help us to reduce these
the afflictions.

The text we are studying is based on the tenets of the Madhyamika Svatantrika school.
According to this school the selflessness of persons is the person’s emptiness of self-supported
substantial existence. In other words, the Madhyamika Svatantrikas say that the person is not self-
supported and not substantially existent. By meditating on this emptiness we can help overcome
our many afflictions.

The lineage holders of the hearer’s vehicle have particular predispositions and attitudes
towards the realization of the selflessness of persons. Before explaining to them how to meditate
on the selflessness of persons, a bodhisattva on the bodhisattva’s vehicle needs to know what to
teach them. Therefore, a bodhisattva must meditate on the selflessness of persons in order to take
care of and guide the lineage holders of the hearer’s vehicle. It would be quite absurd for someone
to teach someone something that he does not know himself! There is an analogy regarding this. In
Tibetan monasteries the monks play a long horn which is very small at one end and larger at the
other. When someone blows on this horn a lot of sound is produced which is heard by other
people, but there is nothing for oneself.

III) A KNOWER OF PATHS KNOWING SOLITARY REALIZER’S PATHS
A knower of paths knowing solitary realizer’s paths is explained in order to make the
bodhisattvas know that they need to realize an exalted wisdom realizing the non-duality that is
the emptiness of the apprehender and the apprehended being different substances. This is the
principal object of meditation solitary realizers. Here too in order for the bodhisattvas to teach this
subject to them they have to first gain its realization.

When bodhisattvas meditate on the selflessness of persons and non-duality they do so
supported on the mind generation, dedication, and the wisdom realizing emptiness.

IV) MAHAYANA PATH OF SEEING
The fourth topic is a knower of paths knowing the bodhisattva’s path, the Mahayana path of
seeing. A bodhisattva also needs to know this. Maitreya’s text, the *Ornament*, says:

> Four parts - the moments of the forbearance and knowledge regarding truths and truths
> explain this path of seeing together with beneficial qualities in the knower of paths itself.

When Maitreya says “truths and truths,” the first “truths” refers to the true sufferings and true
origins, while the second “truths” refers to true cessations and true paths.

Each of the four truths have a dharma forbearance, dharma knowledge, subsequent
forbearance, and subsequent knowledge. Therefore there are eight forbearances and eight
knowledges, making a total of sixteen moments.

“Dharma forbearances” are so-called because they are paths of seeing that are able to bear
the emptiness of the four noble truths. “Dharma knowledges” are so-called because they are
liberated paths which come as a result of abandoning the respective objects to be abandoned by
the dharma forbearances. These four liberated paths are induce after realizing the nature of the
four noble truths. Subsequent forbearances bear the emptiness of the dharma knowledges
related to the four noble truths. These induce the subsequent knowledges, which are liberated
paths, due to abandoning the respective objects to be abandoned by the subsequent forbearances.
Thus, there are a total of sixteen moments of the path of seeing. Said simply, there are four
moments in relation to each of the four truths: true sufferings, true origins, true cessations, and
true paths.
When the path of seeing is explained in detail regarding its aspects the root text says:

1) Thusness and buddha, they, because supported and supported do not mutually exist, do not accept specifications and 2) the great, together with 3) non-valid and 4) immeasurable, and 5) without extreme and 6) abiding there, toward form and so forth, definite apprehension as the very buddha and 7) non-acceptance, non-rejection, etc. and 8) love and so forth, 9) emptiness, and 10) to attain buddha(hood) itself and 11) all the completely purified fully gathered and 12) To dispel all anxieties and sicknesses 13) to just pacify the apprehension of nirvana and 14) guarded and so forth by the buddhas 15) oneself, having abided in the (causal)-mode of the exalted-knower of all aspects, to not kill and so forth, to set sentient beings (in that) and 16) generosity and so forth dedicated to complete enlightenment - the moments of the knower of paths itself.

This simply means that thusness, the emptiness of the four noble truths, and the exalted wisdom realizing this emptiness are not ultimately support and supported. "Do not accept specifications" or "Specifications are not accepted" means that ultimately specifying or enumerating a support and supported is not acceptable. In other words, since there is no ultimate existence, there is no enumeration or list that specifies this ultimately a support and this is ultimately a supported phenomena. This means that there are no specified support and supported. This concludes the fourth topic, the Mahayana path of seeing.

V) FUNCTION OF THE MAHAYANA PATH OF MEDITATION
Then comes the fifth topic, the function, or activity, of the Mahayana path of meditation. There are six divisions of the function of a Mahayana path of meditation: thorough pacification of one’s own mind, self control, and so forth.

Then comes a discussion of the path of meditation which has the actions. This is divided into a contaminated and an uncontaminated path of meditation. The contaminated path of meditation is further divided into a path of meditation of appreciation, a path of meditation of dedication, and a path of meditation of rejoicing which are respectively the sixth, eighth, and ninth topics related to a knower of paths.

VI) MAHAYANA PATH OF MEDITATION OF APPRECIATION
A Mahayana path of meditation of appreciation is a Mahayana subsequent clear realization that is a conception which apprehends a sound generality and a meaning generality as suitable to be mixed and believes that the mother is a source of the three welfares. The Mahayana path of meditation of appreciation is divided into one’s own welfare, both welfares, and others’ welfare each of which are further divided into nine for a total of twenty-seven divisions.

A path of meditation of appreciation is both a believing faith and a clear/admiring faith which admire the perfection of wisdom. When one meditates on the path of meditation of appreciation there are certain benefits.

VII) BENEFICIAL QUALITIES OF A MAHAYANA PATH OF MEDITATION
The benefits, or beneficial qualities, of the path of meditation of appreciation is the seventh topic. This is divided into praise, veneration, and laudation which are each also further divided into nine for a total of twenty-seven divisions.

VIII) PATH OF MEDITATION OF DEDICATION
Then comes the path of meditation of dedication. One dedicates one’s roots of virtue to complete enlightenment. This is divided into twelve. Of these the tenth, eleventh, and twelfth, respectively small dedication, middle dedication, and great dedication, are dedications that respectively conventionally transform (1) the roots of virtue of placing all the sentient beings of a billion world
IX) PATH OF MEDITATION OF REJOICING
The ninth topic is the path of meditation of rejoicing. Here one increases one’s virtue by rejoicing in one’s own and others’ virtue that has already been created. In Lama Tsongkhapa’s Condensed Stages of the Path it says: “By the small bit of effort in rejoicing one creates great waves of merit.”

QUESTIONS AND ANSWERS
Question: The main observed object of a bodhisattva is emptiness. What is the main support of that emptiness? Is it the emptiness of the mind which is the naturally abiding lineage or the emptiness of the person?
Reply: According to the Madhayamika Svatantrika school the main observed object of a bodhisattva is the selflessness of phenomena. The support of this emptiness is not discussed in the texts, therefore one could take any base ranging from form up to omniscient mind. In terms of whether the mind is the main support of the meditation on emptiness, it could be if the bodhisattva takes this as his object. Emptiness is of many types, outer emptiness, inner emptiness, emptiness of both the inner and outer, emptiness that cannot be discarded, and so forth. When meditating on inner emptiness the base of this emptiness is the mind. It is, of course, good to take the mind as the observed object and then meditate on its emptiness. When practicing mahamudra the mind is the main object of meditation. There are two types of mahamudra, one according to sutra and one according to tantra. According to sutra, mahamudra is the emptiness of true existence of the mind. It is, of course, good to take the mind as the observed object and then meditate on its emptiness. When practicing mahamudra the mind is the main object of meditation. There are two types of mahamudra, one according to sutra and one according to tantra. According to sutra, mahamudra is the emptiness of true existence of the mind. One can attain calm abiding by focusing on the mind and then analyzing its nature.

Question: At one point the text says that the Mahayana lineage can be activated before entering the path, then later on it says that on the path of preparation most of the obstacles to awakening the lineage have been removed. It would seem that the lineage is awakened and then the obstacles are removed?
Reply: That is true. When it is said that the Mahayana lineage can be activated before entering the path it means that when someone generates great compassion the lineage is awakened. Before entering the path there are four obstacles to the awakening of the Mahayana lineage. When someone attains a Mahayana path of preparation he becomes free from most of these obstacles because at this point he attains the wisdom arisen from meditation observing the naturally abiding lineage of the mind for the first time. From that point onward, one has the power to gradually suppress the afflictions because strong familiarity with the afflictions begins to weaken beginning with the attainment of the path of preparation. Also at this time one is also no longer accompanied by misleading friends. In addition, this bodhisattva no longer lacks the necessities for Dharma practice because he has gained meditative stabilization and can survive on the subtle food of concentration. Also he is no longer under the power of others because he does not depend on others for food, etc.

To activate the Mahayana lineage there is no need to have realized emptiness. In other words, a bodhisattva has not necessarily realized emptiness; for example, Atisha’s two masters Dharmarakshita and Serlingpa (Suvarnadvipa). Dharmarakshita was a Vaibhashika holder of tenets and on the path of accumulation, while Serlingpa was a Chittamatra upholder of tenets; neither of them has realized the selflessness of phenomena yet they were bodhisattvas. To be bodhisattvas they had necessarily generated the mind of enlightenment and prior to this great compassion. Bodhisattvas are of dull and sharp faculties. In Ornament for the Middle Way Shantarakshita defines those of dull faculties as bodhisattvas who first generate the mind of
enlightenment and then realize emptiness, and defines those of sharp faculties as bodhisattvas who first realize emptiness and then generate the mind of enlightenment. Shantarakshita says this because those of sharp faculties do not make promises before understanding that their aim can be achieved. A sharp facultied person first examines whether the conception of true existence can in fact be eliminated. He realizes that this can be achieved through realizing the emptiness of true existence, which is what stops cyclic existence. Having realized emptiness he knows that buddhahood is possible and then generates the mind of enlightenment. Dull facultied bodhisattvas on the other hand promise to achieve enlightenment without actually knowing that it is possible to achieve it.

Activating the lineage before entering the path means before entering the path of accumulation. One who enters the Mahayana path of accumulation can either have already realized emptiness or not. The Mahayana lineage is activated because without activating it one cannot enter the bodhisattva’s path.

Question: Are the seeds of afflictions the substantial cause of afflictions?
Reply: No.

Question: Can we say the imprints/latencies are a psychic aura or energy?
Reply: In debate it is generally concluded that while the seeds of afflictions are pervaded by being imprints, imprints are not pervaded by being seeds. The seeds of afflictions are an imprint of a previous affliction which gives rise to an affliction. The seeds are a potency of a former affliction which gives rise to a later affliction. Seeds are a non-associated compositional factor; imprints are an energy or potency that are also a non-associated compositional factor. The question arises what is an example of something that is an imprint but is not a seed? The answer is that a foe destroyer who has abandoned afflictions has the imprints of the afflictions but does not have the seeds of the afflictions. While these imprints cannot produce afflictions in the future, they can produce unusual behavior of body and speech like swinging from trees like monkeys or engaging in idle talk such as sudden swearing. In some texts, such as Chandrakirti’s Supplement to the Middle Way, imprints, seeds, and sediment/remainder are said to be synonyms. However, there are differences among the schools. The Madhyamika Prasangikas say that the conception of true existence is an afflictive obscuration, while the Madhyamika Svatantrikas say that it is an obscuration to knowledge. The Prasangikas say that even the seeds of the conception of true existence are afflictive obscurations and not obscurations to knowledge. But in the case of the imprints of foe destroyers there is more to say. The Prasangikas say that the subtle imprints of the conception of true existence are obscurations to knowledge, otherwise there is no illustration of obscurations to knowledge. The Prasangikas do not assert an obscuration to knowledge that is a consciousness. This means they only posit dualistic appearance as the obscuration to knowledge.

Question: Do the 7th, 8th, and 9th achievings belong just to the path of seeing or to all ten grounds?
Reply: The 7th and 8th achievings belong to the path of seeing but I am not sure about the 9th, the achieving of reaching thoroughly to the end. I will answer that another time. The achieving of antidote and the achieving of abandonment are the uninterrupted paths and liberated paths included in the path of seeing.

Question: Why are they not present on the other grounds?
Reply: This may depend on the assertions of different scholars. I will check the texts.

Question: In relation to the question concerning naturally abiding lineage can it be said that it is activated before entering the path and that on the path of preparation it is realized?
Reply: In general it can be said that on the path of preparation one attains a wisdom arisen from meditating on the naturally abiding lineage and at this point one can say that it is realized. However, the meaning of activating and the meaning of realizing the naturally abiding lineage on the path of preparation are different. Hearer and solitary realizer foe destroyers do realize the Mahayana lineage. One can say that while these two foe destroyers, who have realized emptiness,
have realized that the mind of a bodhisattva is empty of true existence they have not activated the Mahayana lineage. Or one can debate saying that one can have an inferential cognizer realizing the Mahayana lineage without it being activated.

Question: When a dull facultied bodhisattva who has activated the lineage before entering the path achieves the path of preparation is he reactivating the same lineage or a different lineage?

Reply: It is not said that the same lineage is activated once again but it can be said that a special Mahayana lineage is activated. In the fourth chapter the signs of irreversibility are presented. These include the sign of activating the Mahayana lineage related to body and speech. For example, at one time a geshe, Geshe Gendun, who died in Germany, was debating in Tibet for the geshe exam. He asked his debate partner whether when someone has tears in his eyes and the hairs of his body stand on end is this necessarily an irreversible sign of possessing the mind of enlightenment? The other answered yes. Then the geshe asked what about when the hair stands on end due to the cold? At this time does one have compassion? Also when one is beaten and tears come to the eyes does that mean one has compassion? Tears in the eyes [and the hairs of the body standing on end] are said to be signs of having generated the mind of enlightenment.

END
Tuesday afternoon, September 22, 1998


After the contaminated, the path of meditation without contamination. It is of two types.

What is meant by a contaminated and an uncontaminated path of meditation? A contaminated path of meditation is a conceptual path of meditation which apprehends a sound generality and a meaning generality as suitable to be mixed. An uncontaminated path of meditation is a non-conceptual path of meditation which does not apprehend a sound generality and a meaning generality as suitable to be mixed.

The contaminated path of meditation is explained before the uncontaminated path of meditation because the contaminated path of meditation is considered to be inferior to the uncontaminated path of meditation. For this reason it is explained first.

Gyeltsab says that after the contaminated path of meditation comes the uncontaminated path of meditation. This uncontaminated path of meditation which comes after the contaminated path (subject) is of two types because there is a path of meditation of achieving and a completely pure path of meditation. The path of meditation of achieving is so-called because it is the means to achieve ever higher realizations. The completely pure path of meditation is so-called because it purifies stains.

1 Path of meditation of achieving
2 Completely pure path of meditation

A Making a connection
B Root text
C Commentary


Because of that, first the path of meditation with the characteristic of strongly achieving.

Gyeltsab says “because the uncontaminated path of meditation is of two [types].”


The very entity and supremacy of that, to not bring anything about, all phenomena as non-observed is to bestow, [and] the great aim itself.

Gyeltsab says that the path of meditation of achieving has five divisions because there is:
(1) a path of meditation of achieving that is qualified by entity
(2) a path of meditation of achieving that is qualified by result
(3) a path of meditation of achieving qualified by its function
(4) a path of meditation of achieving qualified by temporary qualities
(5) a path of meditation of achieving qualified by final qualities

These are listed in the root text saying: (1) “the very entity,” (2) “supremacy of that,” (3) “to not bring anything about,” (4) “all phenomena as non-observed is to bestow,” and (5) “the great aim itself.”

1) To see form and so forth non-erroneously is the very entity. 2) [That] others will not attain buddha[hood] itself is the supremacy. 3) Application to realize the differences of all phenomena are without birth is to not bring anything about. 4) To generate the paths which possess the very entity and so forth like that in the continua of yogis, merely not observing phenomena is to bestow. 5) Because of producing the great aim, buddha[hood] itself, the great aim itself.

(1) Gyeltsab says that the exalted wisdom of meditative equipoise of the second ground is the very entity of the path of meditation of achieving because it is a subsequent clear realization that correctly sees the mode of abiding of form and so forth. As it says in sutra: “The perfection of wisdom is extremely pure, therefore it eliminates.”

(2) The exalted wisdom of meditative equipoise of the second ground is a very supreme method because, while buddhahood is not attained by others, generosity and so forth, which are not sustained by exalted wisdom, it can be attained when sustained by the supreme method.

(3) The exalted wisdom of meditative equipoise of the second ground has a function because, while it does not consider all as truly existent, it connects one to the realization that the differentiations (particularities) of all phenomena are without truly existent generation. In sutra it says: “Furthermore, all phenomena from form to omniscience are not to be strongly achieved, therefore the perfection of wisdom is to be strongly achieved.”

(4) The path of meditation of achieving (subject) possesses a special temporary result because it bestows a special temporary result on the continuum of a yogi. The path of meditation of achieving bestows a special temporary result on the continuum of a yogi because it acts to generate the qualities of the path, which has the distinctions of entitiness, result, and activity, by way of being sustained by the wisdom realizing all phenomena to be unobservable.

(5) The path of meditation of achieving (subject) acts to bring about the great aim, the final result, because it makes a yogi realize buddhahood, which is the great aim. In sutra it says: “By what list is the perfection of wisdom great? The form of the perfection of wisdom is not great and is not small.” The perfection of wisdom can be interpreted according to its four divisions: the natural wisdom perfection, scriptural perfection of wisdom, path perfection of wisdom, and the resultant perfection of wisdom. The resultant perfection of wisdom is the great aim, buddhahood.

The path of meditation of achieving is the tenth topic of the second chapter. The path of meditation of achieving and the completely pure path of meditation are mutually inclusive. They are distinguished in terms of their function/activity.

The completely pure path of meditation is a case of giving the name of the result to the cause. Non-abiding nirvana is the result, it is complete purity. The path of meditation that purifies, the cause, is given the name completely pure. Complete purity is of four types: the complete purity of hearers, the complete purity of solitary realizers, the complete purity of bodhisattva, and the complete purity of buddhas. The most important of these is the non-abiding nirvana of a buddha.
Making a connection

After that, by means of dispelling the doubt wondering what are the causes of the generation and the non-generation of this completely pure path of meditation, to be attained by upholding some and forsaking some - second, the characteristics of the infinitely pure.

Gyeltsab says that the second, that which follows the path of meditation of achieving, the path of meditation that is characterized by complete purity, is now explained. This includes a discussion of conducive conditions which are to be sustained and adverse conditions which are to be forsaken. For the practice of the completely pure path of meditation one has to leave aside adverse conditions and establish conducive conditions.

Root text

Devotion to Buddha and generosity and so forth and what skill in means there is are the causes of appreciation towards this. The causes of being bereft of Dharma are the blessing [oppressed by the darkness] of mara, no appreciation for the profound Dharma, to be strongly fixed upon the aggregates, and being taken hold of by an evil companion.

The conducive conditions for the completely pure path of meditation are:
1) devotion to the buddha - the external condition
2) generosity and so forth - the internal condition
3) skill in means - a union of calm abiding and special insight

Gyeltsab says that three conditions are the causes for appreciating the completely pure path of meditation: the external condition, devotion to a buddha; the internal conditions, practicing generosity and so forth; and any condition that is right for skill in means, the union of calm abiding and special insight. In sutra it says:
“Great bodhisattva, from making offerings to the countless buddhas of the world systems of the ten directions there will come rays of light. There will be the generation of...”
“When one generates the mind of enlightenment for the first time one practices the perfection of generosity.” Here “the mind of enlightenment for the first time” refers to the ultimate mind of enlightenment which is divided into ten in accordance with the ten grounds.
“Any great bodhisattva beginning from the first time of generating the mind of enlightenment exerts effort in the profound mother in an unobservable way.”

There are four causes of being bereft of the Dharma:
1) being suppressed by the troops of the maras
2) lacking belief in the Dharma
3) strongly grasping at the aggregates and so forth as truly existent
4) being taken hold of by evil companions

This show that we have to give up misleading friends who would separate us from the Dharma; we need appreciation or belief for the meaning of emptiness; and we need to see that the aggregates and so forth do not exist truly. In this context, the troops of maras refers principally to the mara of the afflictions. Due to seeking an observed object of the afflictions we lose energy for study and become lazy. What little energy we have for study becomes oppressed by the afflictions. We need to give up these adverse conditions.

Wednesday morning, September 23, 1998
1) To please the buddhas and 2) to complete the perfections of generosity and so forth
and 3) skill in calm abiding - are the causes of generation.
1) Harmed by maras and 2) no appreciation toward the profound Dharma and 3) to
grasp at things and 4) to accompany non-virtuous companions - are the causes of non-
generation.

This is a list of the three conditions conducive to the development of the completely pure path of
mediation, and a list of the four obstacles to the generation of the completely pure path of
mediation.

1) “To please the buddhas” means to show respect to the buddha such as standing up and bowing
down in their presence, offering service, and so forth. However, the main way to please the
buddhas is to practice what they teach.
2) “To complete the perfections of generosity and so forth”
To generate the completely pure path of meditation there is the internal cause, the practice of the
six perfections. With regard to completing the practice of the perfections one can understand this
in terms of either the six perfections, or the ten perfections that are respectively related to each of
the ten grounds. However, the best is in the context of the ten grounds as they concord with the
ten perfections.
3) “Skill in calm abiding” refers specifically to the calm abiding that observes emptiness as this is
the cause of the path of meditation.

Haribhadra first explains the causes of generating the path of meditation and then the obstacles to
generating it.

1) “Harmed by maras” means that due to the harmful energy of the maras one has difficulty
mediating and practicing. This harm by maras does not mean that ugly beings with bulging eyes
actually beat one with a big stick! There are four types of maras: (1) the mara of the aggregates, (2)
the mara of the Lord of Death, (3) the mara of the afflictions, and (4) the mara of the sons-of-the-
gods (devaputra) who is one particular god called Garab Wangchuk. The aggregates are called a
mara because the mere possession of them produces suffering which harms us. While the
aggregate of form is the actual mara of the aggregates, all five aggregates can be considered the
mara of the aggregates. Like the actual maras cause suffering or harm to us, so too do our
aggregates cause us suffering and are therefore said to harm us. The Lord of Death is called a
mara because the separation of our body and mind causes us suffering. The Lord of Death refers
to this separation of body and mind. The afflictions are called a mara because they cause us
suffering of body and mind. Suffering in our body can be the result of mental unhappiness which
causes an imbalance in the four elements of our bodies and thus results in illness, etc. The son-of-
the-gods refers specifically to Garab Wangchuk who is also known by the name “the one who
possess five arrows” and is called “the one without a body” in some Hindu scriptures. One of the
arrows of the son-of-the-gods is said to make people intoxicated, one makes people faint, one
makes people confused, one paralyzes people, and one makes people proud. When one is struck
by the arrow that confuses one wakes up in the morning already dull and heavy; when struck by
the arrow that paralyzes one becomes rigid; when struck by the arrow that makes one faint one
faints; when struck by the arrow that makes one proud one becomes proud. This is a mara
because when we are proud we are obstructed to gain knowledge and this harms us. These
arrows can also be called the arrow of attachment, the arrow of hatred, the arrow of ignorance, the
arrow of jealousy, and the arrow of pride. These correspond with the previous five that were
mentioned.
2) “No appreciation toward the profound Dharma” obstructs the generation of the path of meditation.

3) “To grasp at things” means to apprehend all phenomena from form up to omniscient mind as truly existence, which impedes the generation of the path of meditation.

4) “To accompany non-virtuous companions” means to have misleading friends, which blocks progress on the path.

Gyeltsab gives a brief explanation of the three causes of generating the path of meditation and the four obstacles to its generation. The conducive conditions that are causes for the generation of the path of meditation of achieving are (1) to please the buddhas in order to complete all the buddhas’ qualities, (2) to complete the perfections such as generosity, and (3) to become skilled in calm abiding, which is the attainment of a special meditative stabilization. There are four causes for the non-generation of the path of meditation. Due to not having collected virtue in the past one will experience the four causes that prevent the generation of the path of meditation, harm from maras and so forth. On the other hand, when one has a great support of merit from previous lives one will find oneself in fortunate situations in which one is not harmed by maras and so forth.

Previously the three causes that are conducive to the generation of the completely path of meditation and the four obstacles to its generation were explained. Now the completely pure path of meditation is discussed in general.

Gyeltsab merely quotes [the root text] saying “like that.”

Gyeltsab says that when the result (a liberated path) is free from the stain of its respective object to be abandoned by the mode of training in virtue, its objects, form and so forth, are also free from those very stains. This is because the two (the subject and object) that are isolated from a single object to be purified are not different in terms of having different self characteristics and they cannot be cut, or are not divisible, in terms of being different types. Therefore, these two are said to be one type of purity. In sutra it says: “Subhuti, any complete purity of form is complete purity, a result.” When an uninterrupted path eliminates its respective object of abandonment a stain is removed and a complete purity is attained. At that time the objects of this liberated path, form and so forth, also become free from stain because before there was a stain that was in the process of being eliminated by an uninterrupted path while now this stain has been eliminated.

The “two” are the subject, the liberated path, and form, the object of the liberated path. These two are not different in terms of having different entities of self characteristics. These two are also not of different types. That these two are not divisible due to being different types means that there is no valid cognizer realizing the purity of the subject, the liberated path, and the object, form, as being divisible. This explanation is a literal explanation of Maitreya’s actual root text. This will be elaborated on in the coming section of Haribhadra’s and Gyeltsab’s commentaries.
The sutra quotation mentioned in Gyeltsab’s text is not complete as it actually continues on to mention much more than just form. This quotation is found in the Twenty Thousand Stanza Perfection of Wisdom Sutra and is elaborated on in the Hundred Thousand Stanza Perfection of Wisdom Sutra where an entire list is given.

Gyeltsab says that the result, [the liberated path], and form and so forth, which are free from being a single object to be purified, are said to be one type because the complete purity that is isolated from a single object to be abandoned is not different with respect to its self characteristics and general characteristics. This is because the result, [the liberated path], and form and so forth have a complete purity which is not different in terms of entity and are also not divisible by a valid cognizer into different types. This is so because the result, the liberated path, and its object, form and so forth which are completely pure, are pure because of being isolated from a single object of abandonment. What is the single object of abandonment? It is the strong grasping at a self of persons of form and so forth. This stain is removed at the time of the liberated path. Because the liberated path is free from this stain, it is pure. In sutra it says: “Any result, purity, is the complete purity of form and so forth because the aryas of three vehicles who have attained the liberated path, the result of training in virtue, and its object, form and so forth, are separated from their respective discordant class. Therefore, these two, [the liberated path and its object], are purified of stain.” This does not mean that when a yogi has exhausted all the stains that also all the objects become free from stains. If it were like that it would follow that when one being becomes a buddha all other beings would no longer have to make an effort to become a buddha. Then what is does it mean? It means that when someone becomes free from a stain [that is an object to be abandoned in his continuum], the objects of [the liberated path, form and so forth, also become free from the object to be abandoned that was in his continuum. Therefore, when a yogi observes form and so forth there is an appearance that is different from before because for someone who has realized dependent arisings as being empty of true existence dependent arisings appear as an illusion.

This means that when someone on a liberated path of the path of seeing becomes free from a particular object of abandonment, one stain has been removed. This is a purity. This exhaustion of an object of abandonment by an uninterrupted path results in a purity. At the same time the object of the liberated path is also said to be free from stain.

Is a person sitting in front of someone on a liberated path of the path of seeing also free from stain? If asked, in general is this person free from stain, the answer is no. Therefore, Gyeltsab specifies that it is not the case that the objects themselves actually become free from stain. What is pure here is the object seen by a yogi because an interrupted path in his continuum has eliminated the object of abandonment and therefore his liberated path is free from stain and said to be pure. In this sense objects are free from stain, or it can be said that objects are not polluted by stain.

Here in this passage “Free from stain” refers to freedom from incidental stain. However, it can also refer to being free from natural stain. Natural purity is the emptiness of true existence of any object. The natural purity of our mind and the mind of a buddha are the same in that neither of these minds exist truly. The definition of the nature truth body is a final sphere of the two purities. Just as there are incidental stains and natural stains so too are there two types of purities and two types of nature truth bodies. One is an incidental complete purity and one is a natural
complete purity. The afflicting obscurations and the obscurations to knowledge are incidental stains, their removal is incidental purity. The lack of true existence is natural purity.

What is purity? What is to be purified? What purifies? These will be discussed next. In the sutras there are detailed quotations that, for example, say: “Whatever is the complete purity of the result [is also that of] form and so forth,” and “There is no duality. They cannot be taken as dualistic. They are not different. They are not divisible.”

The completely pure path of meditation purifies the obscurations to knowledge. This is in the context of a bodhisattva on the Mahayana path whose principal emphasis is to remove the obscurations to knowledge. That which purifies them is the completely pure path of meditation. We practitioners need to try to abandon the four obstacles to generating the completely pure path of meditation and develop the three conditions conducive to generating it. To establish these conducive conditions, since there are no buddhas nearby, we should serve and please our virtuous spiritual friends mainly by practicing what they teach. The second conducive condition is to practice the perfections, we can practice these in a way similar to that of the bodhisattvas even though it is not an actual perfection of generosity and so forth. In addition, we need to become skilled in calm abiding. Even if we cannot achieve calm abiding we can try to attain an approximate one that enables us to focus our mind on an object. We can try to develop the nine stages that lead up to calm abiding.

Wednesday afternoon, September 22, 1998

There are different ways of listing the five arrows that were mentioned this morning: an arrow that makes one proud, an arrow that makes one confused, an arrow that makes one very confused, an arrow that makes one faint, and an arrow that makes one mindless. These are called “arrows of flowers.” Another list is: an arrow that makes one confused, an arrow that makes one faint, an arrow that makes one crazy, an arrow that kills, and an arrow that makes one forgetful. Another list is: an arrow that makes one intoxicated, an arrow that makes one shake, an arrow that makes one proud, an arrow that makes one confused, and an arrow that makes one die. These different ways of listing them come from different texts.

This refers to the effect of the completely pure path of meditation.
1 Making a connection
2 Root text
3 Commentary


Having expressed complete purity in general, particularly -

Gyeltsab merely says “complete purity.” The connection is made in such a way that it shows that previously the complete pure path of meditation was explained in general in relation to the fact that a liberated path is free from the stains that have been abandoned, and likewise its object is free of stains. Now the completely pure path of meditation of hearers, solitary realizers, and bodhisattvas will be explained.


Because of damaging [or: forsaking] delusions, the known, and the three paths: learners, rhinoceroses and the children of the victors’ purity - buddha, all ways, infinite.

“Because of damaging delusions” presents the fact that someone on the path of a learner hearer eliminates the objects of abandonment and then, when all of them have been eliminated, attains a hearer’s nirvana, which is the complete purity of hearers. In short, the complete purity of the hearer’s vehicle is a hearer’s nirvana.
Solitary realizers also abandon the afflictive obscurations but in addition they abandon the conception of duality which apprehends form and so forth to be external objects. In this way, they attain the complete purity of a rhinoceros-like solitary realizer.

Bodhisattvas also have their respective purity which are in relation to the various grounds and depend on what objects of abandonment have been abandoned.

“Buddha, all ways, infinite” refers to the buddhas who are infinitely completely pure in all ways. The first moment of omniscient mind is the complete purity of a buddha. At this point one is completely pure in that all stains have been removed. When one become a buddha one has exhausted all objects of abandonment, doubt, etc.

Gyeltsab says that hearers, solitary realizers, and bodhisattvas on the path of meditation have a complete purity through having purified some level of stains. This is because hearer and solitary realizer foe destroyers have respectively removed the afflictive obscurations and the conception apprehending form and so forth as external objects, while the latter, the bodhisattvas, have removed the seeds of the obscurations of the three paths, whereby the seeds degenerate. Such purities are called the purity of the hearers, purity of the rhinoceros-like, and purity of the victors’ children. The purity of a complete buddha is called extremely completely pure in all ways because it is a final purity. In sutra it says respectively:

“By the fact of attachment, hatred, and ignorance being completely pure and form and so forth being completely pure, they are not dualistic and cannot be taken as dualistic.” “Attachment, hatred, and ignorance being completely pure” refers to the complete purity of a hearer.

“Form and so forth being completely pure, they are not dualistic and cannot be taken as dualistic” refers to the complete purity of a solitary realizer.

“By purifying ignorance karmic formations are purified.” This refers to the complete purity of a bodhisattva.

“By completely purifying the perfection of generosity one completely purifies the perfection of morality.” This refers to the complete purity of a buddha.

The followers of the hearer vehicle work mainly to eliminate the afflictive obscurations which Buddha emphasizes here saying “attachment, hatred, and ignorance.” Saying “form and so forth being completely pure, they are not dualistic and cannot be taken as dualistic” Buddha explicitly shows the objects of abandonment of a solitary realizer.

Gyeltsab says that the abandonments of hearers and solitary realizers are the purities of hearers and solitary realizers because these abandonments are a separation that is a freedom from the afflictions, attachment and so forth. That abandonment is also a freedom from the afflictive obscurations and one part of the obscurations to knowledge, the conception that apprehends form and so forth to be external objects.

An abandonment in the continuum of an arya bodhisattva is a complete purity of a bodhisattva because it is a separation in the continuum of such a bodhisattva which is a freedom from any of the three obscurations of the paths of the three vehicles: the afflictive obscurations,
the gross obscurations to knowledge (the conception apprehending form and so forth to be external objects), and the subtle obscurations to knowledge (the conception of true existence).

The natural complete purity that arises from the sphere of reality, which is completely pure because of being free from incidental stain, (subject) is asserted to be the purity of the highest buddha because it is a separation that is the abandonment of the afflictive obscurations and the obscurations to knowledge together with their latencies in all ways.

1 Difference of being or not being extremely completely pure
2 Proving the infinitely complete purity of buddha

2B2C-1B2B-3B2B-2B2B-2D1 Difference of being or not being extremely completely pure
The complete purity of hearers, solitary realizers, and bodhisattvas are not extremely completely pure.

A Question
B Reply


In addition to mentioning complete purity on the occasion of the knower of paths itself, the complete purity of the buddhas and hearers and so forth respectively. If asked, what is the explanation of the infinite and the others like?

Gyeltsab say that with regard to the very knower of paths, on the occasion of discussing the complete purity of a bodhisattva’s path of meditation is it not wrong to talk about the complete purity of others? Here the path of meditation of achieving and the completely pure path of meditation of a bodhisattva are explained, so a question is posed as to why the complete purity of other paths is being discussed.

1 Root text
2 Commentary


On the nine levels, the great of the great and so forth stains’ antidotes - the small of the small and so forth paths - are pure.

Here the result, complete purity, is divided. The divisions of a bodhisattva’s path of meditation are established as a cause that purifies. For this reason, there is no mistake in talking about other complete purities. How is this established? The complete purity of a buddha is extremely, or infinitely, completely pure, whereas the complete purity of hearers and the complete purity of solitary realizers are not extremely completely pure. From the point of view of the path as a cause the bodhisattva’s path of meditation is an antidote that destroys the great great conceptions of apprehender and apprehended which exist within the three realms and nine grounds that are to be abandoned by the path of meditation. Therefore, the bodhisattva’s path [of meditation] is a path that completely purifies both obscurations. The hearer and solitary realizer’s path of meditation is not able to exhaust all the stains.

Gyeltsab quotes the Great Commentary which says: “The nine grounds here are the nine levels in the context of the three realms and nine levels. According to our own tradition the nine levels are considered to be a mental support. When it is explained that the mental support is of nine levels it refers to the six meditative stabilizations and the first three of the four formless absorptions. When the nine levels are said to include the desire realm it is because the path perfection of wisdom is presented as not abiding ultimately within the three realms. This is others’ tradition. The reason for not explaining the mind of the desire realm and the mind of the Peak of Existence as a mental support is because this is explained from the point of view of taking care of some disciples, for example hearers, who are not skilled in meditation.” A bodhisattva on
the path of meditation does take the mind of the desire realm and the mind of the Peak of Existence as a mental support of the path, but hearers do not take these minds as a mental support of the path. The hearers do not do so because the desire realm mind is too gross, while the mind of the peak of existence is too subtle, to act as the mental support of an uncontaminated path.

According to the literal meaning of the Great Commentary it is clear that the nine levels are a basis to be abandoned. Although the nine levels are said to be a basis to be abandoned this refers to the objects of abandonment of the path of meditation which are divided into nine: the objects of abandonment of the desire realm, the objects of abandonment of the four concentrations of the form realm, and the objects of abandonment of the four formless absorptions of the formless realm (Infinite Space, Infinite Consciousness, Nothingness, and Peak of Existence). When in the root text says “on the nine levels” it refers to these nine. When the root text says “the small of the small and so forth, paths, are pure” it refers to the fact that the path of meditation is divided into small, middle, and great which are each further divided into three, the last being the great great. When the root text says “the great of the great and so forth” Maitreya shows that first the great great objects of abandonment are abandoned followed by the middle great and so forth. However, the path that abandons them is the small small followed by the middle small and so forth.

The nine levels of the desire, form, and formless realms are all to be abandoned.

Gyeltsab says the complete purity of a buddha is extremely [completely pure] while the complete purity of hearers and the complete purity of solitary realizers are not extremely [completely pure]. There are discordant classes that exist on the levels of the desire realm, the four concentrations, and the four formless absorptions. These are the great great objects of abandonment of the path of meditation. As an antidote to them there is the small small Mahayana path of meditation which is of nine types. These are the antidotes that purify all types of obscurations. On the contrary, the path of meditation of hearers and the path of meditation of solitary realizers are only causes for a partial purity of certain objects of abandonment.

We can talk about nine levels in the sense of objects of abandonment or we can talk of them in the sense of antidotes. If we do talk about them in the sense of antidotes, the path, it is said that in dependence on the nine uncontaminated levels one removes the various levels of obscurations. When the nine uncontaminated levels are counted they are the six levels of concentration and the three formless absorptions. The six levels of concentration are:

(1) the preparation Not Unable of the first concentration,
(2) the mere actual first concentration,
(3) the special first actual concentration,
(4) the second actual concentration,
(5) the third actual concentration, and
(6) the fourth actual concentration.
If asked, “What is the ‘extremely’ like?”

Gyeltsab says in what way is the complete purity of a complete buddha extremely [completely pure]?


By the rejection of the objection to that, the path, by the mere equality of comprehenders and objects to be comprehended, is asserted as the very antidote of the three realms.

Gyeltsab presents someone’s argument saying: according to your tradition impure other-powered phenomena are truly existent because the objects to be abandoned which are to be harmed are established to have nine divisions. Perfect other-powered phenomena also would follow as existing truly because the antidotes, the harmers, which fight them are established to have nine divisions. Our own tradition says that this is an argument that apprehends the two truths as contradictory. It is an argument about the order of generation of the antidotes and the order of cessation of the objects to be abandoned; thus, it is an argument that depends on the conventional. This argument originates from a previous verse of the root text that says “buddha, all ways, infinite.”

The answer is set out in the form of a syllogism: the exalted wisdom of the meditative equipoise of a bodhisattva on the path of meditation is asserted to be an antidote that purifies all the obscurations of the three realms without exception because it is established to be an antidote to the objects to be abandoned through having rejected the argument concerning the order of the generation of the antidotes and the order of the cessation of the objects to be abandoned. The exalted wisdom of the meditative equipoise of a bodhisattva on the path of meditation is established to be an antidote because by directly realizing that the consciousness, which is a comprehender, and the objects of comprehension do not exist ultimately it directly destroys the objects to be abandoned.


The objection which states: “The antidotes to those are the great of the great and so forth - as the discordant class [at the end] is the small of the small, it is proper” - by means of [its] rejection through the example of a washer person’s effort for a long time to clean a subtle stain adhering to a cloth, that which was shown [about] the path of meditation [as the cause] of the extremely (completely) pure, because of that equality there is through the mere non-observance to consciousness and the objects to be known possessing the aspects of the three realms - is the mere entity of the antidotes of all obscurations; the complete purity of the buddha is presented as extremely.

Our own tradition says that the objects of abandonment are abandoned beginning from the great down to the small, whereas the path begins with the small and goes up to the great. Gyeltsab says that someone argues that the order of generation of the path and the order of cessation of the objects of abandonment are not right as explained here because in order to reject a strong enemy one needs a strong opponent; likewise, in order to eliminate the great great objects of abandonment of the path of meditation one needs to generate a great great path of meditation. It is so because when an enemy is very weak there is no need for a powerful opponent; likewise to reject the small small discordant class it is enough to generate the small small path of meditation. Thus it would mean that if the small small objects of abandonment of the path of meditation cease at the end it would mean that a small small path of meditation is generated at the end.

While in the text it says great great and small small etc. these refer to strong objects of abandonment and subtle objects of abandonment and a strong path and a weak path. When a stain on one’s clothes is gross it is easily washed out, while a more subtle stain is more difficult to
wash out. The disputant who argues against this could also have argued that the antidote could be generated from the great up to the small and the discordant class ceased from the great down to the small.

Our own tradition says that this argument depends on a convention. Just as is said in the commentary by Arya Vimuktisena if the objects of abandonment and the antidotes do not exist ultimately then arguing that their order is not correct as it is an argument about the contradiction of the two truths. The complete purity of a complete buddha is well established to be extremely completely pure. In brief, the argument is that if the objects of abandonment and the antidotes do not exist ultimately, they do not exist.

The answer is that the extremely complete purity of the Mahayana path of meditation presented before is the entity of an antidote against all obscurations. Although the objects to be abandoned and the antidote do not exist ultimately the order of the objects to be abandoned and the antidotes is still correct. The path of meditation that has been explained above does not ultimately observe the consciousness having the aspect of the third realm and the objects of knowledge; by this very fact they are directly realized as equal in terms of being empty of true existence, through which the objects of abandonment are destroyed. This is an answer to the argument that is related to the subject of the ultimate truth. In sutra it says: “Bhagavan, complete purity is not generated in the desire realm, form realm, and formless realm.” “Bhagavan, complete purity is without seeking.” The Tibetan word for seeking or wanting (’tshal) is the same as that used in prostration (phyag ’tshal) which in that context means to seek the qualities of the one to whom one is prostrating.

Our own tradition says that there is no mistake in the order of the objects to be abandoned and in the order of the generation of the path because this is established by the example of a person who washes clothes who when eliminating a gross stain does not need lasting effort, but who when eliminating a subtle stain does need much effort. In this way the argument is completely stopped.

Lama Tsongkhapa in his text *Golden Rosary* says that ‘seeking’ refers to consciousness and ‘matter’ refers to objects of knowledge. Here in sutra it just says ‘seeking.’

To conclude: the complete purity of a buddha is extremely completely pure because it is free from both obscurations together with their latencies. Or it is because the complete purity of a buddha is realized at the end of the activity of the path of meditation which abandons the nine levels of the objects of abandonment from the great great to the small small.

There are two divisions of the path of meditation, the path of meditation of achieving and the completely pure the path of meditation, each of which has its particular function. The completely pure path of meditation leaves a latency for the final abandonment, while the path of meditation of achieving leaves the latency for the final realization. The final result of the path of meditation of achieving is a final realization. The final result of the completely pure path of meditation is a complete abandonment. In order to attain buddhahood one needs the two collections of merit and wisdom. With the two collections one attains the two bodies of a buddha, the form body and the wisdom truth body. The form body is achieved through the collection of merit, while the wisdom truth body is achieved through the collection of wisdom. These are accumulated by a bodhisattva on the path of meditation because the three contaminated paths of meditation, those of appreciation, dedicating, and rejoicing, bring about the collection of merit, while the path of meditation of achieving and the completely pure path of meditation complete the collection of wisdom that results in a buddha’s wisdom truth body.

According to Chokyi Gyeltsen’s commentary complete purity refers to true cessation. A true cessation existing in the continuum of a hearer foe destroyer is a complete purity of a hearer because it is a hearer’s separation which is an abandonment of the affective obscurations. A true cessation existing in the continuum of a solitary realizer is a complete purity of a solitary realizer because it is a solitary realizer’s separation which is an abandonment of the conception apprehending forms and so forth to be external objects. A true cessation existing in the continuum of a bodhisattva on the path of meditation is a complete purity of a bodhisattva because it is a
bodhisattva’s separation which is an abandonment of the objects of abandonment of the paths of the three vehicles. A true cessation existing in the continuum of an arya buddha is extremely completely pure because it is a separation which is a total abandonment of the two obscurations together with their latencies.

Chokyi Gyeltsen defines a complete purity as an analytical cessation which has abandoned the obscurations to be abandoned by the uninterrupted path which is the means for attaining it. When divided there are four:
(1) the complete purity of hearers,
(2) the complete purity of solitary realizers,
(3) the complete purity of bodhisattvas, and
(4) the extremely complete purity.

The definition of a complete purity of a hearer is: a hearer’s separation which has abandoned its respective objects of abandonment by an uninterrupted path which is the means for attaining it. The complete purity of a hearer and the true cessation of a hearer are mutually inclusive.

The definition of a complete purity of a solitary realizer is: a solitary realizer’s separation which has abandoned its respective object of abandonment by an uninterrupted path which is the means for attaining it. The complete purity of a solitary realizer and the true cessation of a solitary realizer are mutually inclusive.

The definition of a complete purity of a bodhisattva is: a bodhisattva’s separation which has abandoned its respective object of abandonment by an uninterrupted path which is the means for attaining it. The complete purity of a bodhisattva and the true cessation of a bodhisattva are mutually inclusive.

Extremely complete purity is: a separation in which the two obscurations have been abandoned without exception. Extremely complete purity and the true cessation of a buddha are mutually inclusive.

These complete purities exist from a hearer’s path of seeing up to the buddha ground.

In short, a complete purity is a true cessation and a true cessation is a separation from a particular level of obscuration.

How many obscurations are there to be abandoned by the path of meditation? There are afflictive obscurations and obscurations to knowledge. The afflictive obscurations to be abandoned by the path of meditation are of many types. The Svetantrika Madhyamikas assert that one who is an initially determined bodhisattva abandons the afflictive obscurations and the obscurations to knowledge simultaneously and then simultaneously becomes both a foe destroyer and a tathagata. This foe destroyer is a Mahayana foe destroyer.

There are sixteen afflictive obscurations to be abandoned by the path of meditation. These are the six afflictions related to the desire realm, attachment, hatred, ignorance, pride, the view of the transitory collection, and extreme view, and five each related to the form and formless realms, attachment, ignorance, pride, the view of the transitory collection, and extreme view. Each of these sixteen are divided into three, great, middle, and small, which are further divided into three, great, middle, and small. In this way there are the great great, middle great, small great and so forth for a total of 144 afflictive obscurations.

According to the Svetantrika Madhyamikas the obscuration to knowledge that is abandoned by the path of meditation is the conception of true existence. The path of meditation is divided into small small, middle small, and so forth up to the great great, for a total of nine divisions of which the last is divided into gross and subtle for a total of ten conceptions of true existence which are the ten objects of abandonment to be abandoned by the ten levels of the path of meditation.
We need to develop our understanding of emptiness which shakes our conception of true existence. Due to this all the afflictions based on it are shaken and weakened. What is this conception of true existence like? When attachment is defined it is said to be a striving for a contaminated object after superimposing qualities on it with improper mental attention. In short, attachment is a mental factor that apprehends a contaminated object as attractive. There are various types of attachment: the attachment of the desire realm which is attached to the five objects of the senses, the attachment to the transitory which is the attachment that causes us to fear losing things when we are dying, and the attachment to existence which is the attachment of the form and formless realms.

Hatred is a mental factor that apprehends a contaminated object as repulsive through improper mental attention. Attachment and hatred are the two main sources of our suffering and problems. We need to recognize them in order to apply their antidotes.

Thursday afternoon, September 24, 1998

Pride is a mental factor that makes one puffed up. In Abhidharmakosha pride is divided into three groups, one group of three, one of seven, and one of nine. Pride acts to obstruct the development of qualities. This is because when one is proud one does not ask questions to others as one is afraid to lose face. Thus, we should avoid feeling important and thinking we are the best and instead try to learn from others, even children and others who are younger than ourselves. Sakya Pandita said that one should gain knowledge even from the mouth of a child and that even if one is to die tomorrow one should still learn today. This means that we should continuously develop our qualities. To gain more knowledge and keep it is like being a bank into which one puts money in order to keep it secure. It is also said in one of the life stories of Buddha that to hear a teaching is the best lamp illuminating the darkness and to gain knowledge is something that cannot be stolen by a thief. Therefore, we need to continuously put effort into learning. Sakya Pandita said that although we may not become a sage in this life we can continue learning in our future lives. If one wants to learn, one needs to respect others in order to gain from their knowledge.

Ignorance is a mental factor that engages its object with unknowing. Ignorance is of many different types but it mainly refers to ignorance with respect to the law of action and result (cause and effect) and ignorance with respect to the reality of phenomena. The reality of phenomena refers to the selflessness of persons and the selflessness of phenomena; we are ignorant of these. From the point of view of the Svaatantrika Madhyamikas ignorance of the selflessness of persons means to conceive of a person as being self-supporting substantially existent, while ignorance of the selflessness of phenomena is to conceive of phenomena as truly existent. These selflessnesses are posited from the point of view of the object of negation. Ignorance with respect to the law of action and result means to not know that negative actions bring a suffering result while positive actions bring a pleasant result. Tibetan tribes used to say “In the past, the karmic result did not ripen quickly; nowadays the wheel of action and result rotates quickly around the finger.” (What is karma? Is the action of drinking tea karma? Think about it.)

Ignorance is a lack of knowledge, an unknowing; therefore, we have many types of ignorance. According to the Svaatantrika Madhyamikas the selflessness of persons is not an ultimate truth but a conventional truth. Only the selflessness of phenomena is an ultimate truth; it is a mere non-affirming negative that is the negation of the object of negation, true existence.

The view of the transitory collection according to the Svaatantrika Madhyamikas is an afflicted wisdom that observes the I or mine and conceives it to be self-supporting substantially existent. Therefore, it is the grasping at a self of persons. What is the measurement of conceiving the person to be self-supporting substantially existent? Think about it.

The person is not self-supporting substantially existent because in order for it to be known one has to depend on the aggregates. To make this point clearer we can take the example of Lorenzo. In order for Lorenzo to appear to our mind his aggregates must appear. In other words, Lorenzo cannot appear to the mind without his aggregates appearing to the mind. The Svaatantrika
Madhyamikas assert that the person is not self-supporting substantially existent. However, they assert that an illustration of the person is the mental consciousness which is self-supporting substantially existent. In the text *Blaze of Reasoning* by Acharya Bhavaviveka it says that although the person in general is not self-supporting substantially existent it is not contradictory to say that the illustration of it, the mental consciousness, is self-supporting substantially existent. There is no contradiction because the appearance of the mental consciousness, the illustration, does not depend upon other aggregates.

When the view of the transitory collection is divided there are two: an afflicted wisdom that observes ‘I’ to be self-supporting substantially existent and an afflicted wisdom that observes ‘mine’ to be self-supporting substantially existent. ‘Mine’ covers many objects such as my head, my computer, etc. Can the observed object of the view of the transitory collection observing mine be any object? The answer is no. So what is the observed object of the view of the transitory collection observing mine? The principal observed object is the mere I. This can be discussed at length but in short the observed object of the view of the transitory collection observing mine is the mere I. What is the subtle view of the transitory collection according to the Svatantrika Madhyamikas? It is the above.

According to the Prasangika Madhyamikas the view of the transitory collection conceiving I and mine to be self-supporting substantially existent is not a subtle view of the transitory collection but a gross view of the transitory collection in the sense that it is intellectually acquired. So what do they posit as the real view of the transitory collection? It is an afflicted wisdom observing I or mine that conceives the I or mine to exist by its own character or to exist inherently. The assertion that the view of the transitory collection is an afflicted wisdom is common to both the Svatantrikas and Prasangikas.

What is an intellectually acquired view of the transitory collection? There are twenty types (see *Ocean Playground* page 25). Chokyi Gyeltsen says that these are very strong and explains them in terms of strong mountains that surround us forming a dark valley, which is likened to ignorance. Within this there are many wrong views which completely obscure the way to liberation; these are likened to dense creeping vines that obstruct us from walking along a path. In addition, there are the poisonous trees of the afflictions which only give painful results. These afflictions refer mainly to attachment. In addition, we are completely surrounded by the huge river of existence. ‘Existence’ refers to cyclic existence. We are in an isolated desert. We need to become free from this situation and pledge ourselves to the supreme result. The Bhagavan gave teachings in accordance with those to be subdued. He taught different methods to relieve the many types of suffering. Among all the methods taught by Buddha the supreme is the teachings on the perfection of wisdom.

To return to the twenty intellectually acquired views of the transitory collection. These views are like high mountains closing us in. These twenty views of the transitory collection are mentioned in *Madhyamakavatara*. Four of them are related to the form aggregate:

1) viewing the form aggregate as a self supporting substantially existent I
2) viewing a self supporting substantially existent I as a possessor of the form aggregate
3) viewing the form aggregate as a support of a self supporting substantially existent I
4) viewing a self supporting substantially existent I as supported on the form aggregate

There are also four similar views related to the remaining four aggregates: the feeling aggregate, discrimination aggregate, compositional factors aggregate, and consciousness aggregate, making a total of twenty intellectually acquired views of the transitory collection.

Is the intellectually acquired view of the transitory collection a view of the transitory collection? The twenty intellectually acquired views of the transitory collection are designated intellectually acquired in the sense of giving a name to a basis due to a particular resemblance; for example giving the name ‘Lion Cub’ to a dog whose face resembles that of a lion. In sutra it is said that there are twenty views of the transitory collection, while Nagarjuna in his text *Fundamental Wisdom* lists twenty-five. The five additional views are the twenty plus the views that:

1) view the self and the form aggregate as different entities
2) view the self and the feeling aggregate as different entities
3) view the self and the discrimination aggregate as different entities
4) view self and the compositional factors aggregate as different entities
5) view the self and the consciousness aggregate as different entities

Sutra only mentions twenty views of the transitory collection in order to guide Buddhist practitioners because among Buddhist schools there are none who view the I and the aggregates as being different entities. Nagarjuna added five extra views in order to guide non-Buddhists who view the I and the aggregates as different entities. Among the different Indian schools, the Samkya and so forth, there are many assertions regarding the attributes of the self. In a text by Acharya Shantarakshita called A Compendium of the Reality of a Valid Cognizer, which was composed to refute those assertions concerning the self, of its thirty or thirty-two chapters five are devoted to negating the views of non-Buddhists. The first chapter refutes a principal agent, the second chapter refutes Ishvara as creator of all, and so forth. Altogether four of the five chapters were taught to refute the assertions concerning a self as presented by non-Buddhists. The subject of selflessness frightens followers of non-Buddhists schools. Such scholars do not differentiate as the Buddhists do by asserting a conventionally existent self but not an ultimately existent self, or asserting a self that is to be negated and a self that is not to be negated.

Extreme view can be divided into two: the extreme of eternalism and the extreme of nihilism. The extreme of eternalism is an afflicted wisdom that takes the I that is the observed object of the view of the transitory collection and conceives it to exist truly. The extreme of nihilism is an afflicted wisdom that takes the I that is the observed object of the view of the transitory collection and conceives it to not exist.

All these afflictions are to be abandoned by the path of meditation.

2B2C-1B3 Summarizing the section

From The Ornament for Clear Realization: A Treatise of Oral Instructions on the Perfection of Wisdom, the commentary of the second chapter.

Gyeltsab says that this is the explanation of the commentary in the Ornament of Essential Explanation on the second chapter of the commentary called The Ornament for Clear Realization: A Treatise of Oral Instructions on the Perfection of Wisdom. Perfection of Wisdom is mentioned because the meaning of the perfection of wisdom is explained within The Ornament for Clear Realization. It is called Oral Instruction because it is a means to easily understand the Perfection of Wisdom Sutras. It is called a Treatise because it is a scripture that protects us from the fear of cyclic existence and cures us of the sickness of the afflictions. This text is called Clear Realization because in dependence on its subject matter one will realize all the levels of the path. It is called Ornament because this text is one of the four ornaments, a clarifying ornament, while the perfection of wisdom is a natural ornament, the eight categories and seventy topics are a beautifying ornament, and the delightful ornament is the fact of reading the Ornament and becoming happy that everything is clear in it. This is likened to a woman with a beautiful body, a natural ornament, who makes herself more beautiful with earrings and so forth, the beautifying ornament, and looks in a mirror, a clarifying ornament, and delights in her beauty, a delightful ornament.

Friday morning, September 25, 1998

REVIEW

During the past week we have discussed the last two of the eleven topics related to a knower of paths - the path of meditation of achieving and the completely pure path of med. The eleven topics were presented in the following lines from the root text:
Eclipsing and so forth, those paths of disciples (hearers) and rhinoceroses, path of seeing - great benefit of qualities of this and other lives, activity, belief, praise, veneration, and admiration, dedication, rejoicing, unsurpassed attention, achieving, and the so-called extremely pure is the path of meditation; the wise bodhisattva’s knower of paths is explained like that.

1. “Eclipsing and so forth” indicates the five branches of a knower of paths.
2. “Those paths of disciples (hearers)” indicates the knower of paths knowing the paths of hearers.
3. “Rhinoceroses” indicates the knower of paths knowing the paths of solitary realizers.
4. “Path of seeing - great benefit of qualities of this and other lives” indicates the knower of paths knowing the paths of bodhisattvas, the Mahayana path of seeing.
5. “Activity” indicates the function/activity of the Mahayana path of meditation.
6. “Belief” indicates the path of meditation of belief/appreciation.
7. “Praise, veneration, and admiration/laudation” indicates the beneficial qualities/benefits of the path of meditation of appreciation.
8. “Dedication” indicates the path of meditation of dedication.
9. “Rejoicing, unsurpassed attention” indicates the path of meditation of rejoicing/admiration.
10. “Achieving” indicates the path of meditation of achieving.
11. “The so-called extremely pure” indicates the completely pure path of meditation.

Regarding the tenth and eleventh topics, the tenth, the path of meditation of achieving, has five divisions:

1. The path of meditation of achieving qualified by entity
   The path of meditation of achieving has the entity of being an uncontaminated path because it is a path that is free from the conception which apprehends a sound generality and a meaning generality as suitable to be mixed. The entity can also be said to be a Mahayana path of meditation that directly and correctly realizes the meaning of the reality of form and so forth.

2. The path of meditation of achieving qualified by supreme result
   “Qualified by a supreme result” means that when one practices the perfection of generosity and so forth sustained by special method one can attain buddhahood, otherwise one cannot.

3. The path of meditation of achieving qualified by activity
   The Mahayana path of meditation does not strongly grasp at phenomena as truly existent.

4. The path of meditation of achieving qualified by temporary qualities
   By meditating on the path of meditation one will achieve a temporary result. In other words, through the Mahayana path of meditation the bodhisattva focuses on the harmonies to enlightenment as unobservable, i.e., as not truly existent.

5. The path of meditation of achieving qualified by great aim
   The final quality is to achieve the great aim, buddhahood. The final quality is the main object sought by bodhisattvas, therefore, in the first chapter one of the ten topics is ‘special aim.’ This is defined as the final result for which one engages. There are three final results, great heroic mind, great abandonment, and great realization.
This concludes the five divisions of the path of meditation of achieving.

The eleventh topic of the knower of paths, the completely pure path of meditation, is qualified by four attributes:
(1) cause
(2) object
(3) result
(4) entity

These four were explained yesterday. Being qualified by cause means that certain causes are necessary for the generation of the completely pure path of meditation such as pleasing the buddhas, completing the practice of generosity and so forth, and being skilled in the union of calm abiding and special insight. The last of these was discussed in the context of the concentrations and formless absorptions. To achieve calm abiding one needs six circumstances (note: this topic was clarified with Geshe-la after the teachings):
(1) an appropriate place having five characteristics:
   - a place where necessities, such as food and drink, are easily obtainable
   - a good place that is not only comfortable but free from the risks of bandits and thieves
   - a healthy place free of dampness and so forth which could make the meditator become sick
   - helpful companions, including Dharma friends and teachers, staying nearby who share one’s morality and view
   - a place where many people do not gather during the day and where there is no noise at night
(2) little desire
(3) satisfaction
(4) the abandonment of activities, such as managing a business
(5) pure morality - one achieves a great collection of merit on the basis of perfectly safeguarding morality by restraining oneself from committing the ten non-virtues. In this way mandala offerings, etc. will have a firm basis. This also involves confession through applying the four opponent powers.
(6) the abandonment of many desirous conceptions

These are the conditions necessary for the development of calm abiding. There are five obstacles to the development of calm abiding:
(1) laziness
(2) forgetting the instructions regarding calm abiding
(3) laxity and excitement
(4) under application of the antidote
(5) over application of the antidote

There are eight antidotes to the five obstacles, the first four of which are antidotes to laziness:
(1) faith in calm abiding
(2) aspiration to achieve calm abiding
(3) effort to achieve calm abiding
(4) pliancy

When one does any activity one first checks whether one can actually achieve the result. When one has done this faith and aspiration arise and one will put effort into it. Having put effort into some activity, we will achieve it; in this context effort results in pliancy. These antidotes overcome laziness with regard to the development of calm abiding.
(5) mindfulness - this is the antidote to forgetting the instructions. Those who have difficulty retaining advice concerning calm abiding face problems when meditating. Forgetting the
instructions can also mean that having focused the mind on the object of meditation one loses the object.

6) introspection
Laxity refers to a loosening of one’s concentration which can be gross or subtle. Gross laxity is when one continues to meditate but there is no intensity although the mind is not distracted or disturbed. Subtle laxity can be confused with actual concentration.

Excitement is when one is focused on an object of meditation but then the mind becomes excited or disturbed and leaves the object of meditation and goes to an object of attachment. This is because the mind already had a pleasant feeling related to this object of attachment and recalls it.

These two, laxity and excitement, are a great obstacle to calm abiding; the antidote is introspection. Introspection, which is type of mental alertness, can be compared to someone who guards the door of a bank.

7) intention/application
The third obstacle, that of not applying the antidote when laxity or excitement arise, is countered by intention. Intention is a mental factor that has the function of moving the mind toward an object.

8) naturally abiding equanimity
The fourth obstacle of over applying the antidotes means to apply an antidote when there is no laxity or excitement arising in the mind; it is countered by equanimity.

These are taught in the text Uttara Namche.

Atisha in his text Lamp of the Path of Enlightenment says that the object that one chooses to develop calm abiding can be anything at all. In Ornament for Sutra the nine stages leading up to calm abiding are set out:

(1) setting the mind on the object of meditation
(2) continuous setting
(3) setting with interruption/resetting
(4) close setting
(5) disciplining
(6) pacifying
(7) thorough pacifying
(8) making single pointed
(9) setting in equipoise

The Tibetan word nyam shak (translated as meditation equipoise) literally means to place or to set equally. It has the meaning of setting the mind on one thing equanimously, that is, abiding on an object without any other mental activity.

Although the object of meditation of calm abiding can be anything, four objects are recommended in sutra while in the teachings on the stages of the path (lam-rim) it is recommended to use the image of Buddha. To attain calm abiding in the context of tantra one can focus the mind on the visualization of oneself as a deity. In tantra it is said that one can realize both calm abiding and special insight simultaneously. We need to meditate in order to achieve calm abiding. In the Great Exposition of the Stages of the Path (Lam-rim Chenmo) it sets out four objects of meditation for the development of calm abiding. We can also focus the mind when working on a computer! Indians, for example, take the flame of a lamp or the figure of a lingam (the symbol of Maha Ishvara) as an object of meditation. In India representations of the lingam and the bhaga are worshipped by Hindus in their temples. These terms are also mentioned in tantra where the lingam is said to represent the illusory body while the bhaga represents the clear light. According to the Sutra on the Great Seal one can also take the conventional nature of the mind as an object of meditation. This means to focus on the nature of the mind which is clear and knowing. Or one can focus on the ultimate nature of the mind, its emptiness of true existence. In Uttaratantra it says that the nature of the mind is clear light and that stains are incidental. In sutra it also says that the mind is not mind but its nature is clear light. The subject of clear light is very
profound, it can refer to both the object and the subject. Therefore, the conventional nature of the mind can be called clear light as can the ultimate nature of the mind. [In order to develop calm abiding] one can also choose to focus on a tiny light at the center of one’s forehead. It is said that as a result of this type of meditation one may feel some prickling and heat between the eyebrows and that the forehead may even become slightly swollen.

This talk has been related to the topic of calm abiding and may seem repetitive but according to a Chinese proverb repetition can eventually cause the object to appear to the mind, therefore it is not useless. In fact the Chinese used this method by repeating continuously to the Tibetans “The subjects are to be oppressed” and “The products are to be collected” until the Tibetans became convinced of it. Another repetition that they used is “The views you held in the past were wrong, the new view is right.”

QUESTIONS AND ANSWERS
Question: Many people take what Geshe-la says very literally, therefore I would like to know if it is really true that one can use a computer as an object of concentration. I find this is hard to do when it is open and on, perhaps when it is closed and off!
Reply: I was not joking. Any existent can be taken as an object of meditation on which to concentrate.

Question: Can Geshe-la say something about developing the buddha lineage in the context of lam-rim, the mind of enlightenment and death?
Reply: This is not an easy subject. What one can do to relate the topic of buddha lineage to meditation on the lam-rim is to first develop the motivation of the mind of enlightenment and then focus the mind, for example, on the subject of the precious human body. By doing the meditation with the mind of enlightenment this meditation becomes a cause to activate the buddha lineage. Or one can take the buddha lineage as an object of meditation upon which to develop calm abiding. In brief, whether one talks about buddha lineage or not, if one focuses on the mind, which has the nature of clear light free from stains, one is integrating the buddha lineage with meditation on lam-rim. The nature of the mind being clear light is itself the buddha lineage, therefore it is enough to meditate on this. The developmental lineage is to develop one’s realization; for example, one focuses the mind on the buddha lineage and as a result develops love, compassion, and so forth. This too is an integration of the buddha lineage. When one says “activation of the Mahayana lineage” it means to develop compassion.

Question: Could Geshe-la make a connection between buddha lineage and the four noble truths?
Reply: To make a connection with all of the four truths is not possible, it can only be done with true paths. The naturally abiding lineage is that within us which will transform into a buddha’s body. The path within us is composed of the higher trainings in morality, concentration, and wisdom. We can use the higher training in concentration to set our mind on the buddha lineage. Anything that makes us ignorant is true origins because there are nine obscurations which can be considered to be true origins. Due to having these obscurations we experience the result of suffering, true sufferings. The elimination of these obscurations is true cessations. True paths is to concentrate on the buddha lineage. This meditation is an analytical meditation because one looks at how the mind is obscured, how the obscurations can be eliminated, and what result will be attained. This is a way to connect the buddha lineage and the four noble truths.

One can also talk about the four noble truths in the context of the four close placements of mindfulness which take the four noble truths as the main object of meditation. The four close placements of mindfulness are the close placement of mindfulness on the body, the close placement of mindfulness on the feelings, the close placement of mindfulness on the mind, and the close placement of mindfulness on phenomena. One places the mind on the body in order to understand true sufferings, one places the mind on the feelings in order to understand true origins, one places the mind on the mind in order to understand true paths, and one places the
mind on phenomena in order to understand true cessations. When placing the mind on the body one comes to realize that the body is pervaded by suffering. When placing the mind on feelings one realizes that attachment, hatred, and ignorance, [true origins], cause the generation of other afflictions which result in true sufferings. True paths are the means to eliminate the afflictions and achieve true cessations.

Therefore, a bridge can be made between the buddha lineage and the four noble truths. Meditating on the mind one can come to understand the nine obscurations which are true origins that result in true sufferings. Meditating on these is the true path which eliminates true origins and brings about true cessations.

The nature of the mind can be said to be divided into two; one part that has the potential to become a buddha’s body and another part that does not become a buddha’s body. The part of the mind that becomes a buddha’s body can be transformed into the path: the path of accumulation, path of preparation, and so forth. The nature of the mind that enters the path of accumulation is not a true path; it only becomes a true path on the path of seeing. From then on this part of the mind is a true path. By the fact of possessing true paths one will achieve true cessations because one will eliminate the obscurations. Or we can say that the true paths and true cessations existing in the continua of learners, not only those on the bodhisattva vehicle but also learners following other vehicles, are the buddha lineage. We can think in this way because all sentient beings will eventually become buddhas.

Question: Is there a difference between lineage and tathagata essence?
Reply: “Tathagata essence” refers to the naturally abiding lineage. Because a buddha lineage is not necessarily a naturally abiding lineage, a buddha lineage is not necessarily a tathagata essence. Therefore, the tathagata essence and the buddha lineage are not the same. This is in the context of the tathagata essence being the naturally abiding lineage. One can debate asking if something is a buddha lineage is it necessarily a naturally abiding lineage or a developmental lineage? Is the buddha lineage in the continuum of a bodhisattva on the learner path one of these two lineages? Yes. Then which one? The naturally abiding lineage. If it is the naturally abiding lineage is it an emptiness? Yes. Are not true cessations conventional truths? The Svatantrika Madhyamikas assert that true cessations are conventional truths. However, if on the other hand one says that the buddha lineage in the continuum of a bodhisattva on the learner path is a developmental lineage the question comes is it a lineage that will transform into a buddha’s compounded body? One cannot say yes because true cessations are not compounded phenomena but are uncompounded phenomena. Yet these true cessations will become a nature truth body. There are two nature truth bodies, one that is the entity of being pure by nature and one that is pure of incidental stains. This debate can go on. That which is a naturally abiding lineage is an emptiness of a mind that is together with stains which transforms into a buddha’s nature truth body. To summarize, our minds are polluted by obscurations yet the dharmata of our mind exists. This mind that is stained will slowly become a buddha’s wisdom truth body when all stains have been eliminated. At that moment the emptiness that existed with this mind will transform into a buddha’s nature truth body. This is according to the sutra path. According to the tantra vehicle the naturally abiding lineage is not necessarily an emptiness, therefore it is not necessarily an ultimate truth. This will be taught later on.

END
CHAPTER THREE
THE KNOWER OF BASES

The third chapter is about the third type of exalted knowers, the knower of bases. There are reasons why the knower of bases is explained now. In the first chapter the knower of all aspects, omniscient mind, was explained in order to make disciples delight in hearing about the result and to generate interest in achieving it. In order to attain that omniscient mind one needs a path, therefore in the second chapter the knower of paths is explained. In order to complete the knower of paths one needs a knower of bases which perfects the knower of paths. This means that the knower of paths must be preceded by the practices of a middling being which are related to the knower of bases.

The three chapters can also be looked at in terms of their relationship to lam-rim. In the offering of worship Maitreya sets out the knower of bases as a first step, then the knower of paths which fulfills the aims of migrating beings, and then the perfect possession of the buddhas’ omniscient mind. These three steps follow one another. The knower of bases is a practice common to small and middling beings, the knower of paths is a practice of bodhisattvas, and the knower of all aspects is the result of the knower of bases and the knower of paths.

Without fully knowing all bases, there is no fully knowing the paths well: the very knower of all (is explained).

"Bases" refers to the four noble truths, while “all bases” refers to the sixteen attributes of the truths, impermanence and so forth. Without fully knowing all bases there cannot be a perfect knower of paths. In other words, a knower of paths is necessarily preceded by a knower of bases. “Fully knowing the paths” shows that a knower of paths knows the paths of hearers, the paths of solitary realizers, and the paths of bodhisattvas. Here “paths” includes the paths of the three vehicles which can each be further sub-divided into five paths, the path of accumulation, the path of preparation, the path of seeing, the path of meditation, and the path of no-more-learning. A bodhisattva needs to know all these fifteen paths.

The third chapter begins with the outline “Explaining the knower of bases” which perfects a knower of paths. Gyeltsab says that after finishing the explanation of a knower of paths there is a reason for explaining the knower of all. It is because without thoroughly knowing the bases, impermanence and so forth, one will not have a thorough understanding of the paths of the three vehicles. Therefore, the knower of all is explained as a branch of the knower of paths. If it is asked, what is the main knower of bases that is the object to be explained in the third chapter? Is this knower of bases the knower of bases that has the sixteen attributes, impermanence and so forth, which are to be meditated on by bodhisattvas? Or is it the knower of bases which is presented in order to understand that which is opposite to the causes of omniscient mind which is explained by Acharya Buddhajñana and so forth? Or is this knower of bases a term given by some to the realization of the lack of inherent existence of the bases? That the latter is not right will be explained later on. The knower of bases which is presented is not in order to understand that which is opposite to the causes of omniscient mind, the knower of all aspects. In order to understanding the opposite position of the knower of paths one could explain the knower of bases that is a discordant class, but here the object to be explained is a knower of bases that has the sixteen attributes, impermanence and so forth, which are to be meditated on by bodhisattvas.
When a bodhisattva’s path of seeing and a bodhisattva’s path of meditation are presented as complete purity, what is it that acts to leave the latencies to eliminate the two extremes? In the Ornament it says: “Not abiding in cyclic existence by knowledge, not abiding in solitary peace due to compassion.” Thus, the exalted wisdom realizing impermanence and so forth is said to be that which eliminates the extreme of cyclic existence. This point is going to be explained here. In the Great Commentary it says: “In the case of a knower of paths the paths of hearers and so forth were explained. Therefore, is it not the case that the knower of bases has already been covered? Why then is the knower of bases explained here separately once again? This is to be clarified again. In the second chapter of the Ornament in the second stanza, it says: “Regarding the mode of the knower of paths itself...one should know this path of hearers.” To meditate on these bases as unobservable, the paths of hearers and so forth are to be meditated on sequentially by bodhisattvas. Therefore, in order for us to know [that the knower of bases of] the attributes, such as impermanence, knows all bases without exception the knower of all is explained here. Thus, when a path of bodhisattvas having the attributes of impermanence and so forth is posited as a knower of paths, it is to be understood that this path is to be known as being sustained by the three attributes. In other words, a knower of paths must be preceded by mind generation, which in turn is preceded by the development of great compassion. A knower of paths is developed in dependence on the practices of a middling being, such as meditating on suffering, impermanence, and so forth. For this reason, it is said that a knower of paths is preceded by a knower of bases. As a branch that perfects the knower of paths there are certain chapters mentioned, such as the chapter on Special Conduct in the Twenty Thousand Stanza Perfection of Wisdom. Furthermore, it says in sutra that when the nature of a knower of paths of hearers was explained previously one should have reflected on the impermanence of forms. This implies the meaning presented here, the knower of bases.

In brief, a bodhisattva should meditate on the sixteen attributes of the four noble truths. He should do so with the support of the three attributes: mind generation, the dedication of one’s virtue to enlightenment for the sake of all sentient beings, and the wisdom realizing emptiness. Before the knower of paths can be supported on these three attributes, one must develop the mind of enlightenment. Before the cultivation of such a mind one needs to develop great compassion, wishing all sentient beings to be free from suffering. Prior to the development of great compassion one must train well in the practices of middling beings which include meditation on the attributes of the four truths, impermanence, suffering, and so forth. In order to understand that a knower of paths depends on training in the practices of a middling being the knower of bases is explained here in the third chapter. This means that the knower of bases that is to be principally explained here belongs to the class of antidotes.
“Not on the extreme of this shore (or) the further shore,” describes cyclic existence and nirvana; “this shore” referring to cyclic existence and “the further shore” referring to solitary peace. “Not abiding between them” literally means not abiding between the extreme of cyclic existence and the extreme of solitary peace but here it means that all phenomena found between these two do not exist truly. That all these phenomena are realized to not exist truly is because a knower of bases realizes that all phenomena are equal in being free from true existence.

Gyeltsab says that the commentary explains the words of the root text in the context of the two paths, a close path and a distant path. The remaining lines are taken as an explanation to prove that very reason (outline Proving that very reason). The perfection of wisdom of a knower of bases (subject) is asserted to be close to the continua of buddhas and bodhisattvas because it is an exalted wisdom that directly knows that all phenomena of the three times are equal in not having the nature of true existence. This indirectly says that hearers and solitary realizers do not possess that sign, [i.e., that the exalted wisdom directly knowing that the phenomena of the three times are equal in not having the nature of true existence] for the reason of which the perfection of wisdom of a knower of bases is presented to be far from the hearers and solitary realizers.

The perfection of wisdom of a knower of bases does not abide on either this shore or the further shore because it is that which eliminates these two extremes. The perfection of wisdom of a knower of bases does not abide ultimately between these two extremes because it realizes emptiness. Conventionally there could be an abiding between the extreme of cyclic existence and the extreme of solitary peace, but here the perfection of wisdom of a knower of bases negates all phenomena as existing ultimately between them. In sutra it says: “Bhagavan, the perfection of wisdom of great bodhisattvas is not of this shore, is not of the further shore, they also do not abide between them.” This quotation presents the fact that a perfection of wisdom of a knower of bases does not abide on this shore, on the further shore, or between these two shores. This is said in terms of ultimate existence but conventionally there is an extreme of cyclic existence and an extreme of solitary peace between which there are many phenomena including the perfection of wisdom of a knower of bases. Such a perfection of wisdom of a knower of bases does not abide in the extreme of cyclic existence nor does it abide in the extreme of nirvana, rather it is an antidote that eliminates these two extremes.

It can be asked: what is it that eliminates the extreme of cyclic existence and the extreme of solitary peace? The extreme of cyclic existence refers to cyclic existence. Cyclic existence is the fact of continuously taking rebirth, or, more literally and more correctly, continuously joining, due to the power of karma and afflictions. There is a difference between taking rebirth and continuously joining as this body itself is said to be cyclic existence. If the body is cyclic existence it is not correct to define cyclic existence as “continuously taking rebirth.” Is there a difference between the one who takes rebirth and the rebirth that has been taken? We need to understand what it is that eliminates the extreme of cyclic existence; it must be something that sees cyclic existence as faulty. If it were something that saw cyclic existence as beneficial it could not eliminate it. A debate comes here regarding the wisdom realizing that all phenomena are empty of true existence asking is it this wisdom that eliminates the extreme of cyclic existence? If one answers yes then it is asked does that wisdom see the faults of cyclic existence? If again one answers yes, then it is asked whether the faults of cyclic existence appear to a wisdom realizing emptiness. Then one can ask whether this exalted wisdom is also an eliminator of the extreme of solitary peace? The answer is no, only great compassion is that which eliminates the extreme of solitary peace. This is so because when someone has compassion for sentient beings he does not remain in solitary peace but seeks to achieve the ability to help them. The conclusion is that the exalted wisdom realizing all phenomena of the three times as equal in being empty of true existence is that which eliminates the extreme of cyclic existence. This must be a wisdom realizing the selflessness of persons. Can this wisdom see the faults of cyclic existence? When it is said that the wisdom realizing the
selflessness of persons is eliminates the extreme of cyclic existence, we say it in the sense that this wisdom sees the faults of grasping at a self of persons and abandons it. In this way according to the Svatantrika Madhyamikas it can be said that this wisdom sees the faults of cyclic existence. In another text, The Commentary on the Paths, Gyeltsab explains this in more detail.

Gyeltsab sets out a syllogism: the perfection of wisdom of a knower of bases (subject) is asserted to be close to the continua of buddhas and bodhisattvas because it is a clear realization realizing all phenomena as equal in not having any truly existent generation. The path perfection of wisdom deposits certain latencies because it has many realizations: the wisdom realizing impermanence and so forth, great compassion, the realization of emptiness and so forth. If the path perfection of wisdom individually deposits different latencies, such as the realization of emptiness, does the wisdom that exists in the continuum of a bodhisattva directly realizing impermanence eliminate the extreme of eternalism in which one continuously joins due to the power of karma and afflictions, which is included in cyclic existence, this shore, because this path perfection of wisdom destroys the root of cyclic existence? Great compassion in the continuum of a bodhisattva eliminates the further shore, solitary peace, which is characterized by the attainment of the cessation of taking rebirth in cyclic existence, because it is a path with which one achieves the non-abiding nirvana of taking rebirth again and again in cyclic existence due to great compassion. Great compassion is a tool with which one takes rebirth in cyclic existence to help sentient beings according to their particular situation.

That which eliminates the extreme of cyclic existence is that which sees the faults of cyclic existence; the fault is the grasping at self of persons which gives rise to many afflictions and keeps us wandering in the extreme of cyclic existence.

Both Acharya Haribhadra and Arya Vimuktisena say that that which eliminates the extreme of cyclic existence is wisdom, but they do not say that it is the wisdom realizing emptiness. Gyeltsab continues with a syllogism: the perfection of wisdom of a knower of bases (subject) does not abide in the extreme of cyclic existence and the extreme of peace, and it does not ultimately abide between them. This negates the conventional extreme of cyclic existence and the conventional extreme of peace. By realizing that existence and peace do not truly exist [the perfection of wisdom of a knower of bases] does not ultimately abide between them. This negates the conventional extreme of cyclic existence and the wisdom realizing emptiness clearly shows the aspect of not realizing in detail the ways of engaging the mind in the different levels of the path. Both Haribhadra and Arya Vimuktisena say that a wisdom does realize the faults of cyclic existence. However, the faults of cyclic existence are not found by a logical knowledge that sees the ultimate. In other words, a mind realizing ultimate truth does not see the faults of cyclic existence. This is an answer to the assertion that there is a
wisdom that sees the faults of cyclic existence. Haribhadra and Vimuktisena agree with this but say that it is not a wisdom realizing ultimate truth.

Gyeltsab says “this shore” refers to ordinary beings who are on this shore, within cyclic existence. Ordinary beings are not found on the further shore, that is, outside cyclic existence. The term ‘extreme of eternalism’ is used in the sense that those in cyclic existence live a long time due to constantly joining from life to life due to karma and afflictions. Because they remain for a long time, eternally, this is what is known as the ‘extreme of eternalism.’ The Tibetan word ‘tag tha’, literally the ‘extreme of permanence,’ is not to be understood in the context of an extreme of permanent phenomena or an extreme of functioning things. The extreme of nihilism is posited here to be nirvana, in which not only the constant joining due to karma and afflictions stops but also rebirth by the power of compassion and prayer.

The Great Translator says: “The main practitioners of a knower of bases are hearers and solitary realizers. The main practitioners of the perfection of wisdom are the bodhisattvas. Therefore, the knower of bases that is like a reflection of the knower of bases in the continua of bodhisattvas is the main subject to be explained here. This reflection-like knower of bases is generated on the eighth ground, it is explained here as a branch of a knower of paths knowing the three paths. This is explained in terms of the fact that a knower of the three paths arises in oneself effortlessly. In the previous context of the path of seeing the explanation of impermanence and so forth was presented as an object of the knower of paths.” This passage presents the particularities of compassion. In terms of an uncommon knower it is correct, but in terms of the occasion of the generation of the knower of bases and so forth being on the eighth ground is not correct. This is because a knower of bases can be generated right from the first ground. Without need to mention the knower of bases of this context, even the knower of bases belonging to the class of antidotes is generated from the first ground onward.

To summarize, the extreme of cyclic existence is of two types, the conventional and the ultimate. The extreme of peace is also of two types, the conventional and the ultimate. The conventional extreme of cyclic existence refers to the constant joining from life to life due to karma and afflictions. The ultimate extreme of cyclic existence is truly existent cyclic existence. The conventional extreme of peace is nirvana in which the constant joining due to karma and afflictions has stopped. The ultimate extreme of peace is truly existent nirvana. Therefore there is no ultimate extreme of cyclic existence and no ultimate extreme of peace. However, there do exist a conventional extreme of cyclic existence and a conventional extreme of peace. This is because conventionally cyclic existence and nirvana do exist. That which eliminates the conventional extreme of cyclic existence must be a wisdom seeing the faults of cyclic existence. What is this wisdom? This wisdom is for example a wisdom realizing the selflessness of persons or a wisdom realizing the sixteen attributes of the four noble truths, impermanence and so forth. The conventional extreme of peace is a nirvana in which rebirth in cyclic existence has ceased. That which eliminates abiding in the extreme of peace is great compassion. In short, that which eliminates the conventional extreme of peace is great compassion. The ultimate extreme of cyclic existence and the ultimate extreme of peace are eliminated by the wisdom realizing ultimate truth. This is a wisdom realizing that cyclic existence and nirvana are empty of true existence.

Since the opposite is taught in the case of the very knower of all, because the knowledge of the three times as equal does not exist within the hearers and so forth, and (they) far away from the perfect perfection of wisdom. Because the perfection of wisdom which is realized by them lacks loving kindness and wisdom, due to the very observation of things and non-things, they are known as abiding in samsara and nirvana.
There is no fault in the fact that there is no presentation of the knower of bases of hearers and solitary realizers because in this context by explicitly presenting the knower of all that exists in the continua of bodhisattvas this very presentation implicitly presents [the knower of bases of hearers and solitary realizers]. In some of the coming chapters the knower of bases of hearers and solitary realizers are presented explicitly. In the Great Commentary it says: “Some are presented by the opposite, some are explained as a path that is to be followed.” Arya hearers and arya solitary realizers (subject) abide distant from the perfection of wisdom because they do not have the knowledge of the phenomena of the three times being equal due to grasping at the true existence of the extreme of cyclic existence and the extreme of peace.

The hearers who for the time being abide in the reflection-like knower of bases that knows the perfection of wisdom with their mere realization (subject) abide in the extreme of cyclic existence (predicate) because they apprehend the mere existence of rebirth in cyclic existence as an object to be completely discarded completely in a fixed way. They apprehend cyclic existence as an object to be completely discarded because they have not only finished their life in cyclic existence but they also want to negate rebirth by compassion and prayer in cyclic existence, therefore they are separated from the cause, great compassion, to be in cyclic existence.

[Hearers and solitary realizers] (subject) abide in the extreme of peace (predicate) because they observe the stopping of mere rebirth in cyclic existence, the non-existence of rebirth in cyclic existence, as an object to be adopted. They observe the stopping of mere rebirth in cyclic existence, the non-existence of rebirth in cyclic existence as an object to be adopted because they assert the attainment of the cessation of rebirth in cyclic existence and they have stopped rebirth due to karma and afflictions and they are separated from the wisdom that knows the method of achieving nirvana. Using the two, the first sign for the second syllogism and the second sign for the first syllogism, oppositely does not give the right meaning of the text. This is also said by Lama Tsongkhapa. If the two signs are used oppositely the predicate does not make sense because it would follow that hearers and solitary realizers abide in the extreme of cyclic existence because they are apart from the wisdom knowing the method, and hearers and solitary realizers abide in the extreme of peace because they are apart from the cause, compassion. Haribhadra says: “By mere reference to things and non-things they should be known as abiding in cyclic existence and nirvana.” This means that these two cannot be interchanged.

In general, the reason that should be set up is to say that hearers and solitary realizers abide in cyclic existence because they observe things and hearers and solitary realizers abide in peace because they observe non-things. Then, it is said that this should not be changed to say that hearers and solitary realizers abide in cyclic existence because they observe non-things, and hearers and solitary realizers abide in nirvana because they observe things. This is not right.

2B2C-1C2A-1B Proving that very reasoning
1 Dispute
2 Reply

2B2C-1C2A-1B1 Dispute

(Someone) may say, “Because it occurs in the tradition that ‘whatever arises dependently, that itself is accepted as empty,’ the knowledge of the three times as merely equal is only the realization of bases. Furthermore, does not it exist for all? If so, how do the hearers and the bodhisattvas become distant and otherwise from the perfect perfection of wisdom?”

This is the dispute which is answered in next verse of the root text. There are two classes of beings, the first class is that of the hearers and solitary realizers and the second that of the bodhisattvas. The first are said to be distant from the perfection of wisdom, whereas arya bodhisattvas are said to be close to the perfection of wisdom. Hearers and solitary realizers are distant from the perfection of wisdom because they do not have the knowledge that the phenomena of the three times are equal in being empty of true existence. Only arya bodhisattvas know that the phenomena of the three times are equal in being empty of true existence. Here
someone argues that hearers and solitary realizers also know that the phenomena of the three times are equal in being empty of true existence. The argument continues saying that hearers and solitary realizers have this knowledge because the knowledge knowing the three times as equal is a realization of the reality of bases which exists in all aryas, does it not? They have the realization of the reality of bases because it is said in the text *Praises to the Supermundane* by the great charioteer, Nagarjuna: “Whatever is dependently arising is accepted as the very fact of being empty.” The meaning of this is that emptiness means dependent arising. Therefore, even hearers and solitary realizers have the realization of the reality of dependent arising. The main idea here is that hearers and solitary realizers must also have the realization of emptiness.

Our own tradition says that that quotation presents the fact of being empty as being the meaning of dependent arising. As it is presented the argument here is about the arya hearers and solitary realizers having the realization of the selflessness of persons and the selflessness of phenomena. The passage which Haribhadra accepts does say that dependent arising is pervaded by the emptiness of true existence but hearers and solitary realizers do not realize that dependent arising is pervaded by being empty of true existence. To make this clear the Svatantrika Madhyamikas say that initially determined hearers and solitary realizers do not have a realization of the selflessness of phenomena. However, the Prasangika Madhyamikas say that arya hearers and arya solitary realizers do realize the selflessness of phenomena.

2B2C-1C2A-1B2 Reply
A Root text
B Commentary
C Summarized meaning

2B2C-1C2A-1B2A Root text

That, by means of observing signs, is distant, since it is not the means. That, by skill in means, is explained as close to the perfect.

Arya hearers and solitary realizers (subject) are distant from the perfection of wisdom of a knower of bases because by way of observing the bases as having truly existent signs they are sustained by a lack of skill in means in generating the resultant mother. Arya hearers and solitary realizers (subject) are sustained by a lack of skill in means in generating the resultant mother because they are separated from a virtuous spiritual friend who shows the reality and they also use a reflection of a perfection of wisdom. In sutra it says: “Bhagavan, if a son or daughter of good lineage who follows the bodhisattva vehicle observes the perfection of wisdom without skill and learns it, he or she will discard the perfection of wisdom and be distant from it.”

There is a reason that explains how bodhisattvas (subject) are close to the perfection of wisdom; it is because they are sustained by skill in means for the generation of the resultant mother. In sutra it says: “Furthermore, Bhagavan, explaining well the perfection of wisdom...” up to “...culminating it well is amazing.”

Here we need to understand that hearers and solitary realizers are distant from the perfection of wisdom because they apprehend the base, path, and result as truly existent. On the other hand, bodhisattvas are close to the perfection of wisdom because they realize that the base, path, and result do not truly exist or because they realize that the phenomena of the three times are equal in lacking true existence. Hearers and solitary realizers conceive the phenomena of the three times to be truly existent.

Tuesday afternoon, September 29, 1998

With regard to the appearance of things conjured by a magician, due to not knowing the entity of those (magical creations) of his, (others) strongly cling (to them) as (real) things. They do not appear as without entitiness. Similarly, because of being separated from the skill in means of a virtuous spiritual friend and so forth, and through
realizing things as possessing signs, the hearers and so forth not knowing the entity of things, do not have the exalted wisdom of equality. Because of that, the mother of the victors is distant from them. The bodhisattvas, who made devotions perfectly to the virtuous spiritual friend for a long time, possess unerring oral instructions. Through the skill in means which generates the knowledge (arisen from) hearing and so forth which is based on the two truths, they dispel the mistaken signs of strongly adhering to things. Fully knowing phenomena such as form and so forth is itself to fully know the quality. Therefore, they are close to this perfect mother.

Gyeltsab says that the arya hearers and solitary realizers are distant from the mother of the victors. Those hearers and so forth who do not know that the entity of things is free from elaboration and empty of true existence do not have the exalted wisdom knowing that the phenomena of the three times are equal. They do not have the exalted wisdom knowing that the phenomena of the three times are equal because they realize things as having the sign of true existence. They realize things as having the sign of true existence because they only have the realization of the selflessness of persons and they are separated from those who are skilled in means, virtuous spiritual friends who show the subtle selflessness. There are examples of how phenomena are conceived; for example, when a horse and elephant that are created by a magician appear a person who does not know their entity, that they are magical illusions, he strongly grasps to them as real things, and thereby does not realize that these horses and elephants are entitiless. Since the horses and elephants do not appear as entitless that person apprehends them to be truly existent.

The passage that says they are separated from virtuous spiritual friends who show the subtle selflessness refers to the selflessness of phenomena. Although subtle selflessness can refers to the subtle selflessness of person this is in fact realized by arya hearers and solitary realizers. Since hearers possess a knower of bases there is a pervasion that they realize the subtle selflessness of persons because a knower of bases is defined as an exalted wisdom conjoined with the wisdom directly realizing selflessness within the continuum of the person who possesses it and abiding in the Hinayana class of realizations.

A magician can trick his spectators and deceive them by conjuring up horses and elephants which appear to the spectators who apprehend them to be real horses and elephants, although they do not have the entity of horses and elephants. The spectators do not realize that the conjured horses and elephants do not exist in the entity of horses and elephants. Similarly, hearers and solitary realizers apprehend phenomena to be truly existent although phenomena do not have the entity of true existence. Because hearers and solitary realizers strongly grasp at the true existence of phenomena they are distant from the perfection of wisdom.

Gyeltsab says that as explained previously one has to realize the subject here through the examples and the meaning of the false which are known in the world. These examples are to be known through pleasing the virtuous spiritual friend for a long time. If one is not supported by such a virtuous spiritual friend one will conceive things as having the sign of true existence. By this very fact, as presented here, one will be very distant from the perfection of wisdom.

The arya bodhisattvas (subject) find themselves very close to the mother, the resultant perfection of wisdom, because they know that the phenomena of the three times are equal because they know that form and so forth are completely empty of true existence and completely free of elaboration. There is a pervasion because the very fact of knowing that form and so forth are completely empty of true existence and completely free of elaboration is the knowledge that thoroughly knows the phenomena of the three times as equal. They know that form and so forth are completely empty of true existence and completely free of elaboration because bodhisattvas rely on virtuous spiritual friends who are skilled in the divisions of the two truths by which they generate a knowledge arisen from hearing and so forth and become skilled in means, whereby the mistaken sign which is the strong grasping at things as truly existent is eliminated. This is so because such bodhisattvas receive correct instructions for a long time through pleasing well their virtuous spiritual friends who are skilled in the divisions of the two truths.
In short, aryā bodhisattvas find themselves close to the perfect mother, the resultant perfection of wisdom, because they possess the exalted wisdom realizing that the phenomena of the three times are equal and are under the care of virtuous spiritual friends who are skilled in and teach the classifications of the two truths.

(They are) distant since it is not the means and not distant because of means.

Gyeltsab says that the differentiation of being distant and close to the perfection of wisdom in regard to hearers, solitary realizers, and bodhisattvas is correct with regard to hearers, solitary realizers, and bodhisattvas because the hearers and solitary realizers are distant from the perfection of wisdom because they are not skilled in means regarding meditating on the mother while the bodhisattvas are not distant because they are skilled in means in that. The meaning of this is to be known as follows. If those who are initially hearers and those who are initially bodhisattvas engage simultaneously in their respective paths and with effort achieve their respective enlightenments, one should know that the hearers need a longer time to attain highest enlightenment.

[Someone argues that] if a hearer attains his respective enlightenment after putting effort in to it and then enters the seventh Mahayana ground and attains highest enlightenment [he does so more] quickly [than the bodhisattvas], and therefore it would be appropriate for those who wish to attain enlightenment quickly to first engage in the hearer’s path and then enter the higher path, [the Mahayana path]. This argument was rejected before. Although hearers are quicker to attain their enlightenment they are not accustomed to working for others’ welfare. By the force of cultivating familiarity with meditating single-pointedly on the faults of cyclic existence they have an intense mind to actualize the benefits of the state of peace, that of a foe destroyer, after which they absorb completely into the sphere of peace for eons. Although they are awakened by the light rays of buddhas they naturally reabsorb into the sphere of peace repeatedly. Due to this, even after generating the supreme mind of enlightenment they know that they should not enter into the meditative equipoise of the sphere of peace for a long time but due to their previous strong familiarity with it they naturally enter again and again. For this reason they are very dull compared to an initially determined bodhisattva. Thus there is a big difference between initially determined bodhisattvas and these foe destroyers with regard to being close and distant to the resultant perfection of wisdom and also with regards to the collection of merit and so forth from the beginning. For this reason, the bodhisattva’s path is to be known as a quick path compared to the path followed by an initially determined hearer.

To summarize, someone suggests that if one wants to attain enlightenment the best thing would be to become a hearer and in three lifetimes attain a hearer’s enlightenment and then enter the bodhisattva’s path. However, our tradition says that hearers who become foe destroyers have the disadvantage of being extremely dull in following [the bodhisattva path] compared to someone who is an initially determined bodhisattva. This recommendation is given to those who have not yet become hearers so that they enter directly into the Mahayana path and accumulate extensive merit and attain the highest enlightenment. This is because when someone enters into solitary peace he experiences the taste of this and then will have difficulty abandoning it. Therefore, it is better to avoid this right from the beginning. However, there are bodhisattvas who give up their vehicle and enter the hearer’s vehicle. They have reasons for this; they come to think that working for all sentient beings is beyond their capacity and consequently decide to achieve their own peace. There is a story recounted given in the lam-rim teachings regarding this.

When Buddha was alive in India there was an old woman named Tsering Dolma who owned a cow. She imagined how it would be if the cow were to have a calf and give a lot of milk. One day some monks came begging for food and the woman asked the elders how to realize this. The elder monks advised her to take her cow to a bull who would impregnate it and thereby she would produce a calf. This woman responded that she did not have a bull and might lose her cow if she brought it to someone else’s bull. Some time later a young monk came begging and the
woman put the same question to him. The monk replied that if she were to take refuge and
generate the mind of enlightenment repeatedly the cow would produce milk. The woman asked
the monk how to do this and he taught her the refuge prayer: “I go for refuge until I am
enlightened to the Buddha, Dharma, and Supreme Assembly. By my practice of generosity and
the other perfections, may I attain enlightenment for the benefit of all sentient beings.” After
having heard the prayer the woman said that it would be hard for her to work for all sentient
beings. The monk then told her to merely say:
“I go for refuge to the Three Jewels. May a calf be born in the womb of the cow. May I then have
abundant milk and butter.” The woman liked this prayer and repeated it day and night.
Eventually the prayer brought the result she wished for in that the cow became pregnant and
gave birth to a calf, whereby she produced a lot of milk with which the woman made lots of
butter. In dependence on this the woman began to reflect on how this had come about and
realized that the result came from taking refuge in the Three Jewels. She began to make many
offerings to the monastery of the young monk. This story is told in connection with giving up the
path of a bodhisattva due to it not being suitable to one’s mind.

When it is said that a bodhisattva abandons his vehicle this refers to a bodhisattva who
was not an initially determined bodhisattva since an initially determined bodhisattva never gives
up the Mahayana. An initially determined hearer is one who from birth is a hearer and follows the
hearer path until achieving a hearer’s enlightenment. The same is true of initially determined
solitary realizers and bodhisattvas. There are others who are not initially determined, for example,
a bodhisattva on the bodhisattva vehicle who previously was on the hearer or solitary realizer
vehicle.

Gyeltsab says that just as explained before the hearers and so forth are distant from the mother,
the resultant perfection of wisdom. The knower of bases that is separated from special compassion
and bound by the conception of true existence is established to be the discordant class of the
initially determined bodhisattvas.

Gyeltsab says that a path that is bound by the recognition of using its objects, the bases, the objects
of knowledge, the aggregates of form and so forth, as being empty of a self of persons that is
included in ultimate truths, and the phenomena of the three times that are included among
conventional truths, and the paths, such as generosity, and the harmonies of enlightenment, as
truly existent, is a discordant class, a position opposite to the path of those who are initially
determined bodhisattvas. This knower of bases is a slow path for achieving the resultant
perfection of wisdom. In sutra it says from “By not being skilled in means one uses forms which
are empty...” up to “...the discrimination that uses omniscient mind abides.”

With regard to a knower of bases bound by a conception of true existence Lama
Tsongkhapa in his Golden Rosary says that the meaning of “bound by a conception of true
existence” is that when one analyses whether the base, path, and aspect truly exist or not one
comes to think that they do exist truly, whereby one does not go beyond [the conception of] true
existence. However, if someone has a conception of true existence it does not mean that he and
other objects are bound by true existence. It merely means that he thinks that they exist truly and
hold on to this conclusion.

The knower of bases that belongs to the discordant class is a knower of bases that is bound by the
conception of true existence. The knower of bases of the antidote class is a knower of bases that is
sustained by the method, compassion and the mind of enlightenment, and the wisdom directly
realizing emptiness.

Wednesday morning, September 30, 1998

2B2C-1C2A-1C1A-2 Root text (continued)

In Gyeltsab’s text (page 295) there is a dispute that takes place. Someone asserts that the
meditative equipoise of arya hearers and solitary realizers is a conception of true existence. Our
own tradition responds that this assertion is not correct. If this were the case it would follow that
the meditative equipoise of arya hearers and solitary realizers would be similar to the self
graping of persons in that it would not destroy the seeds of the afflictive obscurations because it
would also be a wrong consciousness that mistakes its determined object. If the meditative
equitoise of arya hearers and arya solitary realizers were similar to the self grasping of persons in
not being able to destroy the seeds of the afflictive obscurations it would follow that saying this
would transgress the root vows of bodhisattvas because it would mean that the learner vehicle
cannot abandon attachment and so forth. In short, someone with bodhisattvas vows who says this
about the followers of the hearer and solitary realizer vehicles would transgress their vows.

If the meditative equipoise of arya hearers and solitary realizers is not free from the
conception which apprehends a sound generality and a meaning generality as suitable to be
mixed it would follow that it is not a yogic direct perceiver. Just as the sense consciousness seeing
one moon as two moons is wrong and not a path to liberation so too would the meditative
equitoise of arya hearers and solitary realizers not be a path to liberation as it would be a wrong
consciousness. Therefore, to say this is an insult to the hearers and solitary realizer paths. It is
clear that this person of confused words who explains the meaning of the commentary [by saying
that the meditative equipoise of arya hearers and solitary realizers is a self grasping of persons] is
dull facultied.

In short, if the meditative equipoise of arya hearers were not free from the conception
which apprehends a sound generality and a meaning generality as suitable to be mixed it would
follow that it would not be a yogic direct perceiver. If the meditative equipoise of arya hearers
grasps at a self of persons, it is necessarily a conception of true existence. Therefore, it would
follow that the meditative equipoise of arya hearers would not be a path to liberation because it
would be a conception of true existence which is a mistaken consciousness similar to the sense
consciousness that sees one moon as two moons. In conclusion, the assertion of the disputant is
wrong.

2B2C-1C2A-1C1A-3 Commentary
Through observing all that are not things as things, the entities of form and so forth, the contaminated phenomena of the three times and the uncontaminated and both, (they) view the self which is imputed by others as empty. And the discrimination of achievement, though they are the antidotes of those, because they are objects to be abandoned since they are perverse engagements, are the discordant class.

Gyeltṣab sets out a syllogism: the dharma forbearance of true sufferings of a hearer’s path of seeing while bound by a conception of true existence observing (1) the phenomena of the three times, form and so forth, that are together with the contaminations of the continua of ordinary beings, (2) uncontaminated [phenomena] such as the branches of enlightenment, and (3) all the entities of both, which are not truly existent, as truly existent (subject) is an antidote to its respective object of abandonment (predicate) because it is a path that directly opposes the seeds of the intellectually acquired afflicting obscurations (sign).

If it is an antidote existing in a hearer’s continuum against its respective object of abandonment it is the discordant class, a position opposite to the bodhisattva’s path, because generating such an antidote in one’s continuum is to be abandoned. Such an antidote is to be abandoned because it is a path that is bound by a mind that wrongly engages the reality of phenomena. But this does not mean that we affirm here that one has to apprehend the opposite of the observed object and aspect of that path and abandon that. If one was to apprehend the opposite of the observed object and aspect of that path it would be a wrong consciousness because it would be mistaken with respect to its determined object, the reality of phenomena.

“Bound by a conception of true existence” means that while one investigates whether the base and path exist truly or not, one does not go beyond the conception that these exist truly because of not having previously heard and thought about the reality of phenomena. Compared to that of the bodhisattvas [the path of hearers] is very long; therefore, entering this path is to be abandoned.

2B2C-1C2A-1C1B Antidotes
This is the sixth topic.
1 Making a connection
2 Root text
3 Commentary

2B2C-1C2A-1C1B-1 Making a connection

Their opposites are the antidotes of the bodhisattva.

Gyeltṣab merely quotes Haribhadra saying “the bodhisattva.”

Arya hearers and solitary realizers have a knower of bases that is bound by a conception of true existence and belongs to the discordant class. It is said to belong to the discordant class because the knower of bases of bodhisattvas is not bound by a conception of true existence but instead acts as an antidote to the knower of bases of aryas hearers and solitary realizers.

2B2C-1C2A-1C1B-2 Root text

Without conceiving generosity and so forth as mine, urging others to do that, that, through ceasing the extreme of attachment and subtle attachment to the victors and so forth.

Maitreya says that we should behave like bodhisattvas in that when we practice the perfections we should do so without the conception of true existence and grasping to mine. A bodhisattva while engaging in this practice also causes others to do so. This practice eliminates the conception of true existence or “the extreme of attachment.” It is also an antidote to the “subtle attachment to the victors and so forth” which means that it is an antidote to the subtle conception that conceives the victors and so forth to be truly existent.
Gyeltsab sets out a syllogism: the exalted wisdom directly realizing the base and path as non-truly existent in the continuum of a bodhisattva abiding in a practice free from grasping at mine and free from grasping at the true existence of the three spheres of generosity and so forth and who causes others to engage in this practice (subject) eliminates the extreme of attachment that apprehends the base and path as truly existent because it is a direct antidote against that. In sutra it says: “There will not be any sign [of true existence] of one’s own and others’ base and path.” “Attachment” refers to the conception of true existence.

By completely purifying the three spheres, having realized generosity and so forth as selfless, they themselves (abide) and urge others. Due to their perfect involvement and because of being objects to be adopted, having ceased all remaining (seeds) of the collection of attachment, they are antidotes in all ways.

Gyeltsab sets out a syllogism: the exalted wisdom directly realizing the base and path as non-truly existent in the continuum of a bodhisattva abiding in a practice free from grasping at mine and free from grasping at the true existence of the three spheres of generosity and so forth and who causes others to engage in this practice (subject) is not only enumerated as a list of antidotes but is an antidote in all aspects because it is a direct antidote against the mass of attachment to the base and path and is therefore an object to be engaged in. “Mass” refers to all the causes of the conception of true existence which have been eliminated.

A bodhisattva who abides in the clear realization of the bases and path, such as generosity, due to having the purity of the three spheres and who urges others to come to this realization (subject) has engaged in a shortcut because he has perfectly and directly realized the reality of phenomena and has engaged in the practice of the conduct which is an extensive practice. One can also use these reasons here regarding the previous thesis.

“Attachment” is the conception of true existence; this word is used here because the conception of true existence induces attachment. In Precious Garland of the Middle Way it says: “As long as someone has the grasping at the aggregates he will have grasping at a self. Due to the grasping at a self he will create actions whereby he will take rebirth. The three paths, the path of actions, the path of afflictions, and the path of rebirth, are without beginning and without an end like a wheel of light made by swirling a fire brand in a circle.” Knowing what is said in this text, one should avoid this circling by reducing the conception of true existence of the aggregates as this will reduce the conception of true existence of the self which will reduce actions and will thereby stop the taking of rebirth in cyclic existence.
Although prostration and so forth to the tathagatas and so forth is indeed an antidote since it causes the collection of merit, it is (also the) discordant class with an entity of subtle attachment. Therefore, it is not (an antidote) in all ways.

Gyeltsab sets out a syllogism: prostrations and so forth of the hearers done with the motivation of faith in the tathagatas and so forth (subject) are included in the antidote class because they are a cause for the collection of merit. Such prostrations are actually an antidote to non-faith and so forth but they are not an antidote which is free from mistakes of all types and is not listed as a real antidote. Therefore, such prostrations in this context are included in the discordant class to the bodhisattva’s path. Although they are part of the antidote class [they are also included in the discordant class] because they are bound by the very entity of the subtle conception of true existence of the result.

This means that when one does prostrations motivated by faith but bound by the conception of true existence it is a virtuous action. However, there is debate about this. “Subtle attachment” refers to the subtle conception of true existence, it does not mean with attachment. Does the prostration become non-virtuous due to the motivation of attachment? This means attachment of the desire realm. If one does prostration motivated by this attachment, which is non-virtuous, does the action not become non-virtuous? There are many reasons given in Abhidharmakosha as to why attachment is said to be non-virtuous. In that text it says that in the desire realm, excluding the innate view of the transitory collection, innate extreme view, and innate ignorance, all remaining afflictions are non-virtuous.

PART THREE

This concludes part two of the five parts of the Ornament.

Since the way of phenomena, by nature, is isolated, it is profound.

The final mode of existence of the path of dharma is profound; a dharma that is isolated from a truly existing nature. In sutra it says: “The perfection of wisdom is profound” and “All phenomena are isolated from natural existence.”

Wednesday afternoon, September 30, 1998

Attachment to the final mode of existence is subtle because the object itself is subtle; this is the meaning of ‘subtle’ attachment. On the other hand, the subtle conception of true existence is a
conception observing the buddhahood that is to be achieved as existing truly. In Lama Tsongkhapa’s text *Golden Rosary* he explains the meaning of attachment and the conception of true existence. Attachment has four divisions:
- entity
- the reason it is attachment
- the antidote
- supplementary meaning from the reason

Subtle attachment means to mentally attend to the signs [of true existence] of the respective virtues of the three spheres of an activity up to the tathagatas and then to make offerings and dedicate to enlightenment. When a son or daughter of good lineage who enters the path to highest enlightenment mentally attends to the signs of true existence of the tathagatas there is attachment. Subtle attachment here is a subtle grasping. This is clear in Haribhadra’s text “Although prostration and so forth to the tathagatas and so forth is indeed an antidote...”

Gyeltsab says that observing the tathagatas to be an ultimately existent refuge is also a discordant class. These phenomena are empty of a truly existent mode of abiding but are profound. They are profound because these classes of phenomena are empty of the entity of true existence.

When someone takes refuge in the tathagatas while conceiving them to be an ultimately existent refuge, in this context this refuge is a discordant class. However, it can be asked whether or not this is in general a discordant class. By taking refuge in this way one accumulates merit therefore it is an antidote to the karmic obscurations. However, this way of taking refuge it discordant compared to a bodhisattva’s way of taking refuge since it is bound by a conception of true existence.

Gyeltsab sets out a syllogism (page 298): the exalted wisdom in the continuum of an arya bodhisattva that clearly knows that phenomena have one nature and are empty of true existence (subject) abandons the attachment to truly existent results because it is a direct antidote to that. In sutra it says: “Furthermore, Subhuti, the nature of phenomena is not two, it is only one.”

The subtle attachment that takes refuge in the tathagatas while being attached to them as truly existent is abandoned by the exalted wisdom of an arya bodhisattva that realizes that all phenomena have a single nature and yet are empty of true existence. This subtle attachment is abandoned by the direct realization of emptiness.

Knowing phenomena as a single nature abandons attachment.
Form and so forth, all phenomena, have only a single nature. That is, “they lack an inherent nature.” Thoroughly understanding the unity in equality of knowers and objects known, abandons attachment.

Gyeltsab says that the path of seeing that thoroughly and directly knows that the knower and the objects known do not exist truly and are equal (subject) abandons the attachment to truly existent results because it is a direct antidote to that. The mode of existence of phenomena is one taste because all phenomena, form and so forth, have a mode of existence that is a single nature which is the lack of true existence. The path of seeing abandons the conception grasping at truly existent results. “All phenomena have one taste” means that all phenomena have a single nature: they are a mere non-affirming negative that is the lack of true existence. All objects from form up to omniscient mind have different aspects but their nature is one: a non-affirming negative that is what remains after the refutation of the object of negation. One can also say that the nature of a buddha’s mind and our own is the same; it is the non-affirming negative that remains after negating true existence.

Further, if asked, “How is the nature of phenomena profound?”

Gyeltsab merely quotes from Haribhadra saying “Further...”

Through ceasing seeing and so forth, that is explained as the difficult to understand.

Gyeltsab sets out a syllogism: there is a reason for explaining that the ultimate truth is difficult to realize; it is because it is only realized by a logical knower of the ultimate. A valid cognizer of conventionalities that sees form and so forth is negated here as realizing [ultimate truth]. In other words, ultimate truth cannot be perceived by an eye consciousness seeing forms and so forth. In sutra it says: “Subhuti, the mother, the perfection of wisdom, is not seen by anyone, not heard by anyone, not ascertained by anyone, not known by anyone. There is no complete enlightenment.” This quotation means that at the level of ordinary beings emptiness is not seen, heard, ascertained, or known. The consciousnesses that take forms, sounds, tastes, etc. as their objects do not realize ultimate truth. In other words, these sensory consciousnesses block the realization of ultimate truth.

How is that? Since being an object observed by all consciousnesses is dispelled (by valid cognition), that nature is explained as the difficult to understand. Because of that, it is the profound itself.

Gyeltsab sets out a syllogism: the nature of phenomena is profound because it is an object that is only seen by an exalted wisdom of meditative equipoise. It is explained that a knower of conventionalities finds it difficult to understand [the nature of phenomena]. The nature of
phenomena is eliminated by a valid cognizer as being an observed object of a knower of conventionalities, such as a sensory consciousness apprehending its apprehended.

Is ultimate truth an object of a knower of conventionalities such as a sensory consciousness? The answer is no. Why? Because no valid cognizer has realized that ultimate truth is the object of a knower of conventionalities and therefore it is said that a valid cognizer eliminates [the possibility of] the ultimate truth being an object of a knower of conventionalities in the context of apprehended and apperpreters. The nature of phenomena is profound because no valid cognizer of conventionalities can realize it. Ultimate truth is profound because no valid cognizer of conventionalities realizes it.

There are valid cognizers of the ultimate and valid cognizers of conventionalities. A sensory consciousness cannot realize the ultimate. An inferential cognizer analyzing the ultimate is a valid cognizer of the ultimate.

Gyeltsab again merely quotes “Further...”

Gyeltsab sets out a syllogism: the ultimate truth (subject) is difficult to realize by a knower of conventionalities because ultimate truth is asserted to be inconceivable. This is because a knower of conventionalities does not know that forms and so forth are conventional truths. In sutra it says: “Subhuti, it is as follows. The mother is not known by anyone. Forms, feelings, discriminations, compositional factors, and consciousnesses are not known.” In short, when one knows a form one does not necessarily know that it is a conventional truth. What does the sign mean that says “a knower of conventionalities does not know that forms and so forth are conventional truths”? If conventional truth is known, how is it known? Think about it. When conventional truth is explained etymologically it is said to be that which is true for an obscured mind, which is the conception of true existence. The realization of conventional truth is of two types, the subtle and gross. The subtle realization of conventional truth is preceded by a realization of ultimate truth because it says in Madhyamakavatara: “The ultimate truth is the means of realizing conventional truth. The realization of the conventional truth comes after.” Before realizing the emptiness of a form one must first recognize the form. Without recognizing the form itself it is difficult to realize its emptiness. There are two ways to realize ultimate truth. One is to realize ultimate truth and then conventional truth, realizing that nothing exists truly yet conventionally things function as agents, objects, and actions. Another way of realizing the two truths is to first realize the basis upon which emptiness exists and then its emptiness. Here in this text it is the second, one first realizes the conventional truth, the basis form, and then its ultimate truth. According to the Madhyamika school conventional truth is a truth with respect to a knower of conventionalities but according to the Chittamatrin conventional truth is that which is true only for a mistaken sensory consciousness and is not true for an unmistaken mental consciousness. Conventional truth can also be understood as something that obscures us from seeing the ultimate truth of phenomena.
Thursday morning, October 1, 1998

How is that? Due to not thoroughly understanding their nature, form and so forth up through the aspects of the unmixed qualities of Buddha, are asserted as passed beyond conception. That is the difficult to understand, itself.

In general, the entity of phenomena ranging from form up to omniscient mind is difficult to understand. But the mode of abiding of these phenomena is even more difficult to understand, and thus this is asserted as ‘passed beyond conception.’

Gyeltsab sets out a syllogism: it is difficult for a valid cognizer of conventionalities to understand the ultimate truth because ultimate truth is asserted as beyond the conception of a valid cognizer of conventionalities. Why is it beyond conception? Because the meditative equipoise of an aryas does not thoroughly perceive the phenomena ranging from form up to the aspects of a buddha’s unshared qualities as conventional nature; its object is only their mode of abiding. There are said to be 108 phenomena ranging from form up to omniscient mind but actually all phenomena are included here. The groups of the five aggregates, six entrances, eighteen constituents, and so forth are not known to be the nature of conventionalities by a valid cognizer of conventionalities; while the groups of the four noble truths and so forth are only known by a valid cognizer that is the meditative equipoise of an aryas.

Thus, having expressed the discordant class and so forth, (there is a final summary).

Haribhadra says that he has already taught the phenomena of the discordant class and the phenomena of the antidote class and will now summarize this. Gyeltsab merely quotes the beginning of Haribhadra’s text saying “Thus...”

Gyeltsab says “in the system of the very knower of all, all the divisions of the discordant and antidote classes without exception, whatever explained, should be known here.
bodhisattva is led to this path, a knower of bases of the discordant class, it will be an obstacle to achieving enlightenment quickly and will be opposite to the path of a bodhisattva.

An ignorant person says: the paths of the hearers and solitary realizers are an obstacle to enlightenment. Gyeltsab’s response is that this shows you are ignorant of the divisions of the path and I make prostrations to you requesting you to generate it in your continuum. A knower of bases of the discordant class and a knower of bases of the antidote class are the same in taking the sixteen attributes of the four noble truths as their object but the difference is as to whether the realization of the four truths is sustained by method and so forth. Arya hearers and arya solitary realizers have a knower of bases that belongs to the discordant class while the arya bodhisattvas have a knower of bases that belongs to the antidote class.

By way of explaining like that, in the context of the very knower of all, respectively the detailed divisions of the hearers’ and bodhisattvas’ discordant classes and antidotes should be known.

Gyeltsab says that in the third chapter on the knower of bases as explained before it says that the knower of bases in the continua of arya hearers is a knower of bases of the discordant class while the knower of bases in the continua of bodhisattvas and so forth is of the antidote class. Thus, one should understand this as explained above.

A knower of bases is of four types:
1) a knower of bases that is close to the resultant/effect mother
2) a knower of bases that is distant from the resultant mother
3) a knower of bases of the discordant class
4) a knower of bases of the antidote class

This concludes six of the nine topics related to the knower of bases:
1) a knower of paths not abiding in cyclic existence through knowledge
2) a knower of paths not abiding in the extreme of peace through compassion
3) a knower of bases that is distant from the resultant mother
4) a knower of bases that is close to the resultant mother
5) a knower of bases of the discordant class
6) a knower of bases of the antidote class

Thus having set out the discordant class and so forth, if asked, “What is the application which completely meditates on those?” The path of application:

This connection makes it known that the knower of bases of the discordant class and the knower of bases of the antidote class have been discussed and now one needs to know the application/training that meditates on a knower of bases. Gyeltsab merely quotes the first word saying “Thus.”
With regard to form and so forth, its impermanence etc., its non-completion and full completion and non-attachment to it the application which ceases activity and the unchanging, non-agent and the application of the three kinds of difficult acts and by attaining the result according to fortune, it is therefore asserted to have results, and that without dependence on others and the seven types of appearance making known.

The root text lists the ten types of applications/trainings. Gyeltsab says that training is of ten types which are further condensed into four groups: divided by way of object, there are four; by way of entity, three; by way of activity, two; and by way of example, one. The first four are: three trainings that observe conventionalities and one that observes the ultimate. The first three are:

1) training in stopping the conception of true existence of qualified bases, form and so forth
2) training in stopping the conception of true existence of qualities, impermanence and so forth
3) training in stopping the conception of true existence of an incomplete or fully complete support of qualities

4) The training that observes the ultimate: training in stopping the conception of true existence by abiding without attachment or grasping at true existence.

Among the first four trainings three observe conventionalities while the fourth observes the ultimate. Of the first three, the first observes the bases of attributes, or qualified bases, such as form; the second observes the qualities of the bases, impermanence and so forth: and the third observes the fully complete and incomplete bases of qualities. An incomplete base of qualities is imaginary phenomena, while a fully complete base of qualities is other powered phenomena. Here the fully complete and incomplete are discussed in the context of conventionalities. However, one can also discuss them in terms of imaginary phenomena and other powered phenomena being incomplete bases of qualities, and thoroughly established phenomena being fully complete bases of qualities. An arya by thus observing ultimate truth and meditating on it will complete all knowledges.

The fourth training observes the ultimate. This means to abide without a conception of true existence and truly enjoy this; this is to be negated here.

In sutra with regard to the four trainings it says:

“Subhuti, with regard to this when a great bodhisattva practices the perfection of wisdom if he does not use forms he practices the perfection of wisdom.”

“Furthermore, if [a great bodhisattva] does not abide [in the conception that] form is permanent or impermanent he practices the perfection of wisdom.”

“In addition, Subhuti, when a great bodhisattva practices the perfection of wisdom if he does not abide [in the conception that] form is complete or incomplete he practices the perfection of wisdom.”

“Furthermore, when [a great bodhisattva] practices the perfection of wisdom if he does not abide [in the conception that] clings or does not cling to form he practices the perfection of wisdom.”

The fifth, sixth, and seventh trainings are trainings by way of entity. They are:
5) Unchangeable training in stopping the conception of true existence of the action, agent, and object, the result.
6) Training in stopping the conception of the true existence of there not being an agent [ultimately].
7) Training in stopping the conception of the true existence of the three difficult actions. These three are difficulties with respect to the main object of intent, training, and actions that are to be done.

In sutra with respect to these three trainings it says:
“When a great bodhisattva practices the perfection of wisdom and when the perfection of wisdom is presented it is difficult because the mind becomes discouraged, it is difficult not to be distracted, composing the perfection of wisdom is difficult, and it is difficult to not turn away from the path to highest enlightenment.”

“Bhagavan, those who search for armor for the sake of sentient beings are those who seek to levitate.”

“Bhagavan, the enumeration seeking to achieve complete highest enlightenment for the sake of sentient beings is one who seeks to liberate space.” (Space can in some contexts mean emptiness but here it is unclear what it means.)

These quotations from sutra come in the context of Buddha’s teachings on true existence. When in sutra it says “seeking” or “searching for” it means to desire or want something. When someone wishes to attain buddhahood one has to train in the perfection of wisdom. If one does not want to do so one can do whatever one wants, such as sleeping! When sleeping at least one’s worries diminish!

A knower of bases directly realizes the selflessness of persons. What does training/application in a knower of bases imply? It can be understood in two or three ways. It can mean either to have attained a knower of bases and then to meditate in order to develop one’s wisdom, or it can mean that one has not yet attained a knower of bases but trains in this. What else can it mean? Think about it.

Thursday afternoon, October 1, 1998

The eighth and ninth trainings, which are trainings by way of activity, are:
8) Training in stopping the conception of true existence of a result according to one’s fortune by way of the production of a result.
9) Training in stopping the conception of the true existence of not depending on others by way of possessing benefit.

In sutra it says:
“Tathagata, another bhikshu thinks like this, ‘Anywhere, all phenomena have no generation and no cessation. I prostrate to the mother, the perfection of wisdom, which [pervades] phenomena from the aggregate of morality up to the designated Dharma wheel.’

“Koushika, the bodhisattvas who practice the perfection of wisdom will have the fortune to become tired by not being able to actualize what has been thought of: protection, refuge, and being hidden.”

In regard to these two trainings Lama Tsongkhapa in his Golden Rosary says: “There is no generation and no cessation of any phenomena anywhere” and “I prostrate to the bhagavan who pervades from the basis of designation, the aggregate of morality, up to the basis of designation, the Dharma wheel.” “A son or daughter of good lineage who abides in the mother that was presented will receive protection and refuge and be hidden.” A bodhisattva in the practice of the perfection of wisdom proceeds but at one point cannot actualize giving protection and refuge and hiding others and consequently becomes tired (like we become tired from trying to understand the Ornament!).

10) The tenth training is training in stopping the conception of true existence of the seven types of appearances by way of proof-examples. In sutra it says: “At any time a great bodhisattva should not take dreams as a mind that grasps. Even the dream itself does not act as a mind that grasps. In a dream do not have a grasping mind. Likewise, one does not grasp the objects up to [those like]
emanations. During this time a great bodhisattva will have thoroughly understood that all phenomena are like illusions and emanations.”

2B2C-1C2A-2A3 Commentary
A Shown directly
This section is on the trainings that are related to the continua of bodhisattvas.
B Shown indirectly: the application of hearers and solitary realizers
This section is on the trainings that are related to the continua of hearers and solitary realizers.

2B2C-1C2A-2A3A Shown directly

1) All phenomena (such as) form and so forth, 2) the impermanence and the emptiness and so forth of just those, 3) individual non-completeness and completeness, 4) non-attachment, 5) not changing into another, 6) the mere non-existence of the agent, 7) respectively, the essence of the three knowers of all the objects of intent, the application, and the action, which are the difficult to perform themselves, 8) non-emptiness, by attaining the effect just according to the fortunes, 9) not progressing through the condition of others, 10a) complete transformation (like a dream), b) assembled together (like an illusion) c) contradicting (true existence [like a mirage]), d) (depending on) conditions (like an echo), e) not transformed (from the aspect that deposits latencies like a reflection), f) without a basis (of true existence like a city of smell-eaters), and g) not being (true) agents (like emanations) - the seven appearances to consciousness. Regarding these, by means of eliminating the full knowledge (of signs) of the practitioner, the (objects of application) of the bodhisattvas and the applications to them are taught from the point of view of ten types.

Gyeltsab sets out a syllogism: the training in stopping the conception of true existence regarding such and such objects of training of a bodhisattva are of ten [types] because they are posited by way of eliminating the true existence of thorough knowledge through the seven types of appearance from the entity of the basis and their differentiation. What are they? There are four trainings from the point of view of the object:
1) all phenomena, form and so forth, which are the basis of attributes
2) the attributes themselves, impermanence, emptiness, and so forth
3) the differentiation of bases: those which are individually not complete and those which are fully complete.
These three are objects that are conventional.
4) behaving with a conception of true existence by abiding without attachment or grasping at true existence
This last is an object that is ultimate.

There are four objects regarding which one stops the conception of true existence. Regarding the observation of ultimate truth there is one that stops the conception of true existence abiding ultimately. The realization of other powered phenomena as empty of true existence, like an illusion, is a complete support of qualities because in dependence on this realization one is able to abandon the discordant class and increase one’s qualities more and more. On the other hand, if one apprehends other powered phenomena to be truly existent it will not be a fully complete base of qualities as it will be an obstacle for the generation of qualities.

There are three divisions [of trainings] from the point of view of entity:
5) The perfection of wisdom, the object of our action, is realized to not ultimately change in increasing or decreasing. In terms of agent there is no agent that exists ultimately. In terms of result respectively, although one does not ultimately observe omniscient mind, the essence of the three exalted knowers, as an object of intent, it is realized as an object of intent conventionally.
6) Although the knower of paths of the causal time is not observed ultimately it is realized to be the causal training for omniscience conventionally.
7) Although the base knower is not ultimately observed it is conventionally realized to be a beneficial method for guiding other trainees and to be a training that has three difficulties.
8) The training of the knower of bases presented here (subject) has a special function because due to the fact that the three lineage holders attain a result according to their fortune it makes them not empty of result.
9) The training in the knower of bases has a special benefit because through this training one is able to protect and give refuge and so forth by one’s own power without depending on others, therefore one does not depend on others.
10a) Contaminated dependent arisings do not exist truly because they are all just a mere appearance due to the complete latencies of strong grasping, for example, like a dream.
b) Contaminated dependent arisings do not exist truly because they are only an appearance through the assembled collection of causes and conditions on the basis of a previous object, like magical emanations.
c) Contaminated dependent arisings do not exist truly because they are appearances that contradict a real existence, like mirages.
d) Contaminated dependent arisings do not exist truly because they are appearances depending on conditions, like echoes.
e) Contaminated dependent arisings do not exist truly because they are appearances that are not transformed from the aspect of that which leaves the latencies, like reflections.
f) Contaminated dependent arisings do not exist truly because they are appearances that do not have a truly existent support, like a city of smell-eaters.
g) Contaminated dependent arisings do not exist truly because they are appearances of a non-truly existent agent, like emanations.

In this way one stops the conception of true existence of these appearances. In order to know [the trainings] in that way, the conception of true existence of the seven appearances is stopped. Why it is stopped is because in this way is able to meditate on the entity and differentiation and so forth of the bases by negating them from existing truly. These are the seven types of appearances through which one knows the tenth training, the training in stopping the conception of the true existence of the seven appearances by way of proofs that are examples.

In these syllogisms the subject is “contaminated dependent arisings.” In the first of the seven appearances they are said to be appearances due to the complete latencies of strong grasping, like a dream is the result of previously deposited latencies. This example of dreams is relevant to us as we tend to look at what our dreams mean. Dreams are an example of something that appears but are not true.

Geshe-la: Is a dream a latency, a form, or a consciousness?
Student: Consciousness.

Geshe-la: Which type of consciousness is it, sensory or mental?
Student: A mental consciousness.

Geshe-la: Is it mind or mental factor.
Student: Both.

Geshe-la: Are the phenomena that appear in a dream consciousness?
Student: Yes, they are consciousness.

Geshe-la: Is the horse that appears in a dream, matter, consciousness, or a non-associated compositional factor?
2nd student: A non-associated compositional factor.

Geshe-la: So what is a dream? Why is that dream horse a non-associated compositional factor?
Student: It is not form because it is not suitable to be form, and it is not consciousness because it is not clear and knowing. It can only be the third, a non-associated compositional factor.
Geshe-la: Why is the dream horse not form?
Student: It is neither inner nor outer form.
Geshe-la: There is appearance which consists of color and shape, therefore why is it not form? Does the dream horse exist? If it does not exist, is it not a non-associated compositional factor as you said before? In conclusion, it seems to be that a dream derives from latencies. This would mean that at some time in the past a latency was deposited on the mind that later manifests in a dream.

In the root text the words “non-completion” refer to the conception apprehending phenomena as truly existent. This conception is not a complete base, or support, of qualities but instead is an obstacle to the generation of qualities. On the contrary “full completion” refers to the realization of other powered phenomena as being empty of true existence, like an illusion, which is a complete base, or support, for qualities. It would seem that both non-completion and full completion refer to consciousnesses. Think about this. I think that non-completion refers to imaginary phenomena while completion refers to thoroughly established phenomena. However, the explanation appears to be different in this text, but there are different opinions in the different commentaries on the Ornament. Here both non-completion and full completion are in relation to other powered phenomena; conceiving them to be truly existent is an incomplete basis of qualities while realizing them to be empty of true existence and like an illusion is a fully complete basis of qualities.

The ten trainings are said to be a knower of paths in the continuum of a bodhisattva, is this right or not? During debate it is usually concluded that these ten trainings are trainings of a knower of bases in the context of the third chapter but they are not trainings of a knower of bases in general. Why are there seven examples as a proof and not just one? These seven appear in sutra.

Geshe-la: The second of the seven appearances is said to be like an illusion. What is this illusion? Does it refer to the diversity of appearances that appear to the consciousness of spectators who have been tricked by a magician’s mantras and so forth? Or is this illusion a type of appearance?
Student: The first.
Geshe-la: That would means that an illusion is the different shapes and so forth that appear due to a magician’s blowing on substances, reciting mantras, and so forth?
Student: The illusion is not that but the mind that thinks these appearances are different from each other.
Geshe-la: That means the illusion is a consciousness?
Student: I don’t know.

Geshe-la: What do you think?
2nd student: I think there are different cases.
Geshe-la: Is the illusion the whole thing, the magician who blows on substances, recites mantras, etc., whereby, for example, a beautiful woman, a handsome man, a huge elephant, a sheep, a goat, appear? Think about it. There are metaphors of dreams, illusions, mirages (which is easy to understand). Then there is the example of echoes. What does this illustration mean?
Student: Are they not all examples of the latencies?
Geshe-la: There is a difference in the circumstances regarding the different examples or metaphors. For example, a magical horse, elephant, etc. are not related to latencies. A magician uses a piece of wood as a basis on which he blows, recites mantras, etc., whereby a horse, elephant, etc., appears. This is not related to latencies.

END
Monday afternoon, October 5, 1998

2B2C-1C2A-2A3B  Shown indirectly: the application of hearers and solitary realizers

Having shown (the bodhisattvas' applications) in that way, implicitly, of the applications of hearers and so forth, are the opposite from what was explained.

Gyeltsab (page 303) says that hearers and solitary realizers on the path of preparation train in a meditation that does not stop the conception of true existence. This is opposite to that explained. By explicitly presenting the trainings of bodhisattvas, which are to be followed, the hearers and solitary realizer's trainings are to be understood indirectly. Their trainings are to be understood indirectly because here the principal knower of bases that is explained is a bodhisattva's path of preparation that has the sixteen aspects, impermanence and so forth, which is a cause for the clear realization that is passed through in the continuum of a bodhisattva on the path of seeing. This is the principal subject. A bodhisattva on the path of seeing meditates with the support of the wisdom directly realizing the bases as empty of true existence. The meditation that is supported in this way has the aspect of the path of preparation that is a cause of similar type to the path of seeing that passes through and will be explained below. The path that has the sixteen attributes, impermanence and so forth, is meditated on by a bodhisattva on the path of preparation while stopping the conception of true existence. This is presented explicitly while the path of preparation of hearers and solitary realizers is explained in the context of not stopping the conception of true existence. This is a presentation of the way in which the hearers and solitary realizers meditate.

Followers of the hearer and solitary realizer vehicles do not meditate on the sixteen attributes, impermanence and so forth, in such a way that it stops the conception of true existence, while a bodhisattva, even before the path of seeing, i.e., already on the path of preparation, does meditate on them in such as way as to stop the conception of true existence. The training of a bodhisattva, the path of preparation, is presented explicitly here, while the path of preparation of hearers and solitary realizers is only presented implicitly.

2B2C-1C2A-2B1 Making a connection

As it is necessary to meditate on the applications from the point of view of equality, after the applications, equality.

Gyeltsab says that the training/application of the knower of bases which has the sixteen attributes, impermanence and so forth, is sustained by the wisdom realizing that the object and the object-possessor, or subject, are equal in not existing truly.

What is the training of the knower of bases of this case? It is a knower of bases that has the sixteen attributes which is sustained by the wisdom realizing that the object and the object-possessor are equal in not existing truly.

2B2C-1C2A-2B2 Root text

Without adherence to form and so forth, equality of the four types.

Gyeltsab says that the eighth topic, the training of a knower of bases, is meditation with the support of a training that has four equalities. The four types of equality are:

1. training in not grasping at a truly existent entity of form and so forth,
2. training in not grasping at truly existent signs,
(3) training in not grasping at truly existent divisions, and
(4) training in not grasping at a truly existent object-possession.

Here “form and so forth” includes all phenomena ranging from form up to omniscient mind. All of these are not to be grasped at as having the entity of true existence. Training in not grasping at truly existent signs means not grasping at signs such as blue, yellow, etc. as truly existent. Training in not grasping at truly existent divisions means to not grasp at divisions such as the divisions of form which are mentioned in Abhidharmakosha saying “Form, two types and twenty types,” “Sound has eight types,” “Taste, six types,” and so forth. Divisions are of many types; one should not grasp at them as truly existent. Training in not grasping at a truly existent object-possession means to not grasp at mine, my body, my possessions, and so forth.

In sutra it says:
“Do not conceive, ‘This is a form.’”
“Do not conceive, ‘With this form [one achieves such and such].’”
“Do not conceive, ‘This is my form.’”
“Do not conceive, ‘This [benefits or harms] form.’”

Gyeltsab says that the meditative equipoise realizing emptiness of a bodhisattva on the path of preparation is a realization that the object and object-possession of training are equal in being non-truly existent; therefore, such a meditative equipoise is called an equality of training. Due to not realizing that the object and object-possession do not truly exist one strongly grasps at the entity of form and so forth, one strongly grasps at particular signs such as blue, one strong grasps at the elaboration of divisions, and one strongly grasps at the realizations of the object possessor. These conceptions of true existence are observed to not exist truly; this is a what a training of a knower of bases meditates on.

One should not strongly grasp at the entity of form and so forth, one should not strongly grasp at names/signs, such as blue, one should not strongly grasp at the elaboration of divisions, and one should not strongly grasp at the realizations of the object possessor. We should meditate on form and on its quality of impermanence. While meditating on the impermanence of form we should do so in a way that stops the conception of its true existence.

The equality here seems to be the aspect of a training of a knower of bases as well as the entity of a training of a knower of bases.

A knower of bases knows the bases which are the four noble truths and their sixteen attributes. These are the objects of meditation of a middling being.

In Seventy Topics the four equalities are explained in more detail. These are:
(1) the equality of training in not grasping at a truly existent entity of form and so forth,
(2) the equality of training in not grasping at truly existent definitions and definendums,
(3) the equality of training in not grasping at truly existent divisions, and
(4) the equality of training in not grasping at truly existent objects and object-possessors.

A knower of bases knows the four noble truths, in particular it knows true sufferings. This is because the practices of a middling being (a being of middle scope) include meditation on the disadvantages of true sufferings, meditation on the order of the evolution of true origins, and meditation on the order of the path to liberation. The meditation on the disadvantages of true sufferings is divided into the sufferings of the lower realms and the sufferings of the upper
realms. The meditation on true sufferings is also included in the practice of small beings (beings of small scope) because one meditates on the true sufferings of the lower realms. Having done so one comes to realize the disadvantages of these sufferings, whereby one generates the wish to become free from the lower realms and therefore engages in practices to achieve this. In this way one engages in the practice of a knower of bases in relation to beings of small scope. One then comes to understand that the practice of virtue, the safeguarding of morality, leads to rebirth of high status and consequently one engages in this practice in order to avoid being reborn in the lower realms. One then continues to meditate on true sufferings whereby one comes to understand that even if one takes rebirth in the upper realms one is not yet free from the general sufferings of cyclic existence. One then engages in meditation to become liberated from cyclic existence. To meditate on the knower of bases in this context one meditates on the six sufferings, eight sufferings, and so forth. The eight sufferings include the suffering of aging, death, etc. By meditating on these one generates a strong desire to emerge from cyclic existence, the thought of definite emergence (renunciation). One then engages in developing meditative stabilization. Having asked why one is circling in cyclic existence one comes to understand that due to ignorance, the first of the twelve links of dependent origination in forward order, one has remained here. Thus by understanding that the ignorance is the main cause one gradually comes to understand true origins, which are karma and afflictions. Karma is divided into contaminated karma and uncontaminated karma; it is contaminated karma that keeps us circling in cyclic existence. The main affliction that keeps us circling in cyclic existence is ignorance, the grasping at a self of persons. By eliminating ignorance we can become free from cyclic existence.

Then there is a knower of bases of true paths. Having understood that one remains in cyclic existence due to karma and afflictions, which are rooted in ignorance, one realizes that if this ignorance is eliminated so too will karma and afflictions be eliminated. This is done by meditating on the selflessness of persons. The wisdom realizing the selflessness of persons is the true path. Then there is a knower of bases of true cessations. The practice of a knower of bases therefore includes the three higher trainings. The higher training in morality is a foundation or base for the second training, the higher training in concentration. Having developed concentration one should engage in the practice of the higher training in wisdom which analyzes the good and bad (that which is to be adopted and that which is to be rejected).

2B2C-1C2A-3A The results of meditating on the applications
This is the ninth topic of a knower of bases which is the Mahayana path of seeing presented explicitly in this context.
A The instants shown in brief
B Extensive explanation of the aspects

2B2C-1C2A-3A The instants shown in brief
1 Making a connection
2 Root text
3 Commentary

As it is necessary to meditate on the path of seeing after having individually realized the equality of applications, the path of seeing.

After the equality of training of a knower of bases the next topic is the Mahayana path of seeing. Gyeltsab simply says in the context of the path of preparation “the trainings/applications.” Here it appears that the trainings begin on the path of preparation although they actually begin on the path of accumulation.

2B2C-1C2A-3A2 Root text
Gyeltsab sets out a syllogism: the essence of the sixteen moments, the dharma forbearances, dharma knowledges, subsequent forbearances, and subsequent knowledges, observing the four truths, that are explicitly presented here (subject) is the path of seeing of the mode of a knower of all because it is a clear realization of the truth that passes through, which implies a path of seeing that passes through.

The sixteen moments are the four dharma forbearances, four subsequent forbearances, four dharma knowledges, and four subsequent knowledges. This means that a path of seeing that is the essence of these sixteen moments is the path of seeing that passes through which is explicitly presented in this context (i.e., in the third chapter) or the path of seeing of the mode of a knower of all. There are two kinds of path of seeing, one which passes through and one which is passed through. The one that passes through is the Mahayana path of seeing that is explicitly presented here; it is meditated on by a bodhisattva. When a bodhisattva meditates on the path of seeing that passes through, the path of seeing that is passed through is also present. The path of seeing that is passed through is a path of seeing that realizes the sixteen attributes, such as impermanence. The path of seeing that passes through is a Mahayana path of seeing that realizes phenomena are empty of true existence. Why is the second path of seeing called a path of seeing that is passed through? It is because it is generated naturally without the need for effort.

Tuesday morning, October 6, 1998

2B2C-1C2A-3A3 Commentary

Regarding the individual truths, the forbearance which knows doctrine and doctrinal knowledge; the forbearance which knows subsequently and subsequent knowledge. Thus, the essence of the sixteen moments is the path of seeing in the context of the knower of all.

Gyeltsab simply says that each of the four truths is as said in the root text. The path of seeing observes the four noble truths; it is divided into eight forbearances and eight knowledges.

2B2C-1C2A-3B Extensive explanation of the aspects
1 Question
2 Reply

2B2C-1C2A-3B1 Question

If asked, “What are the aspects of the truths?”

Gyeltsab merely quotes Haribhadra’s commentary saying “of the truths.”

2B2C-1C2A-3B2 Reply
A Root text
B Commentary

2B2C-1C2A-3B2A Root text

*Form is not permanent, is not impermanent, passed beyond extremes and purified and unborn, unceased and so forth and like space, lacking covering and liberated from fully grasping and inexpressible by entitiness, and because of that, this meaning cannot be conveyed to others by expressions and actions without observation, and absolute purity, diseases not arising, unfortunate states ceased and in regard to actualizing the result,*
Here the root text lists the sixteen attributes/aspects of the four noble truths.

(1) “Form is not permanent, is not impermanent” presents the first attribute of true sufferings, impermanence. Generally speaking form is impermanent but ultimately it is neither permanent nor impermanent.

(2) “Passed beyond extremes” presents the second attribute of true sufferings, suffering or misery. Suffering, or misery, is having passed beyond the extremes of eternalism and nihilism.

(3) “Purified” presents the third attribute of true sufferings, empty. The self that is empty of other is said to be pure in the sense of it being empty of ultimate existence. The self that is empty of other means that the self is empty of being permanent, empty of being independent, and empty of being partless. According to non-Buddhist school the self is independent, permanent, and partless; this self is what is negated here.

(4) “Unborn, unceased and so forth” presents the fourth aspect of true sufferings, selfless. “Unborn” means that true sufferings are not ultimately unborn; they are also not ultimately unceased, etc.

Thus, the four attributes of true sufferings are presented [by the root text.] The four attributes of true origins are presented next.

(1) “Like space” presents the first attribute of true origins, cause. This means that karma and afflictions are empty of true existence; this emptiness is like space.

(2) “Lacking covering” presents the second attribute of true origins, origin. Origin includes the root and secondary afflictions, none of which exist ultimately.

(3) “Liberated from fully grasping” presents the third attribute of true origins, strong production. This is the realization that there is no ultimately existing true origins that strongly produce their result.

(4) “Inexpressible by entitiness” presents the fourth attribute of true origins, condition. This means that the conditions for suffering are not ultimately expressible. Both phenomena that are conditions for suffering and those that are not do not exist ultimately. Although they do not exist ultimately one needs to become liberated from the conditions for suffering.

Next are the four attributes of true cessations:

(1) “Because of that, this meaning cannot be conveyed to others by expressions” presents the first attribute of true cessation, cessation. Having actualized a true cessation in one’s continuum it cannot be conveyed to others by words.

(2) “Actions without observation” presents the second attribute of true cessations, pacification. The pacification of suffering does not exist ultimately; therefore, an ultimately existent pacification of suffering is not observed [ultimately].

(3) “Absolute purity” presents the third attribute of true cessations, auspicious highness. Auspicious highness is empty of true existence; this is purity. It is also pure because it is free from the extremes of permanence and annihilation.

(4) “Diseases not arising” presents the fourth attribute of true cessations, definite emergence. In general definite emergence and that which is not definite emergence do not exist ultimately. Having achieved definite emergence one has the quality of diseases no longer arising. “Diseases” here refers to serious illnesses.

Then the attributes of true paths are presented:

(1) “Unfortunate states ceased” presents the first attribute of true paths, path. The root text says “unfortunate states ceased” because when one realizes the emptiness of true existence of the path rebirth in the lower realms ceases.

(2) “In regard to actualizing the result” presents the second attribute of true paths, suitability. “Actualizing the result” shows that in order to actualize a result, such as that of abider in the
result of stream enterer, one needs the realization of emptiness of all phenomena, including the path.

(3) “Mere non-conceptualization, not related with signs” presents the third attribute of true paths, achievement. Whether or not one has achieved the realization of the reality of the mind or of any phenomena, these do not exist ultimately. Therefore, they are not related to the sign of ultimate existence.

(4) “Regarding the two, things and names, without generating a consciousness” presents the fourth attribute of true paths, deliverance (or definite issuance). One realizes that objects that are expressed and the words that express them do not exist ultimately. One no longer generates a dualistic consciousness regarding things and their names.

In this way the root text presents the sixteen attributes of the four noble truths. The four attributes of true paths, path, suitability, achievement, and deliverance, are mutually inclusive but are given different names according to their different functions. This is also true of the four attributes of true cessations: cessation, pacification, auspicious highness, and definite emergence. However, this is not the case regarding the attributes of true sufferings and true origins.

Gyeltsab quotes “Form is not permanent, is not impermanent.” The path of seeing that passes through which is explicitly presented here is of sixteen [moments] because there are eight uninterrupted paths and eight liberated paths which are divided by way of names in terms of observing the four noble truths and realizing them directly for the first time to be completely free from mental elaboration and empty of true existence.
the remaining truths. The sign ‘because they are without ultimate entitiness’ is also to be applied to the remaining truths.

(2) The aspects of suffering are ultimately free from the extreme of permanence and annihilation because sufferings are free from ultimately being suffering and ultimately not being suffering.

(3) The sufferings which are empty of a self that is other are complete purity by nature because they are free from being ultimately empty and free from being ultimately non-empty. Whether sufferings are empty or not empty of a self that is other they are empty of ultimate existence.

(4) The sufferings that do not exist as an entity of a self are not ultimately phenomena of the thoroughly afflicted class, such as attachment and so forth, and they are also not ultimately phenomena of the completely pure class, such as faith and so forth. They are also not born and not ceased ultimately because the entity of self and non-self is not ultimately existent.

Thus, the exalted wisdom directly realizing the four attributes of true sufferings for the first time is the aspect of the forbearances and knowledges related to true sufferings. In sutra it says:

“Subhuti, after attaining highest enlightenment the great bodhisattva Maitreya does not teach Dharma saying, ‘Form is permanent or form is impermanent.’”

“How will Maitreya teach Dharma after becoming a buddha? He will teach the extremely completely pure Dharma saying, ‘Form is completely pure.’”

“Subhuti, due to form being completely pure the perfection of wisdom is completely pure.”

“Subhuti, the non-[ultimate] existence of generation of form, of its cessation, of its being a thoroughly afflicted phenomenon or a completely pure phenomenon is the form’s complete purity.”

Gyeltsab once again sets out syllogisms:

(1) The craving which creates karma (subject) does not exist ultimately but is like space (predicate) because it is false that there is an ultimately existing cause or an ultimately existing non-cause of suffering.

(2) An ultimately existing craving that creates karma, which is [included within the root] afflictions and secondary afflictions, is to be abandoned because there are no ultimately existing origins and ultimately existing non-origins.

(3) One has to thoroughly liberate oneself from grasping at the ultimate existence of the craving which creates karma because it is not related to, or not mixed with, an ultimately existing strong production or an ultimately existing non-strong production of intense suffering.

(4) The craving which creates karma (subject) cannot be expressed ultimately by its entity because one must attain a complete liberation that is free from ultimately existing conditions and ultimately existing non-conditions for suffering.

Thus, an exalted wisdom directly realizing the attributes of true origins for the first time is the aspect of the forbearances and knowledges [of true origins]. In sutra it says:
“Subhuti, furthermore, due to space being completely pure the perfection of wisdom is completely pure.”
“Subhuti, due to space not being stained the perfection of wisdom is completely pure.”
“Subhuti, furthermore, due to space not being apprehended the perfection of wisdom is completely pure.”
“Subhuti, due to there not being conventionalities the perfection of wisdom is completely pure.”

Tuesday afternoon, October 2, 1998

The illustration of true origins is karma (action) and the afflictions. According to the Svatantrika Madhyamikas and the Chittamatrans karma is the mental factor intention. Are karmas of body and speech also the mental factor intention? In Abhidharmakosha it says that actions of body and speech are preceded by a mental action. In other words, actions of body and speech come from a mental action. In general, action, or karma, mainly refers to the projecting actions and actualizing actions which cause us to remain in cyclic existence.

In the syllogism that says “the craving with which karma is created” craving refers is the eighth of the twelve links of dependent origination. Craving together with the ninth link, grasping, cause the karma to become ready to ripen; this is called existence.

In the syllogism where the predicate was “the root and secondary afflictions” these refer to the afflictions included in the 51 mental factors. One abandons grasping at them as ultimately existent. The root afflictions are the six: attachment, hatred, ignorance, pride, doubt, and afflicted view. There are 20 secondary afflictions. Afflicted view from the point of view of Abhidharmakosha is the sixth root affliction which is further divided into five; these are called the five views. The other five root afflictions are called the five non-views. The secondary afflictions include belligerence, resentment, concealment, spite, and jealousy, arise from anger. This is explained in the subject Mind and Mental Factors and can be found in such books as Meditation on Emptiness and Emptiness Yoga by Jeffrey Hopkins.

The root and secondary afflictions lead to physical weakness and sickness.

The Tibetan word for “origin” (kun byung) is literally “source of all” showing that the afflictions and karma are the source of all sufferings. If we do not like suffering we need to eliminate its causes. By eliminating the causes of suffering we will attain a cessation of suffering.

2B2C-1C2A-3B2B-1A3 The aspects of the forbearance and knowledge of (true) cessations

1) How is that? Not related with cessation and non-cessation because of that, the true meaning of cessation expressed in words, cannot be imparted to the continua of others, 2) by the non-existence of peace and non-peace, it does not observe, 3) because of separation from auspicious highness and non-auspicious highness, it is passed beyond the two extremes and completely pure, and 4) because definite emergence and also non-definite emergence do not exist, all diseases are not generated, are (the aspects of) true cessations.

The four attributes of true cessations are cessation, pacification, auspicious highness, and definite emergence. Gyeltshab sets up syllogisms concerning the aspects of the forbearances and knowledges of true cessations.

(1) A separation, which is the abandonment of suffering, the meaning of true cessation, (subject) cannot be ultimately imparted to the continua of others by expressing it with words because cessation and non-cessation are not ultimately related. The predicate “cannot be ultimately imparted to the continua of others by expressing it with words” could also be said “cannot be given to others’ continua by expressing it as mere words.” This means that one cannot give one’s true cessations to others merely by expressing them with words.
(2) A separation, which is the abandonment of suffering, the meaning of true cessation, (subject) acts on its observed object as non-truly existent because there is no ultimately existent pacification and no ultimately existent non-pacification of suffering.

(3) A separation, which is the abandonment of suffering, the meaning of true cessation, (subject) has gone beyond the extreme of permanence and annihilation and is naturally completely pure because a liberation that is auspicious highness or is not auspicious highness is free from ultimately existence.

(4) A separation, which is the abandonment of suffering, the meaning of true cessation, (subject) has the benefit of not generating diseases because even definite emergence and that which is not definite emergence are realized to not exist ultimately.

The exalted wisdom realizing these is the aspect of the forbearances and knowledges of true cessations.

When one attains true cessations one will no longer experience sickness and many other sufferings.

Regarding the aspects of forbearances and knowledges of true cessations sutra it says:
“Due to space being inexpressible the perfection of wisdom is completely pure.”
“Due to space being unobservable the perfection of wisdom is completely pure.”
“Subhuti, due to all phenomena not being generated, not ceasing, not being thoroughly afflicted phenomena, and not being completely pure phenomena the perfection of wisdom is completely pure.”
“Bhagavan, when any son or daughter of good lineage memorizes the perfection of wisdom, touches it, reads, understands, and thinks properly about it, then, Bhagavan, he or she will not have eye ailments.”

The perfection of wisdom can be contacted by memorizing it, by touching it, which means taking care of the texts on it, and by reading it, understanding it, and thinking about it. This refers to the scriptural perfection of wisdom. Therefore, by reading the scriptures of the perfection of wisdom sickness can be cured. There used to be Japanese master here in Italy who could heal people by reciting the Heart Sutra and the mantra of the perfection of wisdom and then blowing on the painful or sick part of the body. There is a commentary that describes such a treatment for illness.

2B2C-1C2A-3B2B-1A4 The aspects of the forbearance and knowledge of (true) paths

1) Because of separation from path and non-path, misfortunate states are ceased, 2) because of being unmixed with suitable and unsuitable, with regard to the method of the aim of actualizing the effect, mere non-conceptualization, 3) by mere complete liberation from achievement and non-achievement, not related with the signs of all phenomena, and 4) by the mere non-existence of definite removal and non-definite removal, the characteristics of the entities of the object to be expressed and that which expresses regarding the two: the object to be known and sound there is no generation of consciousness, are (the aspects of) true paths.

Gyeltsab sets out syllogisms regarding the aspects of true paths.
(1) The exalted wisdom that newly and directly realizes the path as empty of true existence (subject) ceases the bad migrations, hell and so forth, because it directly realizes that paths and non-paths are free from ultimate existence.

(2) The exalted wisdom that newly and directly realizes the path as empty of true existence (subject) does not ultimately conceptualize the method for [achieving] the aim of actualizing the
result of stream enterer and so forth because it directly realizes the suitability and non-suitability with respect to being antidotes to the afflictions are not ultimately mixed.

(3) The exalted wisdom that newly and directly realizes the path as empty of true existence (subject) is not related to the signs of true existence of all phenomena because it is completely free from an ultimately existent achievement and non-achievement of a unmistaken reality of mind.

(4) A subsequent knowledge of the Mahayana path of seeing (subject) does not generate a consciousness that observes the two, the objects to be expressed, the objects of knowledge, and the terms that express it, the definition of its nature, with dualistic appearance because it is an exalted wisdom qualified by directly and newly realizing that the deliverance and non-deliverance in nirvana do not ultimately exist.

This means that to the sight, or for the mind, that directly realizes ultimate objects there is no dualistic appearance; [objects] do not appear as the term that expresses them. For the above [three] aspects [of the path] the explanation is given according to the reality of the object which is simple to understand. This explanation [about the diminishing of dualistic appearance] is also to be applied to the previous.

In sutra it says:
“Subhuti, when one presents the precious perfection of wisdom one will be thoroughly free from the hells.”
“Subhuti, regarding the perfection of wisdom, phenomena do not have generation, do not have cessation, are not thoroughly afflicted, are not completely pure, are not to be held, and are not to be discarded.”
“Subhuti, the precious perfection of wisdom is not stained by any phenomenon.”
“Subhuti, when a great bodhisattva practices the perfection of wisdom, if he does not conceptualize like that and if he does not observe like that [in a way] that he is not agitated, [he actually] practices the perfection of wisdom.”

2B2C-1C2A-3B2B-1B Summarized demonstration

The moments of a knower of all having those aspects are a bodhisattva’s path of seeing.

Gyeltsab sets out a syllogism: the moments of the forbearances and knowledges of a knower of all having those aspects (subject) are a bodhisattva’s path of seeing because they are a clear realization of the truth.

2B2C-1C2A-3B2B-2 The path of seeing shown indirectly

Opposite from that, the objects to be meditated on by the hearers with aspects of impermanence and so forth, the very knower of all, are the path of seeing.

Gyeltsab says that the hearer’s realization of the aspects impermanence, suffering, and so forth and their meditation on them are opposite to those of bodhisattvas who meditate on the aspects separated from elaboration. In the context of the third chapter on the knower of all the new and direct realization of impermanence and so forth is the path that is to be passed through. This is also the path of seeing which is shown indirectly.

The path of seeing that is to be passed through is the wisdom directly and newly realizing the aspects, impermanence and so forth. However, the path of seeing that is presented explicitly, which is the path of seeing that passes through, meditates on those aspects, impermanence and so forth free from the elaboration of true existence.

572
This passage presents the path of seeing in the continua of hearers and also the path of seeing that is to be passed through and is to be meditated on in the continuum of a bodhisattva. The mind that realizes the selflessness of persons in the continuum of a bodhisattva is a path of seeing that is to be passed through.

The passages that mention the path of seeing look at the four noble truths in detail. The way of presenting them changes but their attributes, or aspects, remain the same. The words “path of seeing having the aspects” includes both the subject, the mind, and the object, the four noble truths. The aspects refer to the sixteen attributes, an immense topic which will be discussed in more detail in the fourth chapter. The Vaibhashikas assert that a consciousness is not together with an aspect while the higher schools from Sautrantika up say that a consciousness is together with an aspect.

Aspect in general can be a manifestation that varies according to the situation; for example, we often say that someone has a bad aspect or a bad expression, or a good aspect or a good expression. When the four noble truths are explained in the context of hearers one meditates that true sufferings are impermanent, suffering, and so forth. However in the context of bodhisattvas, one meditates on true sufferings being empty of true existence, or being free from the mental elaboration of true existence. The subject, mind, changes while the objects remain the same.

Wednesday morning, October 7, 1998

2B2C-1C2A-3B2B-3 Reason for not showing the path of meditation
In the third chapter the path of seeing is explained while the path of meditation is not. Here the reason for this is given.
A Meaning of the words
B Examining the limit/end

2B2C-1C2A-3B2B-3A Meaning of the words

The paths of the hearers are objects to be thoroughly understood by the bodhisattvas. But, as they are not to be actualized, the path of meditation is not shown.

The hearer’s path of meditation is not explained here because it is a subsequent clear realization that meditates on a truth that has already been realized by the path of seeing.

Gyeltsab says that the by new and direct realization of the sixteen attributes, impermanence and so forth, in the continuum of a bodhisattva which is to be diligently familiarized with is not presented in this context. If it were taught it would follow that this kind of direct clear realization would be a clear realization to be actualized by bodhisattvas whereas it is not a clear realization to be actualized by bodhisattvas. It is not to be actualized by bodhisattvas because the hearer’s path having the sixteen attributes, impermanence and so forth, is merely to be seen and known by bodhisattvas. This clear realization, which is to be passed through by seeing and knowing, is specified here in terms of the path of seeing.

In brief, the direct and clear realization of the sixteen attributes is the path of seeing, while the cultivation of familiarity with them is the path of meditation. The direct and clear realization of the sixteen attributes is not meditated on [by bodhisattvas] with diligence, [but is achieved naturally].

2B2C-1C2A-3B2B-3B Examining the limit/end

There is debate as to why the path of meditation is not explained here. This outline is in response to this debate.

Gyeltsab quotes from the Great Commentary by Haribhadra: “Someone says: In the context of a knower of paths there was an explanation of the path of meditation. Here in the third chapter, which is on the knower of all, why is there no separate explanation of the path of meditation? The
excellences of hearers and solitary realizers are only to be passed through by bodhisattvas by knowing and seeing.” The excellences of hearers and solitary realizers is not to be actualized therefore it is not presented to bodhisattvas. In short, the hearer’s path of meditation is not to be actualized by bodhisattvas therefore there is no need to present it here. Then a doubt comes wondering why the path of seeing was explained thinking is it to be actualized? Because during the path of meditation the same object that was thoroughly seen by the realization of hearers and solitary realizers is meditated on again and again and is therefore easy to understand, it is not taught again.

The similitude of definite discrimination of bodhisattvas (the path of preparation) was explained previously, so one should know it from that.

Here it appears that while explanations on the path of preparation and path of seeing were given before there is no explanation on the path of meditation. The path of preparation was explained in the first two chapters. In the first chapter the term “path of preparation” is used as well as the term “the branches of definite discrimination.” In the second chapter the path of preparation is called “similitude of definite discrimination.” In the text Grounds and Paths it explains that similitude of definite discrimination and the path of preparation are synonyms.

Hearers and so forth observe the attributes, impermanence and so forth of the four noble truths. When they observe them it is clear that they are doing a contaminated meditation (in the sense of it being conceptual) of the heat level and forth on them; therefore this is not taught here.

The path of preparation which is similar to the path of seeing that passes through was explained in the first chapter, therefore one should understand it from that. The path of seeing that is to be passed through, which is similar to the path of meditation, needs to be taught to hearers and solitary realizers but as it is easy to understand it is not taught here.

Someone says: the text, [the Great Commentary], is a proof of why the path of meditation of the continua of hearers is not shown. Our own tradition says that this is not even slightly related because it is said in Illuminating the Twenty Thousand that in the case of a knower of all (the third chapter) there is no path of meditation [explained]. Therefore it is not right that in the continua of ary hearers there is no path of meditation that diligently meditates on the attributes, impermanence and so forth. In this case it would follow that the path of seeing which is shown indirectly is only in the continuum of hearers and solitary realizers; however, this is not right because it is to be seen and known by the yogic direct perceiver in the continua of bodhisattvas and is taught to be a clear realization that is to be passed through.

Someone else says: That text, [the Great Commentary], is a proof as to why the path of meditation that has the aspect of being free from the elaborations which is in the continua of bodhisattvas is not shown. Our own tradition says that what this person says is even less related to the subject than the previous assertion. The reason [for not showing the path of meditation] that is actually stated in this text is clear, therefore there is no reason to wonder why the path of meditation that is a clear realization is not taught here.

The disputant continues: That is not established. There should be a presentation of the path of meditation here because in the second chapter the path of meditation is presented after the path of seeing. Therefore, the path of meditation should also be presented here after the explicit presentation of the path of seeing. Our tradition replies saying that the path of seeing that is explicitly presented here is taught just to understand the path that is the clear realization that is to be passed through. Here there is no need to teach the path of meditation which is similar to the path of seeing to any person of any vehicle. Therefore, when the path of seeing in the continuum of a bodhisattva which has the attributes of impermanence and so forth is taught, why is the path of meditation that meditates with diligence on the continuity of this type not taught? One has to cut this doubt. The knower of paths that is to be actualized by bodhisattvas is presented as including the path of seeing and the path of meditation. Likewise the knower of bases which is to be known by bodhisattvas also includes the path of seeing and the path of meditation. The doubt
wondering why the path of meditation is not taught here is to be eliminated. The path of meditation is not presented here because the bodhisattva does not need to familiarize himself diligently with that path having the aspects of impermanence and so forth in order to become depressed about being in cyclic existence, to abandon the afflictive obscurations and knowledge obscurations, and to guide the lineage holders of hearer and solitary realizer. This also does not mean that there is no knower of bases in the continua of bodhisattvas. In order to guide others it is enough for the bodhisattva to just have the path of seeing.

In this context, the meaning of the passage from Illuminating the Twenty Thousand “the activity of the abandonments and realizations of hearers and solitary realizer are included in the path of seeing” was explained already before.

In the first chapter with respect to the path of seeing it was said that the realizations of hearers and solitary realizers are already completed at this time. In the outline 2B2A-1B2A-2B2B-2 it was said that if a bodhisattva wishes he can complete the realizations of hearers and solitary realizers on the path of seeing but as he does not emphasize this practice he proceeds to the next grounds.

Thus, the nine topics representing a knower of bases in the third chapter have been completed. These nine topics were presented in [the 11th and the 12th stanzas of] the first chapter in the context of the brief explanation saying:

Through knowledge, non-abiding in [cyclic] existence; through compassion, non-abiding in peace; through non-skill, distant; through skill, not distant; classes of the discordant and antidote, training, the very equality of that and the path of seeing - like that of hearers and so forth, asserted as knower of all [bases] itself.

“Through knowledge, non-abiding in [cyclic] existence” presents the first topic, a knower of paths not abide in cyclic existence through knowled; “through compassion, non-abiding in peace” presents the second topic, a knower of paths not abiding in peace through compassion; “through non-skill, distant” presents the third topic, a knower of bases that is distant from the resultant mother; “through skill, not distant” presents the fourth topic, a knower of bases that is close to the resultant mother; “classes of the discordant and antidote” presents the fifth and sixth topics, a knower of bases of the discordant class and a knower of bases of the antidote class; “training” presents the seventh topic, the training of a knower of bases; “the very equality of that” presents the eighth, the equality of a training of a knower of bases or the equality of training of a bodhisattva of this context; and “the path of seeing” presents the ninth topic, the Mahayana path of seeing explicitly presented in this context.

(1) If one wishes to become liberated from cyclic existence one needs the realization of the selflessness of persons. To achieve this one needs to develop a mind seeing the faults of cyclic existence, this is what is meant by “through knowledge, not abiding.”

(2) Then, although one can become liberated from cyclic existence through knowledge, one will remain in a state of peace if one lacks great compassion; therefore, one needs to develop this compassion in order to help others.

(3) Hearers and solitary realizers meditate on the selflessness of persons but do so with a conception of a truly existent object; thus their realization is said to be bound by the conception of true existence. For this reason, their knower of bases is said to be distant from the resultant perfection of wisdom.

(4) On the other hand, the knower of bases of a bodhisattva is said to be close to the resultant perfection of wisdom because their meditation is supported on mind generation, dedication, and the wisdom realizing the emptiness of true existence of the object.

(5) A knower of bases of the discordant class is the realization of the selflessness of persons accompanied by a conception of true existence; it is therefore said to be bound by the conception
of true existence. This is called “discordant” because it is opposite to the realization of a bodhisattva; however, it is only discordant in this particular context.

(6) A knower of bases of the antidote class is a realization of the selflessness of persons sustained by the wisdom realizing the emptiness of true existence, or the realization of the selflessness of persons, sustained by mind generation, dedication, and the wisdom realizing the emptiness of true existence. It is therefore an antidote to the conception of true existence, which binds a knower of bases of the lower vehicle.

(7) Having stopped the conception of true existence and so forth a bodhisattva engages in the training of a bodhisattva of this context, that of the third chapter, the knower of all.

(8) With regard to the equality of the training of knower of bases of a bodhisattva of this context, this equality is an aspect of a bodhisattva’s training.

(9) The Mahayana path of seeing that is explicitly presented in this context is presented here to clarify the two kinds of path of seeing: the path of seeing that is to be passed through and the path of seeing that passes through. A hearer’s and solitary realizer’s path of seeing in the continua of bodhisattvas is a path of seeing that is to be passed through. The realization of the selflessness of persons (or the knower of bases having the aspects of impermanence and so forth) is to be seen and known by bodhisattvas but the bodhisattvas do not put effort into this realization; it arises naturally.

2B2C-1C2B Final summary of the three knowers
1 Making a connection
2 Root text
3 Commentary

2B2C-1C2B-1 Making a connection

Thus, having shown extensively through summarizing all the meanings, a final summary of the three exalted knowers of all themselves [is presented].

Gyeltsab says having extensively presented the three exalted knowers before, at the end there is a summary of the three exalted knowers. There is a reason for this; it is because by summarizing the meaning of the clear realizations, the meaning of other [categories, the four trainings and the resultant truth body], will be realized.

2B2C-1C2B-2 Root text

Thus, this and also this and also this. These three types conclude the teaching of the three sections.

There is a reason for Maitreya to say “this and also this and also this”; he does so in relation to particular sections of the [Perfection of Wisdom] Sutras.

Gyeltsab says thus after extensively presenting the three exalted knowers it says in sutra: “Subhuti, this mother is not that which functions to attain any phenomena (dharma)...” up to “It does not arise in the past. It does not arise in the future. It does not arise in the present.” The three phrases “It does not arise in the past. It does not arise in the future. It does not arise in the present” counted as one are the last of nineteen phrases. In this way the knower of bases is presented by this sutra words beginning from “Subhuti” up to “in the present.” In other words, in sutra there are nineteen phrases beginning with “Subhuti, this mother is not that which functions to attain any phenomena (dharma)...” up to “It does not arise in the past. It does not arise in the future. It does not arise in the present.” The nineteen are: (1-2) “to attain” and “not to attain,” (3-4) “to present” and “not to present”, (5-6) “to give” and “not to appropriate,” (7-8) “to generate” and “to appropriate,” (9-10) “annihilation” and “permanence,” (11-12) “one meaning” and “diverse meanings,” (13-14) “coming” and “going,” (15-16) “degenerating thoroughly afflicted phenomena” and “increasing completely pure phenomena,” (17-18-19) “It does not arise in the
past. It does not arise in the future. It does not arise in the present.” These nineteen are set out in the text *Illuminating the Twenty Thousand*.

**Wednesday afternoon, October 7, 1998**

The root text says “this” three times. The first “this” was already explained in relation to the sutra quotation above. The second “this” refers to the following quotation from sutra:

“Subhuti, thus the mother is not that which passes beyond the three realms.” These words are a concluding summary of the knower of paths. The third “this” refers to the following quotation from sutra:

“Subhuti, this mother is not that which grants the Dharma of the buddhas” up “the Dharma of the solitary realizers and it is not that which reject it.” This is what the third “this” refers to.

These three sutra quotations (subject) completely present the conclusions of the three chapters that take the three exalted knowers as their subject because these words present concluding summaries of the previous complete presentations of the three exalted knowers. For example, the first sutra quotation concludes [the chapter on] the knower of bases because the concluding summary is made by negating the two extremes of opposing pairs, such as impermanence and permanence, suffering and non-suffering and so forth (respectively the sixteen attributes of the four noble truths, impermanence, suffering, etc. and their sixteen opposites permanence, happiness, etc.) with respect to all bases. The second sutra quotation concludes [the chapter on] the knower of paths through negating the two extremes of discordant class and antidote class with respect to all phenomena. The third sutra quotation concludes [the chapter on] the knower of all aspects by way of presenting the knower of all aspects that is included within the perfection of the two welfares and the knower of all aspects, a result similar to the cause which is the realization of dharmata, and the cause of the scriptures.

**2B2C-1C2B-3 Commentary**

In the manner just explained, this exalted knower of all aspects and this knowers of paths and this knower of all, (these) three types complete the three chapters.

The presentation of the brief meaning accords with the way in which the three exalted knowers were explained extensively before. In sutra it says:

“Subhuti, this perfection of wisdom is not that which engages phenomena, it is not that which correctly presents, it is not that which definitely presents, it is not that which thoroughly attains, and it is not that which definitely attains.” These are the words of the concluding summary on [the chapter on] the knower of all aspects.

“Bhagavan, with [the perfection of wisdom] one will not be attached to any phenomena.” These are the words of the concluding summary on [the chapter on] the knower of paths.

“Subhuti, emptiness does not engage thoroughly; it does not reverse.” These are the words of the concluding summary on [the chapter on] the knower of bases. These concluding words of sutra on the three chapters completely present the conclusion of the three exalted knowers because they are words of sutra that present the conclusion of the three exalted knowers which were explained extensively above.

Someone says: The three chapters thoroughly present the three exalted knowers. Our own traditions says that this person explains a wrong meaning [on the basis of] seeing an incorrect text because what is explained in the root text accords with the order of what is set out in the middle Perfection of Wisdom Sutra. This order originates from the *Eight Thousand Stanza Perfection of Wisdom Sutra*. There are certain words in the small and middle Perfection of Wisdom Sutras whose order is different.

**2B2C-1C3 Summarizing the section**
The commentary of the third chapter of *Ornament for Clear Realization, A Treatise of Oral Instruction on the Perfection of Wisdom*.

Gyeltsab says that the commentary on the third chapter by the *Essential Explanation* on the *Ornament for Clear Realization, A Treatise of Oral Instruction on the Perfection of Wisdom* is complete.

If something is an exalted knower knowing any one of the sixteen attributes of the four noble truths is it pervaded by being a knower of bases? First check the definition of a knower of bases which is “an exalted wisdom conjoined with the wisdom directly realizing selflessness within the continuum of the person who possess it and abiding within a lesser vehicle class of realizations.” Keep in mind that it “abides within a lesser vehicle class of realizations.” What does “abiding within a lesser vehicle class of realizations” mean? Some reply that abiding within a lesser vehicle class of realizations means that it is similar to the observed object and aspect of a Hinayana realization and is principally meditated on by Hinayana learners. Although an arya has the realization of impermanence in his continuum it is the realization of impermanence in the continuum of an arya that which abides within a lesser vehicle class of realizations? If someone says yes, then one can ask whether impermanence is a principal object of meditation of a Hinayana learner? Other questions follow such as, “Is suffering a principal object of meditation of a Hinayana learner?” In brief, is the realization of each of the sixteen attributes a realization that abides within a lesser vehicle class of realizations? If one says yes then one can ask is each of the sixteen attributes a principal object of meditation of a Hinayana learner? One can also pose the question, “Among the objects of meditation of Hinayana learners are there any which are a non-affirming negative phenomena or are they only affirmative, or positive, phenomena?

Geshe-la: Is impermanence a positive phenomena or a negative phenomena?
Student: Negative.
Geshe-la: Is it an affirming negative phenomena?
Student: Yes, it is an affirming negative.
Geshe-la: What does impermanence affirm? An example of an affirming negative is “a fat man who does not eat during the day.” What does this affirm? It affirms that he eats at night. When one says a fat man who does not eat during the day it automatically implies that he eats at night. I have heard that according to Jamyang Shepa the term impermanence (*mi tag pa*) is a negative phenomenon because of the negative particle ‘im’ (*mi*) (there are four negative particles in Tibetan *ma*, *mi*, *min*, and *me*). If a negative particle is added to a word such as permanent it becomes a negative phenomena. Among the four negative particles in Tibetan grammar *ma* and *mi* are prefixes while *min* and *me* are suffixes for composing negative words. In Sanskrit the particle ‘a’ is a negative particle, for example, *akar* which means without aspect, and *amar* which means immortal or deathless.

“Abiding in a Hinayana class of realization” can be that which abides in a Hinayana class of method or that which abides in a Hinayana class of wisdom; That which abides in a Hinayana class of wisdom is the principle object of meditation of a Hinayana learner. What is an example of that which abides in a Hinayana class of method? It is not really that easy to posit an example but perhaps we can posit the realization of definite emergence.

In conclusion, the first three chapters explain their subjects individually: the first explains the knower of all aspects, the second the knower of paths, and the third the knower of bases. At the end of the third chapter or simply in the fourth chapter it is said that all three of them are explained together.
CHAPTER FOUR COMPLETE TRAINING IN THE ASPECTS

2B2C-2 Explaining the four trainings extensively
This follows upon the extensive explanation of the three exalted knowers which took place under outline 2B2C-1.

A The empowering causes and results
Within this outline the complete training in the aspects and peak training are explained. The complete training in the aspects is a cause, while the peak training is its result. With peak training one gains control over the objects of meditation. When meditating on the complete training in the aspects one mainly includes all the aspects of the three exalted knowers and gains control over them. When one reaches peak training one has gained control over all these aspects; this is the result. This result is that the bodhisattva can meditate on all 173 aspects without any mistake in their order and is able to complete this in one session. When one is able to do this one is said to have gained control over the aspects, the objects of meditation.

B Stabilizing causes and effects
In this outline serial training and momentary training are explained. Serial training is a cause, while momentary training is its result. They are called “stabilizing” because at this time the bodhisattva makes his realization stable during serial training. In other words, he meditates continuously on the 173 aspects in order to become more stable in his meditation. When the bodhisattva attains momentary training he has achieved stability in the sense that he can meditate on all 173 aspects without error in the shortest instant of a complete action (the duration of a finger snap of a healthy fit person).

2B2C-2A The empowering causes and results
1 All aspects of causes which empower
2 Peak training: the result which is empowered

2B2C-2A1 All aspects of causes which empower
A Making a connection by positing the relation
B Explaining the text of the chapter
C Summarizing the section

2B2C-2A1A Making a connection by positing the relation

For the sake of fully understanding and mastering the three exalted knowers of all, one meditates on three exalted knowers in a manner that includes all aspects, paths and the knower of bases, thereby one clearly and completely realizes all aspects.

The connection in this context is one that connects a previous section to the next section. For example, the chapter on the knower of all aspects is connected to the chapter on the knower of paths, and the chapter on the knower of paths is then connected to chapter on the knower of bases. Here the chapters on the three exalted knowers are connected to the chapters on the four trainings.

In general, there are three types of connection as said by Chokyi Gyeltsen: a connection that completes an explanation, a connection that commences an explanation, and a connection that induces an answer to a question asked. We can also talk of two types of connection: one that posits a relationship and one that is made by responding to a question. The first two of the three mentioned by Chokyi Gyeltsen are in fact connections which posit a relationship.

Gyeltsab quotes from the Great Commentary saying: “What is the difference between the three exalted knowers and the complete training in the aspects? Someone answers: The difference is that the three exalted knowers are minds that are an ascertainment which individually ascertains all the aspects that were explained, whereas the complete training in the aspects is an object-possessor that includes all aspects without exception. Someone else says: The three exalted knowers are the principal objects of meditation while the complete training in the aspects is like a preparation for the principal objects. Someone else says: The complete training in the aspects is
distinguished by positing a discordant class and an antidote class, whereas the three exalted
knowers have a peaceful aspect by nature. It is not like that.”

Gyeltsab himself says that the meaning of the above quoted passage is to be known here as
follows. The three exalted knowers and the complete training in the aspects are different in terms
of how they are expressed, their presentation, their entity, and their function. The three exalted
knowers are presented in the first three chapters. Here there is no fault of redundancy in
explaining the three exalted knowers once again. Previously the three exalted knowers were
explained in order to ascertain, or to know, just what they are in order to be able to meditate on
them. Their respective aspects are to be thoroughly understood from the fourth chapter.

Here in the fourth chapter all the aspects are condensed in the sense of their being
presented together. The aspects are the 110 aspects included in the knower of all aspects, the 36
aspects included in the knower of paths, and the 27 aspects included in the knower of bases. The
complete training in the aspects is explained by including all these aspects. Thus, the way in
which they are expressed is different and so too is the purpose in expressing them. In the previous
chapters the aspects to mediate on were explained [only by way of being indicated] while here
they are explained thoroughly all together so that one can ascertain them individually. The fourth
chapter shows how a bodhisattva should practice all 173 aspects together.

There is a purpose to presenting the 173 aspects combined together; it is because one has to
meditate on all 173 aspects of the three exalted knowers and thus they are explained here. There is
also a purpose to meditating on all these aspects without exception; it is to gain control over all
the aspects of the three exalted knowers. Both groups, the group of the three exalted knowers and
the group of the complete training in the aspects, are objects to be meditated on. Both groups are
objects of hearing, thinking, and practice. It is wrong to say that the first group are only objects of
hearing and thinking, while the second group is only an object to be practiced.

Thursday morning, October 8, 1998

Someone says: In that case it is enough to present the second group, the complete training in the
aspects. Our tradition replies that there are other purposes. In relation to the previous predicate,
that there is no fault of redundancy, in the three previous chapters the three exalted knowers are
explained in order to understand their uncommon individual characteristics. Here the subjects are
explained again in order to understand that one has to meditate on all the aspects of the three
knowers with the training that is a combination of calm abiding and superior insight in order to
gain control over the aspects of the three. In short, in the first three chapters the three exalted
knowers are explained in order to understand their individual characteristics. Here they are
explained again in order to understand that they are to meditated on with the training that is a
union of calm abiding and superior insight.

In the first three chapters the three exalted knowers were explained in order to understand
their characteristics and to meditate on them. Here in the fourth chapter the training with which
one meditates on them is presented. Therefore, saying that the passages of the text regarding
hearing and thinking and those regarding practice are individually separate is a condition for
degenerating the great texts; therefore, these are words that do not make sense. In other words,
someone says that the first three chapters are subjects of hearing and thinking while the chapters
on the training are for practice or meditation.

In addition to the predicate, that of there being no fault of redundancy, here in the fourth
chapter the three exalted knowers are explained in order to understand the discordant class and
antidote class well and to understand how to meditate on the antidotes. In the previous three
chapters the three exalted knowers, which are qualified by the abandonment of the objects of
abandoned, are to be thoroughly understood; now they are presented once more in order to
understand how to meditate on them.

Having understood the classifications of the discordant class and antidote class, one has to
meditate on all the aspects of the three exalted knowers by combining them. The knower of all
aspects, the knower of paths, and the knower of bases are to be meditated on with the training that is a union of calm abiding and superior insight. This meditation has the purpose of empowering, or gaining control, over the aspects of the three exalted knowledges.

In the first three chapters the aspects of the three exalted knowers are presented individually; here these aspects are presented by combining them together. In the previous three chapters the uncommon nature of the three exalted knowers is presented; here in the fourth chapter the training for practicing them is presented. In this chapter all the aspects of the three exalted knowers are presented as objects to be mediated on in order to abandon the discordant class. In the first three chapters the presentation of the three exalted knowers which are free from the discordant class is simply a different way of explaining them for a different purpose. However, all these chapters, the first three and the fourth, are to be understood by hearing and thinking and all four are to be mediated on with the wisdom arisen from meditation. Therefore, one should hear and reflect on them and then meditate on them. Saying that these are two different subjects is a statement that degenerates Buddha’s doctrine so it is to be completely rejected.

When “to gain control” and “to meditate” is said it means that the three exalted knowers explained in the first three chapters are to be mediated on and to be gained control over. They are repeated here so as to understand that in order to do so one needs a training that is a union of calm abiding and superior insight which abandons all the discordant class without exception. Saying that “The subject of the fourth chapter is for the purpose of gaining control whereas the subjects of the previous chapters are to be heard and reflected upon” is not the right meaning to be apprehended. One should not say that one only meditates on some of the aspects of the three exalted knowers with this training and that the aspects included in the fourth chapter are not a path to be mediated on. Also stating the opposite has no meaning.

Regarding the meaning of meditating by combining all the aspects of the three exalted knowers someone says: There are 71 aspects that have the aspect of being selfless and there are 102 aspects that are conventionalities which are the bases to be mediated on. As a base upon which one can eliminate doubt concerning true existence one can posit the aggregates. The meaning of meditating on the aspects by combining them together means that the 71 aspects are condensed within the three common doors of liberation. However, the important thing is to condense the 173 aspects into the three doors of liberation as follows. One has to train in stopping the abiding [on any base] with the conception of true existence in order to realize the entities of the 173 aspects as being completely empty of true existence and free from elaboration; the realization of this training is called the first door of liberation, emptiness. The training in stopping the grasping at the true existence of object-possessors is called the second door of liberation, signlessness. The training in stopping the grasping at the true existence of results is called the third door of liberation, wishlessness. One has to combine all of them together. Each of them is divided further into the training in the profound, the training in the fathomless that is difficult to infer, and the training in the limitless. Therefore, in meditative equipoise one has to meditate on all the aspects in terms of the three doors of liberation with the training that is a union of calm abiding and superior insight. This is the meaning of combining all three exalted knowers as the object of meditation.

Our tradition says this is not borne out by logic. To negate this we ask, “Does one meditate on the many objects of knowledge, impermanence, suffering, and so forth, with the complete training in the aspects that is a union of calm abiding and superior insight by taking these aspects as the mode of apprehension or not? Our tradition says that answering no is not correct because both Acharya Haribhadra and Arya Vimuktsena say that in order to eliminate the conception of the aggregates and so forth as permanent one has to meditate on the appearance of the aggregates as impermanent. Answering no would contradict this. It would follow that there would not be any meaning to the classification in 173 aspects. If one answers yes it would follow that if a bodhisattva meditates on all the aspects with clear appearance through a union of calm abiding and superior insight in his continuum it would not be right to divide them into all these classifications. It would not be right to object to Acharya Haribhadra’s assertion that a knower of
bases includes the clear realizations of solitary realizers. Saying that a yoga that is a union of calm abiding and superior insight observing emptiness divided into the three doors of liberation exists from the path of accumulation up to the tenth ground is a mistake because a real superior insight that observes emptiness only exists from the heat level of the path of preparation upward. It does not exist before that. An initially determined bodhisattva on the path of accumulation does not generate superior insight observing emptiness. Someone who thinks that the boundary is from the Mahayana path of accumulation is someone who has not understood the boundary of the heat level of the Mahayana path of preparation and merely lives in the belief that he understands the presentation of the Mahayana paths and grounds.

Someone says: Furthermore, in this chapter, the fourth, the aspects of the three exalted knowers are clearly presented whereas they are not clearly presented in the first three chapters. Our tradition says that that is not correct because the aspects were presented clearly. In the first chapter the object-aspects, including the principal causes and results, are presented; in the second chapter the aspects of the three paths are clearly presented; and in the third chapter the aspects of a knower of bases are clearly presented. Therefore, the meaning of condensing the objects and meditating on them is as was stated before when making a connection, i.e., to combine all the aspects of the three exalted knowers into a training that is a union of calm abiding and superior insight.

In short, someone says that among the 173 aspects there are 71 which are the ultimate while the remaining 102 aspects are conventionalities. To understand this argument one needs to understand which are the 71 aspects that are considered to be ultimate and which are the 102 aspects that are considered to be conventionalities.

Among the 173 aspects, there are 27 aspects related to a knower of bases. In relation to the first three noble truths, true sufferings, true origins, and true cessations, there are four each, for a total of twelve. The remaining fifteen aspects are related to true paths. These aspects will be presented in a coming verse saying:

> From the aspect of non-existence through the aspect of the unshakable, there are four for each truth while those of the path were previously explained as fifteen.

There are 36 aspects related to a knower of paths. In relation to the order of true origins, true paths, true sufferings, and true cessations, there are respectively eight, seven, five, and sixteen. There are 110 aspects related to a knower of all aspects. These 110 aspects are divided into the following groups:

1. 37 aspects of a knower of all aspects that are common to the hearers, the 37 harmonies of enlightenment:
   - 4 close placements of mindfulness
   - 4 perfect/thorough abandonments
   - 4 limbs/legs of magical emanation
   - 5 powers/faculties
   - 5 forces/strengths
   - 7 branches of enlightenment
   - 8 fold arya path/path of nobles

2. 34 aspects of a knower of all aspects that are common to the bodhisattvas
   - 3 paths of antidotes
   - 3 paths of emanation
   - 5 paths abiding in bliss in this life
   - 4 similar types of paths of abandonment
   - 9 serial absorptions/supermundane paths
   - 10 paths unique to buddhas
(3) 39 aspects of a knower of all aspects that are uncommon to the buddhas
- 10 strengths
- 4 fearlessnesses
- 4 individual and accurate cognitions
- 18 unshared qualities of a buddha
- thusness
- natural arising
- buddha

These are the 173 aspects. Among these 173 there are said to be 71 that have the aspect of selflessness and therefore the ultimate, while 102 are said to have the aspects of the conventional. This is asserted by the Great Translator, Rinchen Sangpo.

When the root text says “are called aspects” the word “aspects” refers to what is said in the fourth chapter regarding the definition of the subject-aspect of the antidote of this context. The divisions of the branches knowing the antidotes which eliminate the discordant class without exception is called the antidote of this context. The antidote of this context is defined as: an exalted wisdom that is able to destroy its respective discordant class. The subject-aspect of the antidote of this context is that it is an exalted knower. In order to clarify the subject-aspect one needs to understand its object, true sufferings, which has four attributes, impermanence and so forth. However, when Buddha taught this he said: “There is no aspect of permanence regarding true sufferings.” This is why the root text says: “From the aspect of non-existence through the aspect of the unshakable, there are four for each truth.” When the root text says “From the aspect of non-existence through the aspect of the unshakable” this includes many aspects which are taught as follows:
- “No aspect of permanence” refers to the first attribute of true sufferings.
- “Non-generation” refers to the second attribute.
- “Isolation” refers to the third attribute.
- “Not oppressed/trampled” refers to the fourth attribute.
Gyeltsab says that the particularities of the exalted knower knowing impermanence and so forth which are included in the four noble truths are exalted wisdoms that destroy their discordant class through the appearance of the opposite aspect. The exalted wisdom of a bodhisattva that meditates through the excellent arising of any of the aspects of the three exalted knowers is the definition of “the antidote of this context.”

Here the terms subject-aspect and object-aspect are used. Subject-aspect is related to the mind while object-aspect is related to its object.

Thursday afternoon, October 8, 1998

The Great Translator, Rinchen Sangpo, asserts 71 aspects of selflessness. These are:
- the 27 aspects of the knower of bases
- the 36 aspects of the knower of paths
- the 3 paths of antidotes which are the three doors of liberation
- the 4 similar types of paths of abandonment
- thusness

Perhaps we can go into more detail concerning this some time in the future.

The three types of connections that were discussed yesterday should have been:
(1) a connection that completes an explanation
(2) a connection that starts a new explanation
(3) a connection that answers a question

A connection that posits a relation is not explicitly presented here. The first connection is one that mainly concludes a previous explanation but also begins a new one. The second emphasizes the section that is about to begin while mentioning the section that has finished. The third forms a bridge with a question and an answer.

When the aspects of the exalted wisdom that are posited as antidotes are condensed they are asserted to be of three types because there are definitely three exalted knowers of all.

Someone says: In this chapter according to Illuminating the Twenty Thousand a particularity is the characteristic/definition of an antidote against the discordant class; for example, the apprehension of impermanence is an antidote to the conception of permanence. When the characteristics of the aspects are explained what is to done with the extensive explanation of divisions of the aspects? Our tradition replies that this person does not understand the meaning of the text and explains its meaning perversely.

Here “particularity” is posited as the definition/characteristic of aspect; this is not right. It would follow that according to this person the meaning of the specific context that was discussed above as an answer saying ‘all the bases, antidotes, and aspect are included in the subject and represented, therefore the three exalted knowers are included as well in the subject’ would be rejected. Our tradition says that the meaning of the previous passage is that the exalted wisdom in the continuum of a bodhisattva that directly realizes the aggregates and so forth to be impermanent is an antidote against the superimposition of permanence on the aggregates because such an exalted wisdom directly harms the conception apprehending the aggregates to be permanent through the clear appearance of impermanent aggregates. The appearance of impermanent opposing permanent is to be applied to the other attributes.

As a direct antidote to the seeds to be abandoned one can posit the wisdom directly realizing emptiness but here as a specific antidote to as many minds as superimpose a wrong quality on the aspects of the three exalted knowers there must be as many minds that apprehend the aspects of the three exalted knowers in the opposite way. Such a mind is conjoined with a union of calm abiding and superior insight. One must meditate on this antidote.
Someone says: After distinguishing the object-aspect and the subject-aspect into two what is to be meditated on? These two must be completely different. Our tradition says that what this person says is completely without any essence because someone who asserts that the exalted wisdom realizing impermanence is an object of meditation would also assert that impermanence is to be meditated on, and likewise someone who asserts that impermanence is an object to be meditated on would say that the exalted wisdom realizing that impermanence is to be meditated on. If it were not so there would be no bases of meditation.

When one meditates on impermanence there is a mind apprehending impermanence as the object of the mode of apprehension. Another way of saying that is that when one meditates on impermanence there is a mind that realizes impermanence; one also meditates on this mind. It cannot be said that when one meditates on impermanence one does not meditate on the mind that realizes impermanence, or that when one meditates on the mind realizing impermanence that one does not meditate on impermanence.

Gyeltsab says that there is a purpose to extensively explaining the divisions of the aspects in this chapter; it is to understand the characteristic/definition of the antidotes. Positing the particularities of the exalted wisdom observing the aggregates to be impermanence and so forth as a subject-aspect (subject) has a purpose because it is for one to understand the characteristic/definition of the antidote, the very entity of the dharmata which is the antidote against the discordant class that apprehends the aggregates as permanent and so forth. Even the subject-aspects that are the branches of the characteristic/definition of the antidote are of three types because the exalted knower of all is definitely only of three types.

In short, there are three types of aspects: the aspects of a knower of bases, the aspects of a knower of paths, and the aspects of a knower of all aspects.

Having taught the aspects in general, (now) in particular.

Having presented the general characteristics/definitions and general aspects of the antidotes, now the particularities are presented.
Here Gyeltsab looks at both the *Ornament* and the [Perfection of Wisdom] sutras. Maitreya says “the aspect of non-existence through the aspect of the unshakable” because when true sufferings are specified in sutra it says “no aspect of permanence of form, non-generation, isolation, and not oppressed.” There are twenty-seven sections in sutra because there are twenty-seven aspects of a knower of bases.

“Bhagavan, the perfection of wisdom has gone beyond non-existence.” This presents the lack of permanence of true sufferings. Not all twenty-seven sutra quotations are presented here. There are two groups of 27 quotations because to each of the 27 questions posed by Subhuti there are 27 answers by the Bhagavan. Just as the number of sutra quotations equal the number of aspects of a knower of bases so too are there 36 sutra quotations in relation to a knower of paths. Also in this context there are the two groups. Regarding a knower of bases the sutra quotations begin with ‘from the aspect of non-existence’ and conclude with ‘the aspect of unshakeability’.

“Bhagavan, the perfection of wisdom has gone beyond non-existence.” The Sanskrit word *bhagavan* in Tibetan is *chom-den-de*. In English *chom* is destroyer, *den* endowed, and *de* transcendent, which becomes transcendent endowed destroyer. He is called “destroyer” because Buddha has destroyed the four maras, endowed because Buddha has the six fortunes, and transcendent because Buddha has transcended cyclic existence. The word transcendent is not actually included in the meaning of the Sanskrit word bhagavan. The etymology of the term “perfection of wisdom” (*she chin*) is that the word “perfection” is literally gone to the other shore, while wisdom is a mental factor that is able to discriminate the different objects that are to be adopted and those that are to be discarded. The perfection of wisdom has gone beyond existence because the aggregates which are the nature of true sufferings are not permanent. The aggregates also do not exist truly or ultimately. This quotation forms part of the group of questions posed by Subhuti to Buddha. The answer is “It is because there is no space.” Chokyi Gyeltsen’s *Ocean Playground* quotes the entire citation from sutra: “Then the venerable Subhuti said to the Buddha, ‘Bhagavan, for instance, the perfection of wisdom has gone beyond non-existence.’ The Buddha answered, ‘It is because there is no space.’” Buddha meant that there is no space that exists ultimately.

Gyeltsab says that the sutra quotations beginning from “the perfection of wisdom has gone beyond non-existence” up to “the perfection of wisdom has gone beyond unshakeability” present the 27 aspects of a knower of bases because the first three of the four noble truths are explained to have four aspects each while true paths are explained to have fifteen aspects. With these aspects one should understand how to train in the practices of a middling being by [meditating] on the disadvantages of possessing aggregates that are the nature of true sufferings and on the disadvantages of being afflicted by the three sufferings. One should know these practices as branches for training one’s mind.

The exalted wisdom directly realizing the emptiness of the self of persons is explained to have fifteen aspects as follows: there are four related to the four aspects/attributes of true paths plus eleven related to the exalted wisdom directly realizing the emptiness of the apprehender and apprehended being different substances and the consciousness that is mistaken with respect to dualistic appearance. Among the fifteen divisions some are explained to be present during subsequent attainment when there is dualistic appearance, while others are present only during meditative equipoise. This passage here can be applied to our own practice; for example, we can think that our mental and physical aggregates are true sufferings, that these true sufferings are impermanent, and that there are disadvantages related to the aggregates being impermanent. We should also meditate on the disadvantages of being overwhelmed by the three sufferings: the suffering of suffering, the suffering of change, and pervasive compounded suffering. Having reflected on these various types of suffering one will seek a method to become free from them. According to the Svatantrya Madhyamika school in order to become free from the suffering of cyclic existence one has to realize the selflessness of persons.

We will discuss how to develop the three exalted knowers in more detail in future. Of the fifteen divisions included in true paths, the first four are antidotes to the afflictive obscurations
while the remaining eleven are antidotes to knowledge obscurations. These include two groups of wisdom, contaminated wisdom and uncontaminated wisdom.

2B2C-2A1B-1A1B-1C Commentary
1 Aspects of the first three truths
2 Aspects of true paths
3 Summarized meaning of the enumeration

2B2C-2A1B-1A1B-1C1 Aspects of the first three truths

From the point of view of the knower of all, the twelve aspects are: 1) non-existence, 2) not generated, 3) isolated, 4) not oppressed, 5) non-abiding, 6) space, 7) inexpressible, 8) nameless, 9) without progress, 10) not appropriated (taken away), 11) inexhaustible, and 12) not produced. Respectively (these) are the characteristics of impermanence and so forth of the three truths of suffering and so forth.

Gyeltsab says that the subject-aspect is of three types. With respect to the knower of all, or the knower of bases, there are twenty-seven. In sutra it says: “Not existing as permanent, true sufferings are not generated ultimately, are isolated from a self that is another object, and are not oppressed by a self that is its own entity.” These four lines from sutra present the aspects of true sufferings because the four characteristics of true sufferings, impermanence and so forth, are presented respectively. “Isolated from a self that is another object” refers to the self that is asserted by non-Buddhist schools to be a separate entity from the aggregates. These schools assert a self that is independent, permanent, and partless. According to Svatantrika Madhyamika this is a gross self. “Not oppressed by a self that is its own entity” refers to the self that is self-supporting substantially existent that is asserted by Hindus.

Friday morning, October 9, 1998

REVIEW
The third chapter, which covers the nine topics related to a knower of bases, has been concluded. Even if one has not understood all the commentary on this chapter it is good to keep in mind the definitions, boundaries, and divisions of the nine topics as a basis upon which one can gradually come to a better understanding of the details.

The nine topics of a knower of bases are:
(1) A knower of paths not abiding in cyclic existence through knowledge
A knower of paths not abiding in cyclic existence through knowledge has three divisions: Mahayana path of seeing, Mahayana path of meditation, and Mahayana path of no-more-learning. In this context “knowledge” refers to the realization of the selflessness of persons by which one can become free from cyclic existence. In the root text it says “through knowledge not abiding in existence”; here existence refers to cyclic existence. Cyclic existence is defined as continuous joining/connecting from life to life. How does this continuous joining come about? It comes about due to karma and afflictions. Karma is an extensive subject but in brief there is contaminated karma which is divided into virtuous karma and non-virtuous karma. Virtuous karma brings rebirth in the upper realms while non-virtuous karma brings rebirth in the lower realms. Therefore, if we wish to avoid being reborn in the lower realms we have to stop committing non-virtuous karma. Virtuous contaminated karma is for example the practice of the ten virtuous actions; by practicing them one will be assured of rebirth in the upper realms. Having been reborn in an upper realm there is the opportunity to dedicate and gain realizations whereby eventually one will be able to go beyond this existence. While one is in an upper realm one should meditate on the fact that even in these states there is suffering because one has a body that is the nature of true sufferings. Therefore one should decide to cut the root of true sufferings by gaining the realization of the selflessness of persons. One can gain freedom from cyclic existence and
attain the state of peace but if one asks oneself whether it is sufficient to attain this state the answer is no. This is because by remaining in this state one does not fulfill either one’s own or others’ welfare.

(2) In terms of practice this leads to the second topic, a knower of paths not abiding in solitary peace through compassion. When one gains compassion one becomes unable to bear the fact that other sentient beings are suffering. Without compassion there is the risk that one will cling to the happiness of the peaceful state and remain absorbed in it for eons. There is a story of someone who remained in this state for a long time. Buddha Kashyapa had many disciples who were hearers and solitary realizers who attained the state of solitary peace during his lifetime and remained absorbed in it. In the meantime Buddha Kashyapa passed away and later when his disciples eventually arose from this state of peace they discovered that their teacher had passed away. Shocked, the disciples arose from their meditation and arose into space whereby their physical bodies, which had remained sitting in the forest, fell down and appeared to die. Due to this there is a forest near Varanasi called “the sages have fallen” since this is how it appeared to ordinary people.

A knower of paths not abiding in solitary peace through compassion also has three divisions: the Mahayana path of seeing, the Mahayana path of meditation, and the Mahayana path of no-more-learning. This is set out in the text *Seventy Topics*.

When one has compassion one does not abide in solitary peace. To gain compassion one needs to meditate on the sufferings of the sentient beings in both the upper and lower realms. In his text *Madhyamakavatara* Chandrakirti praises compassion saying: “First one grasps at “I”, then gives rise to attachment to “mine”, and due to this continuously takes rebirth without any freedom like a wheel of buckets dipping into a well. I bow to anyone who has compassion for them.” If we ask ourselves why we are unable to become free from cyclic existence we will find that it is because we are bound by karma and afflictions.

A knower of paths not abiding in cyclic existence through knowledge has three divisions: M path of seeing, M path of meditation, and M path of no-more-learning.

(3) A knower of bases that is distant from the resultant mother
A knower of bases that is distant from the resultant mother is found in the continuum of an initially determined hearer. A hearer’s knower of bases is said to be distant from the resultant mother because it is bound by a conception of true existence and because it is separated from compassion. “Bound by a conception of true existence” means that when hearers meditate and examine whether the base, path, and aspect exist truly or not they conceive them to be truly existent. They are unable to pass beyond this conception. A knower of bases that is distant from the resultant mother and a knower of bases of the discordant class are mutually inclusive. Its boundary is from a hearer’s path of seeing up to a hearer’s path of no-more-learning. “Resultant mother” refers to the resultant perfection of wisdom, omniscience. The resultant perfection of wisdom is a culminated exalted wisdom qualified by four attributes.

(4) A knower of bases close to the resultant mother
A knower of bases close to the resultant mother is a knower of bases in the continuum of a Mahayanist which is sustained by the wisdom realizing emptiness and method, compassion. Such a knower of bases is said to be close, or near, to the resultant mother because it is near to gaining the realization of the resultant mother. A knower of bases close to the resultant mother and a knower of bases of the antidote class are mutually inclusive.

(5) A knower of bases of the discordant class
A knower of bases of the discordant class is a knower of bases that is separated from special method and special wisdom. Here method is special because it is great compassion and wisdom is special because it is the wisdom realizing emptiness. A knower of bases of the discordant class and a knower of bases that is distant from the resultant mother are mutually inclusive.
(6) A knower of bases of the antidote class
A knower of bases of the antidote class is a knower of bases in the continuum of a Mahyanist sustained by special method and special wisdom. “Sustained” can be of two types: directly sustained or indirectly sustained. To be sustained by special method and special wisdom means to have these two as a companion.

(7) A training of a knower of bases
A training of a knower of bases is also called “a bodhisattva’s training that is explicitly presented in this context.” A bodhisattva’s training that is explicitly presented here is defined as: a yoga of a bodhisattva that is mediated on as an antidote to either the perverse conception concerning the [general] entity and the attributes of the subsisting-mode of a conventional base, or to the perverse conception concerning the [general] entity and the attributes of the subsisting-mode of an ultimate base. When divided there are ten trainings of a bodhisattva of this context: a training in stopping the conception of true existence of qualified bases, form and so forth, a training in stopping the conception of true existence of qualities, impermanence and so forth, a training in stopping the conception of true existence of incomplete and fully completed supports of excellence, and so forth up to the tenth training that opposes or stops the conception of true existence of the seven types of appearance by way of seven examples. These examples prove that all phenomena are empty of true existence.

(8) An equality of training of a knower of bases
An equality of training of a knower of bases is also called “an equality of a bodhisattva’s training that is explicitly presented in this context.” Here, both the entity and the aspect refer to the equality. The equality of training of a knower of bases is divided into four:
- a training that does not grasp at the true existence of the entity of form and so forth
- a training that does not grasp at the true existence of the definition and definendum
- a training that does not grasp at the true existence of divisions
- a training that does not grasp at the true existence of objects and object possessors (subjects)

(9) The Mahayana path of seeing that is explicitly presented in this context
The Mahayana path of seeing is of two types: a Mahayana path of seeing that passes through and a Mahayana path of seeing that is to be passed through. The Mahayana path of seeing that is explicitly presented here is the Mahayana path of seeing that realizes emptiness; this is a Mahayana path of seeing that passes through. The Mahayana path of seeing that realizes the selflessness of persons is the Mahayana path of seeing that is to be passed through. The Mahayana path of seeing is a Mahayana clear realization of the truth. When a Mahayanist continues to meditate on the truth that has already been realized it is a Mahayana path of meditation. The Mahayana path of meditation is not presented here because the path of seeing that realizes the selflessness of persons is one that arises naturally for a bodhisattva without any need to specifically meditate on it.

The subject of the third chapter, the knower of bases, can be practiced by small, middling, and great beings. However, it can put it in the category of a practice of middling beings and by the way understood that some of the subjects are also common to the practice of beings of small scope. With respect to the four noble truths, for example, the gross impermanence which is death is mediated on in particular by small and middling beings; it is a principle object of practice for them. In daily life impermanence refers to death. Meditating on this is a practice that is common to small and middling beings. This meditation on death is a meditation on gross impermanence. The meditation on subtle impermanence is a practice of middling beings. When the *Ornament* is related to the lam-rim teachings it can be said that the third chapter mainly presents the practice of a middling being, the second chapter mainly presents the practice of a great being, and the first chapter mainly presents the result of practicing the bodhisattva path. By first showing the result...
one is inspired to practice and comes to understand that to achieve this result one must first engage in the practices of small and middling beings; therefore, the second and third chapters are presented.

In order to show how to meditate Maitreya presents the fourth chapter on the complete training in the aspects which is the means by which one meditates on the aspects of a knower of all aspects, knower of paths, and knower of bases. In the term “complete training in the aspects” “aspects” refers to the 173 aspects of the three exalted knowers. It is called “complete” because it is done on the basis of gathering all the aspects and meditating on them supported on a union of calm abiding and superior insight. The subject of the four noble truths which includes impermanence is also taught here in the fourth chapter. This is because if one does not meditate on impermanence one will not think to practice. The meditation on death-impermanence comes at the beginning of Dharma practice because without this understanding one does not even begin to engage in practice. The Kadampa geshes said that the definition of being a practitioner is one who remembers death-impermanence; one who does not remember death-impermanence is not a practitioner. This is also the reason why Buddha began the first turning of the wheel of Dharma by presenting impermanence and also concluded by teaching impermanence. We need to constantly recall impermanence.

QUESTIONS AND ANSWERS

Question: What is the difference between the 3rd and 5th topics and the 4th and 6th topics of a knower of bases?
Reply: Although they are mutually inclusive the different names are given for a particular purpose. The name “knower of bases distant from the resultant mother” and the name “knower of bases close to the resultant mother” are given for the purpose of showing what is close to and what is distant from omniscience so as to understand whether oneself is close or distant from it. One understands that one is distant from the resultant mother if one lacks great compassion. On the other hand, one is close to the resultant mother if one has special method and special wisdom. “The knower of bases of the discordant class” and “the knower of bases of the antidote class” show what is to be rejected on the bodhisattva path and what is to be practiced on the bodhisattva path. A knower of bases that is bound by a conception of true existence compared to the Mahayana path is something to be abandoned, while one should meditate on a knower of bases of the antidote class.

Question: What is the substantial cause in the context of lineage for realizing the form body according to the Chittamatrin, Svatantrika Madhyamika, and Prasangika Madhyamika schools?
Reply: In general it is said that the substantial cause of the form body is the collection of merit. Chandrakirti says: “All qualities follow effort and the collection of merit and wisdom are the causes.” The collection of merit deposits the latencies to achieve the form body, while the collection of wisdom deposits the latencies to achieve the truth body. The form body is not physical matter, it is rather a person. The complete enjoyment body is a final form body possessing the five certainties. The emanation body is a final form body that does not possess the five certainties. This is according to sutra. In tantra it says that the subtle wind is the cause of the form body and the subtle mind is the cause of the truth body. In short, the collection of merit is the substantial cause of the form body and the collection of wisdom is the substantial cause of the truth body.

Question: In the first chapter it is said that the boundaries of the achieving through engagement are from the path of preparation onward. Why does it not begin on the path of accumulation?
Reply: There is a reason for this. It is that the eighth topic, the achieving through engagement, is necessarily a wisdom arisen from meditation and such a wisdom only exists from the Mahayana path of preparation onward. When a Mahayanist meditates on emptiness or the selflessness of persons a wisdom arisen from meditation on emptiness or the selflessness of persons only arises on the path of preparation. There are three types of wisdom: the wisdom arisen from hearing, the
wisdom arisen from thinking, and the wisdom arisen from meditation. The first two wisdoms mainly belong to the path of accumulation; in other words they arise principally on the path of accumulation. The path of accumulation is defined as the clear realization of dharma/phenomena. While one is on the path of accumulation one listens to many teachings and reflects on them. The path of accumulation is so-called because one accumulates hearing of the Buddha’s words and scriptures and accumulates reflection on them.

Reply to a long question concerning that which obscures and that which is obscured: There are nine stains that obscure: (1) attachment, (2) hatred, (3) ignorance, (4) hatred due to attachment, etc., (5) the objects of abandonment of the Hinayana path of seeing, (6) the objects of abandonment of the Hinayana path of meditation, (7) the level of latencies of ignorance, (8) the objects of abandonment of the seven impure grounds, and (9) the objects of abandonment of the three pure grounds. That which is obscured is the naturally abiding lineage. The nine that obscure are obstacles to the attainment of a buddha’s body. The intellectually acquired afflictive obscurations, intellectually acquired view of the transitory collection and other intellectually acquired afflictions impede the growth of the developing lineage. One should study this in depth as there is a reason for the divisions, etc. This can be found in the Gyuladartik, a commentary on Uttaratantra. For example, there are three natures that are impeded.

Question: On the path of accumulation there is mainly the wisdom arisen from thinking and reflection but on the small level of the path of accumulation one does the meditation on the four close placements of mindfulness during which a bodhisattva meditates on selflessness, so how does a bodhisattva meditate on the four close placements of mindfulness if the emphasis on thinking and reflecting? And what is the difference between the meditation on selflessness that a bodhisattva does on this level and that on the other levels of the path of accumulation and other paths?

Reply: When someone meditates it does not necessarily mean that he has a wisdom arisen from meditation. The wisdom arisen from meditation in this context is a wisdom based on a union of calm abiding and special insight observing emptiness. Although one does not have a wisdom arisen from meditation observing emptiness or a union of calm abiding and superior insight observing emptiness on the path of accumulation, one can still have a union of calm abiding and superior insight observing other objects. Although one can also have a wisdom arisen from hearing and a wisdom arisen from thinking, one does not yet have a wisdom arisen from meditating on emptiness. Generally speaking the meditation done on the level of the path of accumulation is a complete training in the aspects which implies that a union of calm abiding and superior insight have been attained; however, one does not yet have a union of calm abiding and superior insight observing emptiness.

The union of calm abiding and superior insight is of different types depending on the object of meditation. On the small level of the path of accumulation one can do the meditation on the four close placements of mindfulness. For example, by placing one’s mindfulness on the body one can gain calm abiding and then eventually superior insight. Or one can develop calm abiding on the feelings as an object of meditation, or on the mind, or on the phenomena. If we were to say that calm abiding and superior insight are not attained at this level it would contradict Gyeltsab who says that one engages in the complete training in the aspects which is supported on a union of calm abiding and superior insight. The Tibetan word “nel-jor” in Sanskrit is yoga and in English union; the Tibetan word for training/application jor itself shows that two things are joined or united.

Having listened to teachings, one should reflect on them and then focus one’s mind with attention on them. This is recommended by all the lamas of the past who said that hearing, thinking, and meditating should be inseparable. Having heard, one thinks about the subject that has been listened to, and then meditates on it by focusing the mind on it. In the thirty-seven harmonies of enlightenment there are seven groups. The first group, the four close placements of mindfulness, exists on the small level of the path of accumulation; the second group, the four
correct abandonments, exists on the middle level of path of accumulation; and the third group, the four legs of magical emanation, exists on the great level. The fourth group, the five powers/faculties, exists on the first two levels of the path of preparation, heat and peak. The fifth group, the five forces/strengths, exists on the last two levels, patience and supreme mundane qualities levels. The seven branches of enlightenment exist on the path of seeing and the eight fold ary path exists on the path of meditation. Therefore, there is no pervasion that when one meditates one has a wisdom arisen from meditation.

Question: On the path of seeing it is said that a bodhisattva achieves a mental body. What is the entity of the mental body, how does it arise, and how long does it last?

Reply: The mental body, or the body that is the nature of mind, that is attained on the path of seeing arises from two substantial causes: uncontaminated karma and the level of latencies of ignorance. From these two causes one achieves a mental nature body which is not physical matter composed of bones and flesh but is free from obstacles and cannot be touched. It is similar to the body of the intermediate state (bardo). However, the body of the intermediate state is not a mental body. A Hinayana foe destroyer attains a mental body when a nirvana without remainder is achieved. According to the Prasangika Madhyamika when a bodhisattva attains the eighth ground and has abandoned the afflictive obscurations but still has the knowledge obscurations he attains a mental body.

Question: Can one take an object of eye consciousness to realize calm abiding?

Reply: It is said that an external object can be taken as a basis for developing calm abiding, such as a book, table, microphone, etc. According to Buddhist schools there are two ways to develop calm abiding, one is by looking at an object with open eyes. However, Kamalashila says that one cannot develop calm abiding by looking at an external object but can only do so based on a mental image. In the past there was an old lama in Buxar who told me to keep my eyes open and look into space to develop calm abiding. If he said that it must have been based on scriptural authority. However, if one looks into space without distraction one can attain a meditative stabilization that is similar to calm abiding but is not an actual calm abiding. To gain calm abiding one first looks at an object, such as buddha statue, to check how it is formed. Having gained familiarity with the object one meditates on it as a mental image with eyes half closed. When developing calm abiding it is important not to change objects once one has chosen a particular object on which to meditate.

Usually it is advised that when one is studying one should engage in analytical meditation rather than focusing meditation. However, some people say that analytical meditation is not meditation! Be careful of this as this assertion is negated in The Great Exposition of the Stages of the Path by Lama Tsongkhapa which says that if someone says that analytical meditation is not meditation then one should take up a grain of barley and ask is this a grain of barley? Just as the answer is yes one should also answer the question regarding analytical meditation saying that it is meditation. The purpose of doing analytical meditation is to bring about an ascertainment or understanding upon which one can then focus.

END
Monday afternoon, October 12, 1998

The four attributes of true origins are: (1) cause, (2) origin, (3) strong production, and (4) cause. These are given different names in sutra, respectively (1) non-abiding, (2) space, (3) inexpressible, and (4) nameless, as quoted in Haribhadra’s commentary.

(1) The first attribute, cause, in sutra is called “non-abiding” because craving is the cause of suffering. This craving, which is the eighth of the twelve links, does not abide, or exist, ultimately; therefore, it is called “non-abiding.” In brief, in this way sutra shows that the cause, craving, does not exist ultimately. Craving is attachment. Although attachment is a cause of suffering it is not an ultimate cause of suffering. That attachment is a cause of suffering accords with our own experience. We ourselves can see that attachment causes suffering such as mental illness, unhappiness, arguments, etc. For this reason, Buddha taught that attachment is a cause of suffering.

(2) The second attribute of true origins, origin, is also craving. Craving is called origin (literally “source of all”) because it is the source, or origin, of all suffering. In sutra this second attribute is called “space” because just as craving is the source of all sufferings, space is that which allows all movements.

(3) The third attribute, strong production, is also craving. It is called “inexpressible” in sutra because craving is a cause which cannot be ultimately expressed by investigation and analysis. Although causes can in general be expressed after having investigated and analyzed them, the strong production of suffering [by craving] cannot be ultimately expressed by speech following investigation and analysis. Strong production cannot even be easily expressed conventionally; for example, it is difficult to say that from such-and-such a craving will come the strong production of such-and-such a suffering. However, certain questions could still arise such as “Is it possible to say that a small amount of suffering is a weak production of suffering due to craving?”

(7) The fourth attribute, condition, in sutra is called “nameless.” Craving, the eighth link, is a condition for the tenth link, existence. Without craving existence will not bring about a new rebirth. Craving arises from feeling and activates the second link karmic formations to bring about a rebirth. In other words, it intensifies that karma and makes it ready to bring about a birth; this is existence, the tenth link. Condition is called “nameless” because there is no name “condition” that exists ultimately. Names only exist conventionally. The craving that is the eighth link arises from feeling; that feeling is called name. Feeling is called “name” because among name and form, the fourth link, excluding the form aggregate, the other aggregates, the feeling aggregate, discrimination aggregate, compositional factors aggregate, and consciousness aggregate, are called name. Craving arises from feeling, which is called “name,” but there is no ultimately existing result that is craving.

Gyeltsab says that these four words in sutra present the attributes of true origins because they present these respective attributes. These words are “non-abiding,” “space,” inexpressible,” and “nameless.”

In sutra the four attributes of true cessations are called “without progress,” “not appropriated,” “inexhaustible,” and “not produced.” These refer respectively to the four attributes: cessation, pacification, auspicious highness, and definite emergence.

(1) The first attribute is cessation because a true cessation is a cessation of suffering. In sutra this attribute is called “without progress” because cessation is a stable state that does not increase and does not degenerate. A cessation is obtained through wisdom; it cannot be transferred, or cannot progress/go, to someone else’s continuum.
(2) “Not appropriated” refers to the second attribute, pacification, because a pacification of suffering cannot be appropriated, or taken away, by anyone. Gyeltsab says that the total pacification of suffering cannot be taken away by conditions.

(3) The third attribute, auspicious highness (or high quality), is called “inexhaustible” because the quality [of a true cessation] is so high that it cannot be exhausted. This name can also be interpreted to mean that a cessation has the nature of the sphere of reality (dharmadhatu) which is without end. Because a cessation has this nature it is called “inexhaustible.”

(4) The fourth attribute, definite emergence, is called “not produced.” Gyeltsab says [definite emergence is called “not produced” because] the sphere of reality (dharmadhatu) which is free from stains has the aspect of not being produced. Or else it is called “not produced” because the state of cessation is not produced by causes because it is permanent. That which is permanent is pervaded by not being produced by causes and conditions.

These words in sutra present the attributes of true cessation because they present the four attributes respectively.

Gyeltsab says that the twelve aspects of the first three truths have been presented respectively. The sutra words “non-existence” up to “not produced” show the aspects of the first three truths because when the sutra presents the subject-aspect the object-aspect is implied. Thus, sutra presents both the subject-aspect and the object-aspect. If someone were to say that sutra only presents the object-aspect this is well negated by Arya Vimuktisena. If sutra only presented the object-aspect the topic of this context would be lost.

Gyeltsab sets out a syllogism: The exalted wisdom of a bodhisattva directly realizing that sufferings are not permanent (subject) is ‘an aspect that observes the impermanence of sufferings’ because it is an exalted wisdom that realizes sufferings are impermanent. Therefore, [the exalted wisdom of a bodhisattva directly realizing that sufferings are not permanent] (subject) is an antidote that opposes the superimposition of permanence on sufferings (predicate) [because it is] ‘an aspect that observes the impermanence of sufferings’ (sign) (here one can use the predicate of the previous probandum as a sign). The formula of this syllogism is to be applied to the other [eleven aspects]. These [exalted wisdoms realizing aspects], the very knower of bases that was presented in the third chapter, are presented [here once more in order to understand] that they are mediated on by the training of a bodhisattva.

One uncontaminated path is an antidote to the afflicted obstructions and, since solitary buddhas are also included in the knower of all, there are two antidotes to knowledge obstructions, the contaminated path of meditation and the uncontaminated (path of seeing), (making) three types of paths.

In short, there are two antidotes, one to the afflictive obstructions and one to the gross knowledge obstructions of which there are two types: the conception of external objects and the conception apprehending the apprehender and apprehended as different substances. An afflictive obstruction is one that impedes the attainment of liberation.
Gyeltsab (page 321) says that in this context there are three types of true paths of a knower of bases:

1. An uncontaminated path of seeing that is an antidote to the afflictive obstructions,
2. A contaminated path of meditation that is an antidote to both types of gross knowledge obstructions, and
3. An uncontaminated path of meditation that is an antidote to the second type of knowledge obstruction.

In the context of presenting the aspects of a knower of bases there is no contradiction to presenting the antidote of the knowledge obstructions because the knower of all also includes the paths of solitary realizers and therefore there is a need to present the antidote to the conception of apprehenders and apprehendeds being different substances (gsung rtog) which is a knowledge obstruction.

All the aspects of a knower of bases are to be meditated on by bodhisattvas. The antidote to the conception of apprehenders and apprehendeds being different substances, which is a knowledge obstruction, is presented here in true paths. Such an antidote is explained here in order to understand that it is to be generated in the continua of bodhisattvas. In order to individually and definitely understand the support upon which it is posited, a knower of bases which directly realizes the non-true existence of apprehendeds, the word “solitary realizers” is mentioned, but this it not for the purpose of presenting it only as clear realization of solitary realizers.

In the “offering of worship” two types of support were mentioned: a support upon which an exalted knower is posited and a support upon which an exalted knower is generated. In the context of an exalted knower of all aspects, arya buddhas are both types of supports: that upon which an exalted knower of all aspects is posited and that upon which an exalted knower of all aspects is generated. In the case of a knower of paths, the support upon which a knower of paths is posited is arya that is an antidote to the knowledge obstructions bodhisattvas, while the support upon which it is generated is both arya bodhisattvas and arya buddhas. In the context of knower of bases, the support upon which it is posited is arya hearers, while the support upon which it is generated is all aryas. Also in regard to the offering of worship it says that a bodhisattva has to generate the paths, know them, and also perform the actions of the paths. A bodhisattva has to generate a wisdom directly realizing the selflessness of persons, a wisdom realizing the nonduality of apprehenders and apprehendeds, and a wisdom realizing the emptiness of true existence of all phenomena.

If one does not clearly understand the divisions of the arya path one will not understand the various purposes for bodhisattvas to meditate on the aspects of the three exaltedknowers. One can ask what is the purpose in a bodhisattva meditating on the selflessness of persons? It is in order to take care of the followers of the hearer vehicle. In addition, a bodhisattva meditates on non-duality in order to take care of the followers of the solitary realizer vehicle and meditates on the emptiness of true existence in order to take care of the followers of the bodhisattva vehicle. This is asserted by Haribhadra.

A Tibetan objects to this saying: The knower of bases includes the clear realizations of solitary realizers. Saying that a knower of bases includes the clear realizations of solitary realizers has no relation because [the brief presentation of the divisions of true paths] only presents the observed objects of a knower of bases that is included in true paths. There is not even the slightest purpose to including the observed objects of a knower of bases in a knower of bases. In the case that the observed objects of a knower of bases were included in a knower of bases even the eight object-aspects of true sufferings and true origins would need to be included in a knower of bases but that is not possible. This is so because the eight, the four object-aspects of true sufferings and the four object-aspects of true origins, are not included within the aspects of true paths. However, it can be said that the true paths that are the observed object of a knower of bases are included in a knower of bases. This is what our own tradition would say because the four attributes of true
paths are only included in true paths as objects. Nevertheless as a subject we can say that “the realization of true paths” is included within a knower of bases.

If the entity of a knower of bases observing the attributes of true paths is presented explicitly it would follow that the attributes of true paths that are the observed object of a knower of bases are not presented explicitly here. If this is so it would contradict the topic here because this is the occasion of presenting the attributes of the four truths, the observed object of a knower of bases. In other words, if this passage presents all the paths that are the observed objects of a knower of bases it would follow that it also presents the paths that exist in the continua of buddhas. Our own traditions says that agreeing with this argument needs to be examined. If the twenty-seven subject-aspects that are the entity of a knower of bases of a bodhisattva are not presented explicitly one would have to accept that the fourth chapter does not explicitly present all the aspects of a knower of bases which is a complete training in all aspects in any other chapters either. If this were the case it would mean that a bodhisattva does not meditate on the aspects of a knower of bases by means of a training and would therefore not generate the clear realization that is to be passed through by knowing and seeing. If there were no generation of this clear realization in his continuum it would be the source of many mistakes, for example, he would lack the branches of a knower of paths. Therefore, stating a false consequence to someone who possesses the complete and unmistaken oral transmission of the Ornament that has come from Venerable Maitreya is a great hypocrisy or great pretension.

In short, while the Ornament says that a bodhisattva has to know, generate, and perform the actions of the path someone says that “there is no such generation etc.” However, making such a statement would be a source of many faults, such fact that a bodhisattva would have incomplete branches of a knower of paths and so forth.

Among the 27 subject-aspects of a knower of bases we have gone through first group, the twelve associated with the first three truths as well as the three principle ones that cover the fifteen associated with true paths. The three principle ones are: an uncontaminated path of seeing that is an antidote to the afflictive obstructions, a contaminated path of meditation that is an antidote to the knowledge obstructions, and an uncontaminated path of seeing that is an antidote to the knowledge obstructions. Why are there two antidotes to the knowledge obstructions and only one to afflictive obstructions? Because the afflictive obstructions are easier to abandon than the knowledge obstructions.

Tuesday morning, October 13, 1998

2B2C-2A1B-1A1B-1C2B-1 Dividing the antidotes of afflicted obstructions into four
1 Dividing the antidotes of afflicted obstructions into four
2 The contaminated antidotes of the knowledge obstructions
3 The uncontaminated antidotes of the knowledge obstructions

Regarding those, for the first, the four aspects of 1) non-agent, 2) non-knower, 3) non-transference, and 4) non-taming are respectively the characteristics of path and so forth.

(1) “Non-agent” means that in general there is no agent who is a self of persons; ultimately there is also no agent.
2) “Non-knower” means that in general there is no knower who is a self of persons; ultimately there is also no knower.
(3) “Non-transference” (or non-transferor) means that in general there is no one who transfers who is a self of persons ultimately there is also no one who transfers.
(4) “Non-taming” (or non-tamer) means that in general there is no tamer who is a self of persons; ultimately there is also no tamer.
Gyeltsab (page 323) says that there are three paths, the first of which is of four types. A bodhisattva’s path of seeing which directly realizes the selflessness of persons of agents is the attribute ‘path’ of true paths because it is a true path that leads to the city of nirvana. Likewise, a bodhisattva’s path of seeing which directly realizes the selflessness of persons of knowers of objects and a bodhisattva’s path of seeing which directly realizes the selflessness of persons of one who transfers from a lower [to a higher path] and a bodhisattva’s path of seeing which directly realizes the selflessness of persons of one who tames the afflictions are the definitions of respectively the attributes suitability/knowledge, achievement, and deliverance/definite issuance of true paths. The paths of seeing that were mentioned before are the aspects of true paths because they act as a direct antidote to the self of persons mentioned above. Just as in this syllogism one should apply the same formula to the remaining three aspects. Although the wisdom realizing emptiness abandons the afflicted obstructions existing in the continuum of a bodhisattva it is explained here in order to understand that it is a division which is suitable to be an antidote to the afflicted obstructions.

These names given in sutra correspond to the four attributes of true paths:

1. “non-agent” corresponds to path;
2. “non-knower” corresponds to suitability/knowledge;
3. “non-transferor” corresponds to achievement; and
4. “non-tamer” corresponds to deliverance.

These four attributes are antidotes to the afflicted obstructions.

For the second, the five aspects of 1) dream, 2) echo, 3) replica, 4) mirage, and 5) illusion, are respectively the characteristics of 1) non-entitiness, 2) not generated, 3) not ceased, 4) pacified from the beginning, and 5) by its nature passed beyond sorrow (nirvana) (which) are general antidotes to the knowledge obstructions.

Here there are five meanings and five examples.

1. The characteristic of non-entitiness is represented by the example of a dream which is something that arises due to the activation of a latency because the appearance of forms as external objects also arises due to the activation of a latency.
2. The characteristic of non-generation is represented by the example of an echo which does not really exist [although it is perceived to exist between mountains]. Likewise, forms and so forth do not exist externally.
3. The characteristic of non-cessation is represented by the example of a replica or an optical illusion, which is seeing double due to an impairment of the eye. Just as forms and so forth do not exist externally although they appear to exist externally; likewise, two moons appear to impaired eyes although only one moon actually exists. Or forms and so forth do not exist externally like a face in mirror which does not exist as an actual face. There is no cessation of external objects since they do not exist.
4. The characteristic of “pacified from the beginning” is represented by the example of a mirage, the appearance of water where there is no water. Likewise, forms and so forth appear but do not exist externally. They are free from mental elaboration.
5. The characteristic of “by its nature passed beyond sorrow (nirvana)” is represented by the example of an illusion which is created by a magician. Likewise, forms and so forth do not exist as they appear, i.e., as external objects. This presents non-duality. Forms and so forth are empty of being external objects, like elephants and horses created by a magician do not actually exist.

Gyeltsab (page 324) says that the exalted wisdom realizing that apprehendeds are not external objects which is included in a bodhisattva’s subsequent attainment of the path of meditation.
Commentary to the Ornament by Geshe Jampa Gyatso  January 1998 - May 1999

(subject) is an antidote to the knowledge obstructions that grasp at external objects because it realizes the definitions of:

1. forms and so forth not having the entity of being external objects but being mere appearances that arise from latencies, like dreams;
2. forms and so forth not being generated as external objects, like echoes;
3. forms and so forth not ceasing being external objects, like replicas/optical illusions;
4. forms and so forth being pacified from being external objects from the beginning, like mirages;
5. form and so forth being by nature passed beyond the sorrow of being external objects, like a type of illusion.

This exalted wisdom also realizes by the power of that mind that forms and so forth are mere mistaken appearances which appear as objects although they are not objects.

Gyeltsab says that the term “general” in Haribhadra’s commentary is used to make it understood that the five exalted wisdoms mentioned above are antidotes to the general conception of apprehendeds as external objects.

Someone says: If the path of meditation which is the antidote to the conception of apprehendeds is included in the continua of solitary realizers it would contradict the previous explanation that it is generated in the continua of bodhisattvas. On the other hand, if it were to exist in the continua of bodhisattvas it would follow that the previous explanation that it is a clear realization to be passed through by knowing and seeing is not correct. Therefore it is not correct to present a path of meditation here which diligently familiarizes with the continuity of that [realization of non-duality]. Otherwise, this explanation should also be valid regarding the wisdom having the aspect of impermanence and so forth. Our own tradition says there is no problem in that although the realization of non-duality is not meditated on diligently by a bodhisattva on the Mahayana path of meditation, that antidote or that realization is explained here to show that it is generated in the continua of bodhisattvas on the path of meditation.

In short, someone says that if the antidote were to exist in the continua of solitary realizers it would contradict it being a path generated in the continua of bodhisattvas. This person is saying that the realization of non-duality was explained to be a clear realization that is to be passed through by knowing and seeing. However, I am quite sure that it was not explained to be a clear realization that is to be passed through by knowing and seeing. The wisdom realizing non-duality is not something that is diligently familiarized with by a bodhisattva. Although the realization of non-duality is generated in the continuum of a bodhisattva that does not mean that a bodhisattva diligently meditates on it; it arises without effort. This person says that this explanation is also valid for the wisdom having the aspect of impermanence and so forth; however, our own tradition says that this wisdom is also not meditated on diligently by bodhisattvas. The wisdom having the aspect of impermanence and so forth are taught here in order to understand that these wisdoms are generated in the continua of bodhisattvas.

For the third, the six aspects of 1) the not fully afflicted, 2) not thoroughly pure, 3) unsullied, 4) without elaboration, 5) without pride, and 6) unshakable are respectively the individually ascertaining antidotes to knowledge obstructions which conceptualize: 1) the thoroughly afflicted, 2) the thoroughly pure, 3) the latencies of afflictive emotions, 4) elaborations of form and so forth, 5) one’s own realizations, and 6) the fully degenerated.

Gyeltsab (page 324) says that with respect to the third path in relation to the antidotes to the afflicted obstructions explained previously there are respectively six distinctly determined antidotes to the conceptions of apprehendeds. The exalted wisdom in the continua of a bodhisattva on the path of seeing that directly realizes the non-existence of external apprehended
objects (subject) directed toward external objects, knowledge obstructions which are conceptions of apprehendeds abandons:
(1) the thoroughly afflicted, such as attachment,
(2) the completely pure, such as faith,
3) the latencies of the afflictive emotions,
4) the elaborations of divisions of objects, such as form,
5) the conceit relishing one’s own realizations that cling to objects (or the conception that experiences the taste of the realization that there are no external objects that are external objects), and
6) the complete deterioration of realizations already attained.

Why, because it directly realizes:
1) the non-existence of the thoroughly afflicted as external objects,
2) the non-existence of the completely pure as external objects,
3) without the covering of latencies which are included in those objects,
4) without elaborations of the distinctions of objects,
5) without conceit which relishes due to realizations which cling to objects, and
6) unshakable without deterioration of realizations already attained,
since it directly and newly realizes the apprehended objects as not existing as other objects.

Thus, we have concluded the twenty-seven aspects of a knower of bases.

2B2C-2A1B-1A1B-1C2C Summarized meaning

Thus, (there are) fifteen aspects regarding the true paths.

There are four aspects of true paths that are antidotes to the afflicted obstructions:
(1) non-agent,
(2) non-knower,
(3) non-transferor, and
(4) non-tamer.

There are five aspects of true paths that are contaminated antidotes to the knowledge obstructions:
(5) non-entitiness,
(6) not generated,
(7) not ceased,
(8) pacified from the beginning, and
(9) by its nature passed beyond sorrow.

There are six aspects of true paths that are uncontaminated antidotes to the knowledge obstructions:
(10) not fully afflicted,
(11) not thoroughly pure,
(12) unsullied,
(13) without elaboration,
(14) without pride, and
(15) unshakable.

In general although there are thoroughly afflicted phenomena there are no thoroughly afflicted phenomena that exist externally. There are no practices to be adopted, completely pure phenomena, that exist externally. There are no stains that exist externally. There are no externally existing objects which can be divided into form entrance, sound entrance, odor entrance, taste entrance, and tangible object entrance. Also the conceit, or pride, of tasting the realization of the
lack of external objects does not exist externally. Forms and so forth being empty of being external objects has been so since the beginning; this nature is unshakable as is the realization of this nature.

The sutra quotations regarding the twenty-seven aspects of a knower of bases come from the *Hundred Thousand Stanza Perfection of Wisdom Sutra* (see Shol publication, volume nya, page 436, line 3). These differ slightly from the quotations found in the middle and small Perfection of Wisdom Sutras. The middle sutra is common to all the schools but according to my notes in relation to the passage about the knower of bases by Gyeltsab the relevant quotations are interpreted as showing the Chittamatrin view (see Shol publication, volume kha, page 297, line 5). The sutra quotations from the extensive sutra are explained in the context of the Svatantrika Madhyamika school, i.e., by Haribhadra. The quotations from the middle sutra are explained by Shantipa.

The 27 sutra quotations regarding the 27 aspects of knower of bases are found in the middle Perfection of Wisdom Sutra (Shol publication, volume kha, page 297, front page, line 5) are:

1) “After that Venerable Subhuti asked the Bhagavan, ‘Bhagavan, for instance is this perfection of wisdom a perfection of non-existence?’ Bhagavan answered, ‘[Yes,] due that fact that space is unobservable.’”
2) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of equality?’ Bhagavan answered, ‘[Yes,] due to all phenomena being equally unobservable.’”
3) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of complete isolation?’ Bhagavan answered, ‘[Yes,] due to the very fact that the passed beyond is empty.’”
4) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of not being oppressed?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena are unobservable.’”
5) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of not being a base?’ Bhagavan answered, ‘[Yes,] due to there not being name and body.’”
6) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of space?’ Bhagavan answered, ‘[Yes,] due to there not being exhalation and inhalation that are observable.’”
7) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of inexpressibility?’ Bhagavan answered, ‘[Yes,] due to investigation and analysis not being observable.’”
8) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of namelessness?’ Bhagavan answered, ‘[Yes,] due to feelings, discriminations, compositional factors, and consciousnesses not being observable.’”
9) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of that without progress?’ Bhagavan answered, ‘[Yes,] due to the fact that all phenomena are without progress.’”
10) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-appropriation?’ Bhagavan answered, ‘[Yes,] due to all phenomena being unapprehendable.’”
11) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of inexhaustibility?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena are pure and exhaustible.’”
12) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of that not generated?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena have no generation and no cessation.’”
13) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-agent?’ Bhagavan answered, ‘[Yes,] due to the very fact that an agent is unobservable.’”
14) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-knower?’ Bhagavan answered, ‘[Yes,] due to the very fact that a knower is unobservable.’”

600
15) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-transferor?’ Bhagavan answered, ‘[Yes,] due to the fact that a transferor after death is unobservable.’

16) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-tamer?’ Bhagavan answered, ‘[Yes,] due to the very fact that there is no tamer of all phenomena.’

17) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of dream?’ Bhagavan answered, ‘[Yes,] due to the very fact that what is seen in a dream is unobservable.’

18) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of echo?’ Bhagavan answered, ‘[Yes,] due to the very fact that an expression of a sound is unobservable.’

19) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of optical illusion?’ Bhagavan answered, ‘[Yes,] due to the very fact that a form and its reflection are unobservable.’

20) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of mirage?’ Bhagavan answered, ‘[Yes,] due to the very fact that a waterfall is unobservable.’

21) "Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of illusion?’ Bhagavan answered, ‘[Yes,] due to the very fact that a sign is unobservable.’

22) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-thoroughly afflicted phenomena?’ Bhagavan answered, ‘[Yes,] due to the very fact that a nature of thoroughly afflicted phenomenon is unobservable.’

23) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-thoroughly purified phenomena?’ Bhagavan answered, ‘[Yes,] due to the very fact that there are no afflicted sentient beings that are observable.’

24) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the unsullied?’ Bhagavan answered, ‘[Yes,] due to the very fact that the sky is unobservable.’

25) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-elaboration?’ Bhagavan answered, ‘[Yes,] due to the very fact that all elaborations having been completely destroyed (or canceled).’

26) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of mind of conceit (or pride)?’ Bhagavan answered, ‘[Yes,] due to the very fact that all pride has been completely destroyed.’

27) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of unshakability?’ Bhagavan answered, ‘[Yes,] due to the very fact that its sphere of reality abides [forever].’

We need to understand the aspects of a knower of bases which are all to be put into practice. A knower of bases from the point of view of lam-rim is a practice of beings of middling scope.

Tuesday afternoon, October 13, 1998

In general there are twenty-seven aspects of the knower of all.

There are twenty-seven aspects of a knower of all, the first twelve of which are related to the first three noble truths: four are related to true sufferings, (1) impermanence, (2) suffering, (3) empty, and (4) selfless; four to true origins, (5) cause, (6) origin, (7) strong production, and (8) condition; and four to true cessations, (9) cessation, (10) pacification, (11) auspicious highness, and (12) definite emergence. In addition, there are fifteen related to true paths, four of which are related to the four attributes of true paths, (13) path, (14) suitability, (15) achievement, and (16) deliverance; (17-21) five related to the contaminated path of meditation which are antidotes to the gross knowledge obstructions; and (22-27) six related to the uncontaminated path of meditation which are antidotes to the gross knowledge obstructions.
The twenty-seven aspects that are mentioned here are subject-aspects; there are also twenty-seven object-aspects.

Gyeltsab simply quotes Haribhadra's commentary saying “in general.”

Regarding cause, path, suffering, and cessation respectively, eight, seven, five, and sixteen are proclaimed.

“Cause” refers to true origins, “path” to true paths, “suffering” to true sufferings, and “cessation” to true cessations. In the context of a knower of paths the order of the four noble truths is set out differently; the first two being causes and the second two results. Although true cessations are not actually results they are called results of separation. Maitreya says that there are eight aspects related to true origins, seven to true paths, five to true sufferings, and sixteen to true cessations, for a total of 36 aspects. There are 36 quotations in sutra related to these 36 aspects.

Gyeltsab says that there are 36 aspects of true paths because the causes, true origins and true paths, and the results, true sufferings and true cessations have respectively eight, seven, five, and sixteen aspects. Here Gyeltsab merely quotes the first and last of the 36 respective sutra quotations saying “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of that separated from attachment?’” up to “Is this perfection of wisdom a perfection of the emptiness of the very entity of non-functioning things?” In other words, there are 36 aspects of a knower of paths beginning from the aspect that is a separation from attachment up to the aspect of the very entity of non-functioning things. These are listed by Maitreya as the eight, seven, five, and sixteen.

The 36 sutra quotations regarding the 36 aspects of a knower of paths are found in the middle length of Perfection of Wisdom Sutra (Shol publication, volume kha, page 293, back page, line 6):

1) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of that separated from attachment?’ Bhagavan answered, ‘[Yes,] due to the very fact that attachment is unobservable.’”
2) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of that not abiding?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena are without conceptualization.’”
3) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of pacification?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena are fully comprehended non-perversely just as they are [in reality].’”
4) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-attachment?’ Bhagavan answered, ‘[Yes,] due to the very fact that attachment is unobservable.’”
5) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-hatred?’ Bhagavan answered, ‘[Yes,] due to the very fact that hatred does not exist.’”
6) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-
ignorance?’ Bhagavan answered, ‘[Yes,] due to the very fact that all the darkness of not knowing
can be dispelled.’”
7) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-
affliction?’ Bhagavan answered, ‘[Yes,] due to the very fact that there is not thorough
investigation.’”
8) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-
existence of independent sentient beings?’ Bhagavan answered, ‘[Yes,] due to the very fact that
sentient beings are unobservable.’”
9) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of limitlessness?’ Bhagavan answered, ‘[Yes,] due to the very fact that it does not have intense hatred
for all phenomena.’”
10) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of that
which will not become the two extremes?’ Bhagavan answered, ‘[Yes,] due to the very fact that the
extremes are unobservable.’”
11) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of inseparability?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena are not separable.’”
12) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of that
which is not held as supreme?’ Bhagavan answered, ‘[Yes,] due to the very fact that it passes
through the hearer grounds and solitary realizer grounds.’”
13) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-
conceptualization?’ Bhagavan answered, ‘[Yes,] due to the very fact that all conceptualizations are
unobservable.’”
14) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the
measureless?’ Bhagavan answered, ‘[Yes,] due to the very fact that the measure of all phenomena
is unobservable.’”
15) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of non-
attachment?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena are equal to the
nature (or extent) of space.’”
16) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of
impermanence?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena are transitory’.
17) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of suffering?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena are not excessive
attachment.’”
18) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of emptiness?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena are unobservable.’”
19) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of selflessness?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena are not strongly
conceived (or grasped).’”
20) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of that
lacking characteristics?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena are
signless.’”
21) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the
emptiness of the internal?’ Bhagavan answered, ‘[Yes,] due to the very fact that internal
phenomena are unobservable.’”
22) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the
emptiness of the external?’ Bhagavan answered, ‘[Yes,] due to the very fact that external
phenomena are unobservable.’”
23) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of the internal and external?’ Bhagavan answered, ‘[Yes,] due to the very fact that internal and external phenomena are unobservable.’”

24) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of emptiness?’ Bhagavan answered, ‘[Yes,] due to the very fact that the emptiness of emptiness is unobservable.’”

25) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of the great?’ Bhagavan answered, ‘[Yes,] due to the very fact that the emptiness of the great is unobservable.’”

26) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of the ultimate?’ Bhagavan answered, ‘[Yes,] due to the very fact that the emptiness of the ultimate is unobservable.’”

27) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of compounded phenomena?’ Bhagavan answered, ‘[Yes,] due to the very fact that the emptiness of the compounded is unobservable.’”

28) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of the uncompounded?’ Bhagavan answered, ‘[Yes,] due to the very fact that the emptiness of the uncompounded is unobservable.’”

29) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of what has passed beyond the extremes?’ Bhagavan answered, ‘[Yes,] due to the very fact that the emptiness of what has passed beyond the extremes is unobservable.’”

30) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of what is beginningless and endless?’ Bhagavan answered, ‘[Yes,] due to the very fact that the emptiness of what is beginningless and endless is unobservable.’”

31) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of that which is unrejectable?’ Bhagavan answered, ‘[Yes,] due to the very fact that the emptiness of that which is unrejectable is unobservable.’”

32) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of nature?’ Bhagavan answered, ‘[Yes,] due to the very fact that the emptiness of compounded and uncompounded phenomena is unobservable.’”

33) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of all phenomena?’ Bhagavan answered, ‘[Yes,] due to the very fact that all phenomena are unobservable.’”

34) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of specific characteristics?’ Bhagavan answered, ‘[Yes,] due to the very fact that it is isolated from specific characteristics.’”

35) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of the unobservable?’ Bhagavan answered, ‘[Yes,] due to the very fact that the three times are unobservable as the three times.’”

36) “Subhuti asked, ‘Bhagavan, for instance, is this perfection of wisdom a perfection of the emptiness of the very entity of non-functioning things?’ Bhagavan answered, ‘[Yes,] due to the very fact that the emptiness of the very entity of non-functioning things is unobservable.’”

2B2C-2A1B-1A1B-2C Commentary
1 Shown in general
2 Explained individually
3 Summarized meaning

True origins and paths being causes depending on the thoroughly afflicted and the other class, and true sufferings and cessations being results are taught by way of the meaning (of cause and effect). One should bear in mind the “eight aspects” and so forth regarding the truths of origins, paths, sufferings, and cessations, as they are enumerated accordingly.
Gyeltsab says that there are 36 aspects of a knower of paths because there is a list of the eight, seven, five, and sixteen aspects which correspond to true origins, true paths, true sufferings, and true cessations. In this way the 36 are to be understood.

Someone says: Here the order of the four noble truths, which is presented in a different way, is not correct. It is mistaken. The answer is that there is a special purpose to presenting the order of the four noble truths in this way; they are presented in this order so as to understand the forward order of engaging in cyclic existence in dependence on the thoroughly afflicted, true origins being the cause and true sufferings being the result, and to understand the reverse order for leaving cyclic existence in dependence on the completely pure, true paths being the cause and true cessations being the result. Thus, these four are presented here in the order of causes and results. In other contexts when true sufferings are presented first the order is in accordance with the order in which the four truths are realized. Here in this context, the four are presented in accordance with the way in which they are generated. The purpose of both orders is to be understood.

In brief, true origins are presented first and true sufferings afterward in accordance with causes preceding their results. In general, true sufferings are presented first and true origins second in accordance with the order in which their clear realization is generated in the mind. Therefore, there are two presentations: the general presentation in the order of true sufferings, true origins, true cessations, and true paths, and the presentation in this particular context in the order of true origins, true paths, true sufferings, and true cessations. Both orders are to be known and understood.

2B2C-2A1B-1A1B-2C2 Explained individually

Before entering into the detail of the 36 aspects and how they are related to the four noble truths we should first know how the 36 are divided on the basis of the four noble truths. Just as there are 4 noble truths the 36 are divided into four groups composed of eight, seven, five, and sixteen.

The first group of eight aspects of a knower of paths are presented in terms of pairs of objects of abandonment and their antidotes regarding the basis of true origins. The second group of seven are presented in terms of pairs of theses and proofs regarding the basis of true paths. The third group of five are presented in terms of the general and specific characteristics regarding the basis of true sufferings. The fourth group of sixteen are presented either in terms of the sixteen emptinesses or in terms of the benefits of true cessations.

Now we can look at exactly how the first eight aspects of a knower of paths are associated with true origins. These eight aspects are further divided with respect to the four attributes of true origins into four divisions of three, three, one, and one. The first division of three is associated with the first attribute of true origins, cause. These three abandon three respective objects to be abandoned. The second division of three is associated with the second attribute of the true origins, origin. These three abandon their respective objects to be abandoned. The third division of one is associated with the third attribute of the true origins, strong production. It abandons its respective object to be abandoned. The fourth division of one is associated with the fourth attribute of true origins, condition.

The second group of seven associated with true paths is also further divided into four divisions of two, two, two, and one which correspond to the four attributes of true paths: path, suitability, achievement, and deliverance. Each of the first three divisions consists of a thesis and a related proof; while the last division of one is only a thesis without a proof.

A Shown by means of the antidotes and abandonments of true origins
B Shown by means of the propriety of promising true paths
C Explained by means of the specific and general characteristics of suffering
D Explained by means of the beneficial qualities of cessation

2B2C-2A1B-1A1B-2C2A Shown by means of the antidotes and abandonments of true origins
Regarding the aspects of 1) separated from attachment, 2) not abiding, 3) pacified, 4) non-attachment, 5) non-hatred, 6) non-confusion, 7) non-affliction, and 8) non-existence of (independent) sentient beings respectively, those which are causes (are): 1) aspiration, 2) attachment, 3) joy; those which are origins (are): 4) attachment, 5) hatred, and 6) confusion; that which is strong production (is): 7) imagination; and that which is condition (is): 8) clinging to sentient beings. Three and three and one and one (of the former group) become the antidotes to these. Thus there are eight aspects of the truth of the cause.

The three objects to be abandoned that are associated with the first attribute of true origins, cause, are:
1) aspiration
2) attachment
3) joy
There is a reason for this. Aspiration is craving for a future object; attachment is craving to not be separated from a present object of attachment or a present happiness; and joy is craving for a future rebirth.

Their antidotes are:
1) separation from attachment
2) not abiding
3) pacification

The three objects that are to be abandoned that are associated with the second attribute of true origins, origin, are:
4) attachment
5) hatred
6) confusion

Their antidotes are:
4) non-attachment
5) non-hatred
6) non-confusion

The object of abandonment associated with the third attribute of true origins, strong production, is:
7) imagination

Its antidote is:
7) non-affliction

The object of abandonment associated with the fourth attribute of true origins, condition, is:
8) clinging to sentient beings as truly existent

Its antidote is:
8) the non-existence of (independent) sentient beings

Gyeltsab says that the exalted wisdom directly realizing the selflessness of persons in the continuum of a bodhisattva on the path of seeing is an antidote to all the aspects of cause, [which is the first attribute of true origins], which are respectively (i) the aspiration for future objects, (ii) the attachment that does not want to be separated from present objects, (iii) the joy that craves for a future body, because it is an exalted wisdom of a bodhisattva that (1) is separated from craving
for sense objects, (2) does not abide by way of grasping at not wanting to be separated from desired objects, and (3) has pacified the joy craving for a body. “Joy” refers to craving to obtain the body of a human being or a god in the future.

Regarding the second three aspects associated with the attribute of origin: the exalted wisdom directly realizing the selflessness of persons in the continuum of a bodhisattva on the path of seeing is an antidote to all the aspects of origin, which are respectively (iv) attachment, (v) hatred, and (vi) ignorance/confusion, because it is an exalted wisdom of a bodhisattva that realizes there is (4) no determined object of attachment, (5) no determined object of hatred, and (6) no determined object of ignorance/confusion.

Regarding the one aspect associated with the attribute of strong production: the exalted wisdom directly realizing the selflessness of persons in the continuum of a bodhisattva on the path of seeing is an antidote to the aspect of strong production which is (vii) an indicative conception that improperly grasps the aggregates to be pure, happiness, permanent, a self, and so forth because it is an exalted wisdom of a bodhisattva that (7) directly realizes that there is no determined object of improper mental attention which is a thoroughly afflicted phenomenon.

Indicative conception includes the four mistaken conceptions which conceive the aggregates to be permanent although they are impermanent, to be happiness although they are suffering, to be pure although they are impure, and to be a self although they are selfless.

Regarding the one aspect associated with the attribute of condition: the exalted wisdom directly realizing the selflessness of persons in the continuum of a bodhisattva on the path of seeing is an antidote to the aspect of conditions which is (viii) the strong grasping at independent sentient beings because it is an exalted wisdom of a bodhisattva that (8) directly and newly knows that there are no independent sentient beings.

These are the eight aspects based on true origins. There are eight antidotes, which are composed of divisions of three, three, one, and one, to these eight strong conceptions.

In the retinue of a single principal mind there cannot be two different substances. There is debate as to whether aspiration is attachment and whether joy is attachment. If they are the same can they both simultaneously be in the retinue of a single principal mind? Aspiration is not attachment, nor is it craving. In conclusion, this aspiration is that which is included in the group of the five determining mental factors. In Illuminating the Twenty Thousand Stanza Perfection of Wisdom it says: “Regarding the two, aspiration and desire (or craving), it is said that they are to be understood as separate with respect to objects because they can be possessed simultaneously. If one accepts that desire and aspiration exist simultaneously then one should not consider both of them to be craving. That is because a mental factor is a substance and two same substances cannot exist simultaneously. Therefore the aspiration here is understood to be that of the five determining mental factors.” There is a lot of debate on this subject.

The subject of concomitance comes in the context of a discussion of mind and mental factors. A mind and its mental factors share five concomitants, of which one is substance. [The primary mind and the mental factor] that exist simultaneously or concomitantly should share one substance. Therefore, there cannot be two different attachments in the retinue of a principal mind because if there were two similar substances there would be the fault of degenerating the concomitance. There are five objects commonly shared by a mind and its mental factors:

1. support
2. observed object
3. aspect
4. time
(5) substance

These are only one. When a primary mind observes an object the mental factors in its retinue also observe that object. If the primary mind has an object of mode of apprehension the mental factors also apprehend it in the same manner. The support is the faculty on which both the mind and the mental factors in its retinue are supported. The time refers to the fact that at the moment in which the primary mind arises the mental factors in its retinue arise simultaneously. Substance is as mentioned above.

Wednesday morning, October 14, 1998

2B2C-2A1B-1A1B-2C2B Shown by means of the thesis and its the correctness regarding true paths

The aspects of 1) limitless, 2) not connected with the two extremes, 3) not different, 4) without holding as the supreme, 5) not conceptualizing, 6) without comprehension (intellectual measurement), and 7) non-attachment are respectively: 1) the path which gives the opportunity (of liberation) to all sentient beings, 2) how it gives the opportunity to all sentient beings, 3) that which is suitable, 4) in what way is it suitable, 5) that which is achievement, 6) how it is achievement, and 7) that which is definite deliverance. Their entities (are) two and two, two, and one. Thus there are seven aspects of true paths.

Although true paths in general have four attributes, with respect to the seven aspects of a knower of paths the first three attributes are divided into two, a thesis and the proof, while for the last there is just a thesis.

(1) Gyeltsab (page 327) sets out a syllogism regarding the first aspect of true paths regarding the thesis: the path of seeing of bodhisattvas (subject) is highly elevated compared to the true paths of hearers because it is a path that gives the opportunity to all sentient beings to achieve liberation. Furthermore, the path of seeing of bodhisattvas (subject) is an aspect of the path that give all sentient beings the opportunity to achieve liberation because it give limitless sentient beings the opportunity to achieve liberation.

(2) The second aspect regards the proof. How does that path give all sentient beings the opportunity to achieve liberation? The path of seeing of bodhisattvas (subject) gives the opportunity to limitless sentient beings to achieve liberation because it gives the opportunity to limitless sentient beings to achieve liberation without being connected to the two extremes of cyclic existence and nirvana.

These are the aspects of “1) limitless” and “2) not connected with the two extremes.”

There are two syllogisms regarding suitability which in Haribhadra’s text are set out as “3) not different” and “4) without holding as the supreme.”

(3) (thesis) The path of seeing of a bodhisattva has the aspect of suitability because it is an exalted wisdom directly realizing that all phenomena are not different in terms of being empty of true existence.

(4) (proof) How is it suitable? The path of seeing of a bodhisattva (subject) is an exalted wisdom that directly realizes that all phenomena are not different in terms of being empty of true existence because it is an exalted wisdom that directly realizes free from elaboration without holding the hearer and solitary realizer paths as supreme.

The next two aspects “5) not conceptualizing” and “6) without comprehension (intellectual measurement)” [regard the attribute of achievement].

(5) (thesis) The path of seeing of a bodhisattva (subject) has the aspect of achievement because it is an exalted wisdom that directly realizes all phenomena to be non-truly existent and does not conceive them to be truly existent.
(6) (proof) How is it achievement? The path of seeing of a bodhisattva (subject) does not conceive them to be truly existent because it is an exalted wisdom that directly realizes that ultimately all phenomena cannot be measured by a valid cognizer.

[The aspect of “non-attachment” regards deliverance.]

(7) (thesis) The path of seeing of a bodhisattva (subject) has the aspect of deliverance because it is an exalted wisdom directly realizing that all phenomena are ultimately without the aspect of attachment.

These are the seven aspects of true paths. The four attributes of true paths are explained here as having the entities of two, two, two, and one. It is explained in this way so that it is easy, but actually the first seven predicates are that which is to be explained while the seven later proofs are those which explain them. The first three attributes of true paths, path, suitability, and achievement, are explained to have a thesis and a proof, while the last attribute merely has a thesis. The fourth does not have a proof because it is easily understood; however, this does not mean that there is no proof.

The first attribute of true paths is path; in sutra it says “limitless” which presents path. This is the first of the seven aspects. It is a path that is “not connected with the two extremes” of cyclic existence and nirvana and gives the opportunity to all sentient beings to achieve liberation. A bodhisattva on this level enacts others’ welfare free from a conception of the two extremes.

(3) In sutra it says “not different” which refers to the second attribute of true paths, suitability. “Not different” indicates that a bodhisattva’s path of seeing knows all phenomena are not different in the sphere of reality, i.e., that all phenomena are not different in being empty of true existence. (4) The proof that a bodhisattva’s path of seeing knows all phenomena in this way is that it is a mind that does not hold the hearer and solitary realizer paths as supreme; in sutra it says “without holding as the supreme.”

(5) In sutra with regard to the third attribute, achievement, it says “not conceptualizing” and “without comprehension (intellectual measurement).” A bodhisattva’s path of seeing has the aspect of achievement because it does not conceive of the two selves, a self of persons and a self of phenomena, but realizes the selflessness of persons and the selflessness of phenomena; in sutra it says “not conceptualizing.” (6) In sutra it says “without comprehension (intellectual measurement)” which is the proof of the former thesis.

(7) In sutra it says “non-attachment” which refers to the fourth attribute of deliverance. This is the exalted wisdom directly realizing all phenomena are ultimately without the aspect of attachment. Although there is a reason for this it is not mentioned here.

Because there are first seven predicates, that which is to be explained, and then seven signs/proofs, that which explains, there are fourteen aspects. Why are there fourteen aspects, two sets of seven? The answer is that there are the seven theses presented by Subhuti and the seven answers given by Buddha. Think about this. The first seven and the later seven refer to the seven predicates and the seven signs. The seven predicates are:

(1) it is an aspect of the path that gives all sentient beings the opportunity to achieve liberation,
(2) it gives the opportunity to limitless sentient beings to achieve liberation,
(3) it has the aspect of suitability,
(4) it is an exalted wisdom that directly realizes that all phenomena are not different in terms of being empty of true existence,
(5) it has the aspect if achievement,
(6) it does not conceive them to be truly existent,
(7) it has the aspect of deliverance.
[The seven proofs explain how this is so.]

Regarding the seven aspects of true paths explained in sutra, the first three attributes of true paths are explained by Acharya Haribhadra to have a first part that is a thesis and a second part that is a proof, while the fourth attribute is explained as only having a thesis. When this is summarized it is as follows: What is the aspect of path? It is “limitless.” How is that the aspect of path? It is “not connected to the two extremes” (as is said in the Commentary Clarifying the Meaning).

In short, there are the four attributes of true paths and seven aspects of a knower of paths related to true paths.

2B2C-2A1B-1A1B-2C2C Explained by means of the specific and general characteristics of suffering

The aspects of 1) impermanence, 2) suffering, 3) empty, 4) selfless, and 5) the fifth, the enittiness of the aspect which lacks characteristics, are the five aspects of true sufferings.

The specific characteristic of true sufferings is that it possesses four attributes. Its general characteristic is its lack of characteristics; all phenomena have the characteristic of being empty of true existence. The specific characteristic of true sufferings being that which possesses the four attributes is as defined in sutra: “True sufferings are characterized by 1) impermanence, 2) suffering, 3) empty, and 4) selfless, and are a truth belonging to the thoroughly afflicted class.” This is why these four attributes are its specific characteristic, or self characteristic. Phenomena which are not true sufferings do not have all of these four characteristics. However, a phenomena that is not a true suffering can be, for example, impermanent. True paths are impermanent, empty, and selfless but are not suffering. If we take the example of a person named Tashi we can ask is Tashi a true suffering? Is Tashi characterized by being impermanent, suffering, empty, and selfless? Are persons such as donkeys, horses, and elephants true sufferings? What would be the mistake in saying that a horse is true suffering? Chandrakirti says that a phenomena that is not any of the four aggregates excluding compositional factors must be a compositional factor. If something is a true suffering is it necessarily an object to be abandoned? Is the person, the self, an object to be abandoned? In that case are all sentient beings objects to be abandoned? Think about this. Are contaminated virtuous actions to be abandoned? Are they not to be adopted?

Gyeltsab (page 328) sets out syllogisms:
- The five appropriated aggregates are impermanent because they disintegrate continuously and momentarily.
- The five appropriated aggregates are suffering because they are to be discarded and do not concord with the aryas.
- The five appropriated aggregates are empty because they are isolated from a self which is an agent that is another object.
- The five appropriated aggregates have the aspect of selfless because they are phenomena that do not exist as the entity of a self of persons.

These are the specific characteristics of true sufferings. In terms of their general characteristic the five appropriated aggregates are the very entity of the aspect of lacking characteristics because they are an aspect that is empty of being an ultimate entity that is truly existent. The exalted wisdom of a bodhisattva that directly realizes these aspects is the aspect of a knower of paths.

Regarding the five aspects each of the first four is its respective entity, while the last is the entity of all four. The last pervades all and is therefore both a specific characteristic and a general characteristic. The first four aspects specifically characterize true sufferings, while the fifth aspect,
lacking characteristics, covers all phenomena because the lack of ultimate existence characterizes all phenomena. It is therefore a general characteristic.

Why are the five aggregates called “appropriated aggregates”? Who takes these five appropriated aggregates? Is the form aggregate necessarily an appropriated aggregate? No, because a buddha has a form aggregate as do beings in the pure lands.

Geshe-la: Is the form aggregate only the aggregate that is composed of bones and flesh, etc. or is the form aggregate something else? Is the contaminated appropriated aggregate of form necessarily composed of bones and flesh, etc.?

Student: Yes. Maybe.

Geshe-la: Generally our body is an appropriated aggregate composed of bones and flesh. Is the aggregate composed of bones and flesh an object of eye consciousness, of ear consciousness, of nose consciousness, of tongue consciousness, or of body consciousness?

Student: In general it is an object of eye consciousness but it can also be an object of body consciousness.

Geshe-la: If it is an object of eye consciousness is it color or shape? Think about it.

There can also be a question regarding the attribute of suffering of true sufferings which is an object to be discarded that does not concord with the aryas: is that which is to be discarded that does not concord with the aryas necessarily a true suffering? We need to understand the meaning of not being concordant with the aryas and the meaning of being an object to be discarded. Is the rubbish in the kitchen, the apple peels and other leftover food, true sufferings because they are objects to be discarded and do not concord with the aryas?! Think about it!

Wednesday afternoon, October 14, 1998

2B2C-2A1B-1A1B-2C2D Explained by means of the beneficial qualities of cessation

1 Aspect of cessation
2 Aspect of peace
3 Aspect of auspicious highness
4 Aspect of definite emergence

2B2C-2A1B-1A1B-2C2D-1 Aspect of cessation

The entitiness of the aspect of cessation which stops: 1) the inner, 2) the outer, and 3) both properties, are the three aspects of 1) inner, 2) outer, and 3) both emptinesses.

The sixteen emptinesses are connected to the fourth noble truth. The aspect of cessation of true cessations is the realization of the first three emptinesses:
(1) the emptiness of the internal,
(2) the emptiness of the external, and
(3) the emptiness of the internal and external.

These three realizations stop the conceptions of true existence regarding:
(i) internal objects,
(ii) external objects, and
(iii) objects that are both internal and external.

Emptiness of the internal is the emptiness of the five sense faculties: the eye, ear, nose, tongue, and body faculties. Emptiness of the external is the emptiness of the five sense objects: forms, sounds, odors, tastes, and tangible objects. The emptiness of both the internal and external is the emptiness of the sense organs: the eyes, ears, nose, tongue, and body. Here the object-aspect is that the three, the internal, external, and both internal and external, are free from true existence,
while the subject-aspect is the realization of the object-aspect. The object-aspect being free of true existence is true cessation. The base of the object-aspect here is the three, internal objects, external objects, and objects that are both internal and external.

Then there are (4-11) eight emptinesses related to the aspect of pacification of true cessations. There are eight bases free from true existence, the object-aspect:
(iv) emptiness,
(v) the environment of the world,
(vi) the ultimate,
(vii) the compounded,
(viii) the uncompounded,
(ix) that passed beyond the extremes,
(x) that which is beginningless and endless, and
(xi) that which is not to be discarded.

With the negation of their true existence their emptiness is established.

(12) The twelfth emptiness is related to the aspect of auspicious highness of true cessations. The base is (xii) the nature.

(13-16) The remaining four emptinesses are related to the aspect of definite emergence of true cessations.

Gyeltsab (page 328) sets out a syllogism: the very entity of the aspect of cessation which is included in the result that is an abandonment of the seeds of the knowledge obstructions (subject) is of three types, the emptiness of the internal, external, and both, because it is a separation that is qualified by negating the grasping at true existence of functioning things that are internal, external, and both.

2B2C-2A1B-1A1B-2C2D-2 Aspect of peace

The entityness of the aspect of peace that stops clinging: 1) empty of self of the imputed, 2) the environment of the world, 3) the ultimate, 4) compounded, 5) uncompounded, 6) the extremes of eternalism and nihilism, 7) cyclic existence which is without beginning and end, and 8) realized dharmas without rejection, are the eight aspects of emptiness of: 1) empty, 2) great, 3) ultimate, 4) compounded, 5) uncompounded, 6) passed beyond extremes, 7) without beginning or end, and 8) without rejection.

Gyeltsab (page 328) sets out a syllogism: the cessation that is the entity of the aspect of the pacification of the seeds of the knowledge obstructions (subject) is of eight types beginning from the emptiness of emptiness up to the emptiness of that which is not to be discarded because it is a separation that is distinguished by negating the grasping at the true existence of:
(4) the emptiness of a self that is imagined by others which is free of true existence,
(5) the environment of the world,
(6) the ultimate,
(7) the compounded,
(8) the uncompounded,
(9) the extremes of permanence and annihilation,
(10) cyclic existence which is beginningless and endless, and
(11) realized qualities that are not to be discarded.
There are some differences here regarding the emptinesses. The emptiness of emptiness which is the emptiness of a self imagined by others is as was explained before. The emptiness of the environment of the world was previously called the emptiness of the ten directions. The base of the emptiness of the ultimate can either be the ultimate or the exalted wisdom of meditative equipoise. “Ultimate,” literally sublime meaning, can refer to ultimate truth, true cessation, or the exalted wisdom of meditative equipoise. Emptiness of the compounded is the emptiness of phenomena that are produced by causes and conditions. Emptiness of the uncompounded is the emptiness of phenomena that are not produced by causes and conditions. With regard to the emptiness of the extremes of permanence and annihilation, permanence can mean true existence and annihilation total non-existence (due to things not existing truly), or permanence can refer to cyclic existence and annihilation to nirvana. The emptiness of that which is beginningless and endless refers to the emptiness of cyclic existence. The emptiness of the realized qualities that are not to be discarded is the emptiness of the thirty-seven harmonies of enlightenment which are all to be adopted.

These are the eight emptinesses related to the second attribute of true cessations.

2B2C-2A1B-1A1B-2C2D-3 Aspect of auspicious highness

Gyeltsab sets out a syllogism: the aspect of auspicious highness of true cessation is the aspect of (12) the emptiness of nature because it is a separation which is distinguished by negating the grasping at an agent that is imagined by others to be an agent. The basis of the emptiness of nature is all phenomena.

2B2C-2A1B-1A1B-2C2D-4 Aspect of definite emergence

The aspect of definite emergence stops: 1) imputing a mistaken essence to objects, 2) characteristics, and 3) mistakes regarding time, thereby there are the three aspects of emptiness of: 1) all phenomena, 2) specific (self) characteristics, and 3) unobserved emptiness; by stopping the entityness of just the aspects of definite emergence there is one aspect which is that of 4) the emptiness of the very entity of functionless phenomenon. Thus, the aspects of the true cessations are sixteen.

There are four emptinesses related to the aspect of definite emergence of true cessations. Gyeltsab asks how does one definitely emerge to abide in an eternal nirvana that is irreversible? The aspect of definite emergence (subject) is of three types, (13) the emptiness of all phenomena, (14) the emptiness of specific characteristics/definitions, and (15) the emptiness of the unobservable. These are the three ways of definitely emerging because there are separations distinguished by stopping (xiii) the imputation of a mistaken essence, true existence, to objects ranging from form up to omniscience, (xiv) the mistaken conception apprehending specific characteristics/definitions, such as “that which is suitable to be a form,” as truly existent, and (xv) the mistaken conception of time, the past, future, and so forth, as truly existent.

(13) All phenomena, the basis of the emptiness of all phenomena, means the 108 phenomena which are divided into the 53 phenomena of the thoroughly afflicted class and the 55 phenomena of the completely pure class.
(14) The basis of the emptiness of specific characteristics/definition is the emptiness of definitions such as ‘that which is suitable to be a form,’ the definition of form; ‘that which is experience,’ the definition of feeling; and ‘that which apprehends signs,’ the definition of discrimination, and so forth.
(15) The emptiness of the unobservable is the emptiness of time, the past, present, and future.
Gyeltsab (page 329) sets out a syllogism: The unique aspect of definite emergence (subject) is only one aspect of (16) the emptiness of the very entity of functionless phenomena because it is not a liberation that is imputed by others and it is a separation that is distinguished by stopping the entity of grasping at phenomena as truly existent.

Saying “how to definitely emerge” and “from where one definitely emerges” is the aspect of definite emergence, the unique liberation that stops the grasping at phenomena as truly existent. In order to attain that definite emergence one must become familiar with stopping the grasping at the true existence of definitions and definendums and of mistakes regarding time.

By taking the four aspects of true cessations as a basis one can classify the sixteen types of emptiness, or one can establish that the sixteen emptinesses which are completely free from incidental stain are aspects of cessation and so forth. Both of these [interpretations] are correct. The four aspects of true cessations each have their respective emptinesses: three are related to cessation, eight to pacification, one to auspicious highness, and four to definite emergence.

2B2C-2A1B-1A1B-2C3 Summarized meaning

In general, there are thirty-six aspects of the knower of paths.

Gyeltsab’s merely quotes “in general” from the Commentary Clarifying the Meaning.

We have completed the 27 aspects of a knower of bases and the 36 aspects of a knower of paths. In relation to a knower of bases there are 27 pairs of theses presented by Subhuti and proofs given by Buddha. Likewise, in relation to the 36 aspects of a knower of paths there are 36 pairs of theses presented by Subhuti and 36 proofs given by Buddha. There are particular sutra quotations related to each of these. “Furthermore Subhuti says, ‘The mother has gone beyond the perfection.’” Having presented this thesis the Buddha presents the proof: “The number of sutra quotations is equal to the 27 aspects of a knower of bases and the 36 aspects of a knower of paths.” Thus, the sutra says that the number of pairs of quotations in sutra is equal to the number of aspects. This comes in the Collected Works of the Second Jamyang Shepa. (In this text it says that there are ninety-six sutra quotations regarding the subject-aspects of a knower of all aspects but when the sections or groups of the sutra quotations are actually counted there come only ninety-three).

2B2C-2A1B-1A1B-3 Aspects of the exalted knower of aspects
There are 110 aspects of an exalted knower of all aspects.

A Shown in brief
B Explained extensively

2B2C-2A1B-1A1B-3A Shown in brief
1 Making a connection
2 Root text
3 Commentary

2B2C-2A1B-1A1B-3A1 Making a connection

After that, the aspects of the exalted knower of all aspects.

Having explained the aspects of a knower of paths, the aspects of a knower of all aspects will be explained. Gyeltsab merely quotes Haribhadra’s commentary saying “after that.”

2B2C-2A1B-1A1B-3A2 Root text

From the close placements of mindfulness (though) the final aspects of buddha, in accordance with true paths, by dividing the three exalted knowers of all, for the learners, bodhisattvas, and the buddhas, respectively, thirty-seven, thirty-four, (and) thirty-nine are accepted.
There are 110 aspects of a knower of all aspects which are subdivided into three groups. The first group of 37 are common to hearers; they are the 37 harmonies of enlightenment which are further divided into seven groups:
1) the four close placements of mindfulness
2) four perfect abandonments
3) the four legs of magical emanation
4) the five powers/faculties
5) the five strengths
6) the seven branches of enlightenment
7) the eight fold aryay path

The second group of thirty-four are common to bodhisattvas. They are divided into six groups:
1) the three paths of antidote
2) the three paths of emanation
3) the five paths of abiding in bliss in this life
4) the nine supermundane paths
5) the four concordant paths of abandonment
6) the ten paths unique to buddhas

There are thirty-nine aspects that are uncommon or unique to a knower of all aspects. They are divided into five groups:
1) the ten strengths
2) the four fearlessnesses
3) the four individual and accurate cognitions
4) the eighteen unshared attributes of a buddha
5) the three: thusness, self arising, and buddha itself

These briefly set out the divisions mentioned by Maitreya saying “thirty-seven, thirty-four, and thirty-nine.”

Thursday morning, October 15, 1998

Gyeltsab quotes sutra as saying: “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the close placements of mindfulness?’ Bhagavan answered, ’[Yes,], due to the very fact that the body, feelings, mind, and phenomena are unobservable.’ [Subhuti said.] ‘The mother beginning from the close placements of mindfulness is the perfection of a buddha. Bhagavan said, ‘[That is right] because [a buddha has] realized all phenomena in all aspects and is fully awakened.’” The final subject-aspects mentioned in sutra, which are the final aspect of buddha, (subject) are the aspects of a knower of all aspects because they can be divided into thirty-seven, thirty-four, and thirty-nine as mentioned in sutra.

The aspects of a knower of all aspects can be divided into three in terms of the basis of presentation, the disciples:
(1) the hearers,
(2) the bodhisattvas, and
(3) the buddhas.

In terms of the divisions of the persons who are the support of [the aspects of a knower of all aspects], the very knower of all aspects can be divided into three because when the very knower of all aspects is divided into three knowers of all in terms of types there are three. The reason is that the very knower of all aspects that concords with the three different true paths that are
included in the exalted knowers in the continua of the three persons is divided into three. In short, the aspects of a knower of all aspects can be divided into three because they can be divided by way of the basis of presentation. There are 37 subject-aspects in the continua of hearers and 37 similar types in the continua of aryas. There are 34 subject-aspects in the continua of bodhisattvas that are similar to the 34 in the continua of aryas. There are 39 uncommon subject-aspects of a knower of all aspects [which are present only in the continua of aryas]. The 37 are included in the class of realization of hearers.

The [thirty] sutra quotations regarding the 110 aspects of a knower of all aspects from the extensive Perfection of Wisdom Sutra (Shol publication, volume nya, page 443, back page, line 7) are:

1-4) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the close placements of mindfulness?’ Bhagavan answered, ‘[Yes,] due to the very fact that the body, feelings, mind, and phenomena are unobservable.’”

5-8) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the perfect abandonments?’ Bhagavan answered, ‘[Yes,] due to the very fact that virtuous phenomena and non-virtuous phenomena are unobservable.’”

9-12) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the legs of magical emanation?’ Bhagavan answered, ‘[Yes,] due to the very fact that the four legs of magical emanation are unobservable.’”

13-17) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the faculties?’ Bhagavan answered, ‘[Yes,] due to the very fact that the five faculties are unobservable.’”

18-22) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the strengths?’ Bhagavan answered, ‘[Yes,] due to the very fact that the five strengths are unobservable.’”

23-29) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the seven branches of enlightenment?’ Bhagavan answered, ‘[Yes,] due to the very fact that the seven branches are unobservable.’”

30-37) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of path?’ Bhagavan answered, ‘[Yes,] due to the very fact that the eight fold path is unobservable.’”

38) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of emptiness (entity)?’ Bhagavan answered, ‘[Yes,] due to the very fact that the aspect of emptiness and the aspect of complete isolation are unobservable.’”

39) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of signlessness (cause)?’ Bhagavan answered, ‘[Yes,] due to the very fact that the pacified aspect is unobservable.’”

40) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of wishlessness (result)?’ Bhagavan answered, ‘[Yes,] due to the very fact that the wish is unobservable.’”

41-48) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the liberations?’ Bhagavan answered, ‘[Yes,] due to the very fact that the eight liberations (the three paths of emanation and the five paths of abiding in bliss in this life) are unobservable.’”

49-57) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the serially abiding absorptions?’ Bhagavan answered, ‘[Yes,] due to the very fact that the nine serially abiding absorptions (the nine supermundane paths) are unobservable.’”

58-61) (missing)

62) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of generosity?’ Bhagavan answered, ‘[Yes,] due to the very fact that generosity and miserliness are unobservable.’”

63) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of morality?’ Bhagavan answered, ‘[Yes,] due to the very fact that morality and bad morality are unobservable.’”
64) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of patience?’ Bhagavan answered, ‘[Yes,], due to the very fact that harmful mind and patience are unobservable.’”

65) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of effort?’ Bhagavan answered, ‘[Yes,], due to the very fact that laziness and effort are unobservable.’”

66) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of concentration?’ Bhagavan answered, ‘[Yes,], due to the very fact that concentration and disturbance are unobservable.’”

67) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of wisdom?’ Bhagavan answered, ‘[Yes,], due to the very fact that wisdom and corrupt wisdom are unobservable.’”

68) (missing)

69) (missing)

70) (missing)

71) (missing)

72-81) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the ten strengths?’ Bhagavan answered, ‘[Yes,], due to all phenomena being uncontrollable.’”

82-85) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the four fearlessnesses?’ Bhagavan answered, ‘[Yes,], due to the very fact that the exalted wisdom knowing the aspects of the paths is not discouraged.’”

86-89) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the individual and accurate cognitions?’ Bhagavan answered, ‘[Yes,], due to the exalted wisdom of all aspects not having any covering and obstruction.’”

90-107) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of great love?’ Bhagavan answered, ‘[Yes,], due to sentient beings being unobservable.’”

108) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of the tathagata?’ Bhagavan answered, ‘[Yes,], due to it being the thusness of all that is expressed.’”

109) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of self-arising?’ Bhagavan answered, ‘[Yes,], due to it having subjugated phenomena.’”

110) “[Subhuti] asked, ‘Bhagavan, for instance, is the perfection of wisdom a perfection of buddha?’ Bhagavan answered, ‘[Yes,], because [a buddha has] realized all phenomena and is totally awakened.’”

2B2C-2A1B-1A1B-3A3 Commentary

From the close placements of mindfulness (through) the final aspects of buddha, all arya persons are included in the exalted knower of all aspects, since the path includes the three exalted knowers of all. According to enumeration, it is said, thirty-seven aspects are accepted for hearers, thirty-four for bodhisattvas, and thirty-nine for buddhas.

Beginning from the close placements through the final aspects of a buddha, a final exalted wisdom, there are 37 in hearers, 34 in bodhisattvas, and 39 in buddhas in terms of being paths of an exalted knower of all. These are the 110 aspects which are similar to those possessed by omniscient mind. From the point of view of different bases of presentation the subject-aspects are divided into three knowers of all. The very knower of all aspects can be divided into three
knowers of all because one who knows all aspects possesses all the exalted knowers of all the aryas in the manner of their being fully developed.

(page 331) Someone asks: In the context of the extensive explanation are the qualities of the path of accumulation, such as the close placements, not to be explained as well? If so why are the aspects of a knower of all aspects divided into three? Our own tradition says that there is no mistake in doing so because the 37 harmonies of enlightenment are presented in order to understand that these are also common to hearers due to their being properties that are common to the mere path of seven sections, such as the path that thoroughly conceptualizes all existents. The knower of paths is presented from the point of view of the bodhisattva, the person who is the support, in order to understand the properties that are common to bodhisattvas, the six such as the path of antidotes. For these reasons, the 110 aspects of a knower of all aspects are divided into three groups. If they were not divided it would follow that one would not understand at what point a buddha has developed which path and so on; one would not understand from among the three exalted knowers when the first exalted knower is generated; and one would not understand the reason for dividing the exalted knowers into three. For this purpose there are the three divisions which take the three persons as their bases.

When the 37 harmonies of enlightenment are presented as three different exalted knowers from the point of view of different supports, it is suitable to posit them as a hearer class of realizations. However, in this context the way of initially meditating on the close placements of mindfulness on the occasion of the path of accumulation is as they are to be meditated on by bodhisattvas.

Hearers have a complete set of the 37 harmonies with enlightenment (or 37 subject-aspects) as do the aryu buddhas; however, the 37 harmonies with enlightenment of aryu buddhas (the subject-aspect) are the entity of a knower of all aspects in seven groups.

Bodhisattvas have a complete set of the 34 subject-aspects as do the aryu buddhas; however, those of aryu buddhas are the entity of a knower of all aspects in six groups: the three path of antidotes, the three paths of emanation and so forth. Thus, there are subject-aspects common to hearers, subject-aspects common to bodhisattvas, and a third group (the 39 which are condensed into 5 groups) which is specific to buddhas.

These seven groups [which are included in the thirty-seven harmonies with enlightenment] each have a particular name: the four close placements are also called the path that thoroughly conceptualizes existents; the four perfect abandonments are called the path that derives from effort; the four legs of magical emanation are called the path of training in meditative stabilization; the five powers are called the path that connects to clear realizations; the five strengths are called the path related to the clear realization [of the truths]; the seven branches of enlightenment are called the path that clearly realizes the truths; the eight fold aryu path is called the path that definitely issues forth the completely pure path.
With regard to the knower of all, there are four aspects of the close placements of mindfulness of bodies, feelings, minds, and phenomena thoroughly examining their specific and general characteristics by which the path which conceptualizes things engages in the four truths.

There are four close placements:
1. close placement of the body,
2. close placement of feelings;
3. close placement of mind, and
4. close placement of phenomena.

A close placement is defined as: an exalted knower included in either of the two, mindfulness or wisdom, that meditates by way of examining the specific and general characteristics of any of the four, the body, feeling, mind, or phenomena.

Gyeltsab says that an exalted knower of all aspects includes three types of exalted knowers of which the first is a knower of all. This has seven groups, such as the path that thoroughly conceptualizes existents including the body, mind, and so forth, which are the four types of close placements. To examine the specific characteristics of these four means to thoroughly investigate the fact that the body is impure, the feelings are suffering, the mind is impermanent, and phenomena are selfless. To examine the general characteristics means to thoroughly investigate how the body, for example, is impermanent, suffering, empty (empty of being an object of use of a self that is another object), selfless (empty of being an object of use of a self that is its own entity), and empty of true existence. To thoroughly investigate them with wisdom and to focus upon them again and again with mindfulness is the close placement of mindfulness. There is a reason to investigate them; it is to make one engage in meditation on them having understood the four noble truths (page 332).

By closely placing one’s mindfulness on the body one will come to understand true sufferings because through that close placement one will understand that the body is the nature of pervasive compounded suffering, whereby one will generate a wish to be free from it. By closely placing one’s mindfulness on the feelings one will come to understand true origins because after seeing that feeling induces craving one will generate a wish to abandon craving. By closely placing one’s mindfulness on the mind one will come to understand true cessations because one will realize that the self and the mind that is apart from this self have the nature of being generated and ceasing momentarily whereby without fear of losing the continuity of the self one will generate the wish to attain the cessation that is a separation. By closely placing one’s mindfulness on phenomena one will come to understand true paths because one will realize that all phenomena of the thoroughly afflicted class are to be abandoned and all phenomena of the completely pure class are to be practiced, whereby one will develop the wish to meditate on the path.

The reason for observing the body first is that childish beings conceptualize thinking, “This body is a functioning thing which is the abode of a self,” “Feelings are objects of enjoyment of a self,” “The mind is a functioning thing which is a self,” and “Phenomena are the basis of a thoroughly afflicted self and a completely pure self.” In order for the childish to turn away from these conceptualizations they have to develop the wisdom realizing the specific characteristics of the body, such as it being impure, and the wisdom realizing the general characteristics of the body which is that it is impermanent, suffering, empty, selfless, and empty of true existence. With mindfulness one meditates single pointedly on these characteristics.

With respect to the body there are both specific characteristics and general characteristics. Here Gyeltsab says that the specific characteristics of the body refer to its impurity and so forth. In Shantideva’s text Engaging in a Bodhisattva’s Deeds it says that the body is a composite of 36 impure
substances. There are three divisions of the body: the body that is internal, the body that is external, and the body that is both internal and external. The body that is internal refers to the five sense faculties; the body that is external refers to the five sensory objects, form and so forth, that are conjoined with the five sense consciousnesses; and the body that is both refers to the [gross] sense organs, the eyeballs, etc. Meditating by way of investigating the specific characteristics of the body means to ask such questions as: “Is my body contaminated or uncontaminated?” “Is my body an element or a secondary element?” “Is my body internal, external, or both?” “What result will there be from my body?” To avoid the conception of purity one can meditate on the body as having the aspect of rotting meat which is dark blue in color, or that it is being eaten by maggots, or that it is an ugly dark blue or dark red. When hearers and solitary realizers meditate on this they closely place their mindfulness only on their own bodies while bodhisattvas closely place their mindfulness on their own and others’ bodies. By meditating on both their own and others’ bodies bodhisattvas come to experience the fact that the body is in the nature of suffering. As a consequence they generate the wish to separate from this body. Gyeltshab says that the purpose of meditating on the close placements of the body is to realize that the body aggregate is in the nature of suffering and thereby to generate the mind wishing to be free from suffering. In brief, the close placement of mindfulness on the body makes one understand true sufferings and then develop the wish to be free from them. In this way one experiences the result of meditating on the close placement of mindfulness on the specific characteristics of the body.

Then one meditates on the general characteristics of the body, that it is impermanent, suffering, empty, and selfless, and, in addition, that it is empty of true existence. One does so thinking that the body is impermanent because it changes momentarily, it is suffering because it has the above mentioned suffering, it is empty because it is empty of being an object of use of a self that is another object, and it is selfless because it is not to an object of use of a self that is its own entity. One also meditates on the fact that the body is empty of true existence. One meditates on these until one achieves the result of having perfected this meditation. The meditation of closely placing one’s mindfulness on the impermanence of the body can involve asking why the body is impermanent and answering because one will separate from it and thinking that one does not know when this will happen and how.

The subject of the close placements is so important for meditation that Lama Zopa Rinpoche included this fourth chapter of the *Ornament* in the Basic Program. I asked Rinpoche why this chapter was chosen to be in the Basic Program and Rinpoche replied that it was because it covers so many important subjects of meditation, the four close placements, the four perfect abandonments, the four legs of magical emanation, and so forth.

Thursday afternoon, October 15, 1998

Regarding the meditation on the close placements of the body there are different ways of visualizing the body:
1) as dark blue
2) as black
3) in the first stage of rotting dark blue in color
4) as red
5) as being eaten by insects
6) as being fragmented into pieces
7) as being destroyed by insects
8) as a skeleton with intestines
9) as rigid as a corpse

Those who follow the bodhisattvas vehicle should meditate like this. The motivation for this meditation is different in the two vehicles: in the Hinayana it is to attain solitary peace, while in
the Mahayana it is to attain enlightenment for the sake of all sentient beings. One can also meditate on the 36 impurities that compose the body. Gyeltshab says that one should meditate using these various techniques in order to generate the wish to become free from true sufferings.

Regarding the close placement of mindfulness on the feelings one also meditates on the specific and general characteristics of feelings. The specific characteristics of feelings include the different types of feelings that one experiences: pleasant feeling which is contentment, unpleasant feeling which is pain, and neutral feeling which is neither contentment nor pain. There can also be feelings that are related to matter or non-matter which are respectively feelings related to the five sense objects and feelings those not related to them.

One can ask is a particular feeling a physical feeling or a mental feeling? A physical feeling is one that is in the retinue of a sense consciousness, while a mental feeling is one that is in the retinue of a mental consciousness. One can also meditate on the results of feelings. We grasp at feelings taking them as our principle object of use/enjoyment. Pleasant feelings bring a certain result, as do unpleasant feelings and neutral feelings. As a result of a pleasant feeling attachment arises; as a result of an unpleasant feeling anger arises; as a result of a neutral feeling ignorance arises. Feeling is said to be the basis of arguments for lay people, meaning that in general people argue on the basis of their feelings that this is mine, this is yours, and so forth. In \textit{Abhidharmakosha} it is said that feelings are the basis of argument for lay people, while discriminations are the basis of argument for the ordained. The ordained are said to argue over discrimination since they mainly argue about particular views, for example, the view of the Vaibhashikas.

Feelings induce afflictions, attachment and so forth. It is said that from feeling comes craving. From pleasant feeling comes craving for an object, while from unpleasant feeling comes the craving to be separated from an object. From these different types of craving come negative actions (negative karma) which keep us in cyclic existence. Thinking in this way, one will come to understand what true origins are and generate the wish to be free them.

Having meditated upon these various types of feelings, one then meditates on the five general characteristics of feelings: (1) feelings are impermanent, (2) feelings are suffering, (3) feelings are empty of being a self that is another, (4) feelings are without a self that is its own entity, and (5) feelings are empty of true existence. Feelings are suffering because even pleasant feelings naturally turn into suffering.

With regard to the close placement of mindfulness on the mind one first needs to understand what is mind. Mind is that which mainly cognizes the entity of an object. On the other hand, mental factors mainly cognize its attributes. In \textit{Abhidharmakosha} mind is explained to be of twelve or twenty types. The specific characteristics of mind include virtuous mind, non-virtuous mind, unpredicted obscured mind, and unpredicted unobscured mind. There are also mind with attachment, mind with hatred, mind with ignorance, and mind without attachment, mind without anger, and mind without ignorance. Here only the three principal afflictions are mentioned but there are also mind without miserliness, mind without pride, and so forth. This subject of the mind is rather difficult. Then there is the mind of covetousness, the harmful mind, and the mind of wrong view. Or, on the positive side, there is the mind of love, the mind of compassion, the mind wishing to give, the mind of guarding morality, the mind of effort, and so forth. Thus, mind has many specific characteristics. A Nyingma lama called One with Six Realizations of the Great Seal gave the following advice: “In general one should watch one’s mind. When one finds oneself in a crowd one should watch one’s mouth. When one finds oneself alone one should watch one’s hands.” One should watch one’s hands in the sense of not using the hands to steal. In a crowd one should watch one’s mouth because by not being careful of what one says one may unintentionally hurt others. In all situations one should watch one’s mind. One Kashmiri said: “One should take
care of one’s mind like one would take care of an iron rod in the summer rain and a clay pot in the winter.” When it rains a lot in the summer iron rusts and becomes useless, whereas a clay pot in the winter freezes and breaks; likewise if one does not control one’s mind it will be harmed. This Kashmiri also said: “If one does guard one’s oblong-shaped tongue, one’s round bald head will be harmed.” This too is meant to show that one must guard one’s own mind.

Therefore we need to understand what the mind is in all its different aspects. We should abandon negative minds and develop positive minds. The mind is the principal creator of our problems, since all that we experience comes from the mind.

(4) Regarding the close placement of mindfulness on phenomena we need to understand what phenomena refers to in this context: all phenomena excluding the body, feelings, and primary minds. Therefore, among the 51 mental factors one can place one’s on all of them excluding feelings which are treated separately. The five paths of the three vehicles, the ten grounds, etc. are included among the phenomena that are the objects of this meditation. Also in relation to the five omnipresent mental factors excluding feelings the remaining four are phenomena upon which this close placements meditates. Thus, phenomena covers many objects. Among the four omnipresent mental factors, one can meditate on the specific characteristics of discrimination, intention, contact, and mental attention. One can investigate the five determining, or object ascertaining, mental factors, (1) aspiration, (2) belief, (3) mindfulness, (4) meditative stabilization, and (5) wisdom, looking at what they are, their function, their entity, and their divisions. Then one can do the same with the eleven virtuous mental factors: (1) faith, (2) shame, (3) embarrassment, (4) non-attachment, (5) non-hatred, (6) non-ignorance, (7) effort, (8) pliancy, (9) conscientiousness, (10) naturally abiding equanimity, and (11) non-harmfulness. One should examine whether one has these virtuous mental factors and then examine their specific characteristics. For example, faith is a clear mind that opposes non-faith; one should look at the different types of faith. Then one can examine the six root afflictions: (1) attachment, (2) hatred, (3) ignorance, (4) pride, (5) doubt, and (6) afflicted view. Then one can examine the 20 secondary afflictions followed by the four changeable mental factors. One should look at the specific characteristics of these before going on to meditate on their general characteristics. When meditating on their general characteristics one looks at how each one of these mental factors is impermanent, suffering, empty, selfless, and empty of true existence. However, these general characteristics do not necessarily apply to each one, for example, faith does not have the general characteristic of suffering.

Then one can meditate on the specific characteristics of the higher training in morality, the higher training in concentration, and the higher training in wisdom followed by meditating on their general characteristics. As was said before phenomena includes both phenomena of the thoroughly afflicted class and phenomena of the completely purified class.

I personally have some doubt about the close placement of mindfulness on the mind and the close placement of mindfulness on phenomena regarding what is taught about their connection with the truths. It is said that by the close placement of mindfulness on the mind one comes to understand true cessations and by the close placement of mindfulness on phenomena one comes to understand true paths. I think it should be the opposite: that by close placement of mindfulness on the mind one comes to understand true paths and by close placements of mindfulness on phenomena one comes to understand true cessations. Perhaps I am wrong but this is what I think. Gyeltshab does not comment on this very much while Jetsun Chokyi Gyeltsen’s commentary is more extensive. However, Gyeltshab says that the way in which the four noble truths is related to the four close placements is as follows. By closely placing one’s mindfulness on the body one will come to understand true sufferings and generate the wish to become free from them. By closely placing one’s mindfulness on the feelings one will come to understand true origins because feelings produce craving, whereby one will generate the wish to become free from craving. By placing the mindfulness on the mind one will come to understand true cessations because by
understanding the reality/nature of the mind one will not be afraid to lose the self, whereby one will generate the wish to attain true cessations. By placing the mindfulness on phenomena one will come to understand all phenomena belonging to the thoroughly afflicted class and the completely purified class and will generate the wish to become liberated through true paths.

Chokyi Gyeltsen gives a more extensive explanation of the four close placements in Ocean Playground. He says that the path that conceptualizes existence, the four close placements, has eight divisions:

1. observed object
2. how to meditate on them
3. purpose of meditation
4. entity
5. divisions
6. boundaries
7. etymology
8. establishing the Mahayana close placements as supreme

We went through the observed objects before. The observed objects are: body, feelings, mind, and phenomena. In regard to the body there are three: (1) the body that is external is the five sensory objects, form, sound and so forth, which are not the sensory organs, (2) body that is internal is the five sense faculties, (3) the body which is both is the physical matter that supports the faculties, [the eyeballs and so forth]. Feelings are of three kinds: the pleasant, unpleasant, and neutral. The mind refers to primary consciousnesses. Phenomena are all mental factors excluding feelings, plus the non-associated compositional factors and all uncompounded phenomena (see handout).

Friday morning, October 16, 1998

**REVIEW**

The twenty-seven aspects of a knower of bases begin with “non-existence” up to “unshakability.” True sufferings have four attributes which in sutra are called “non-existence,” “non-generation,” “isolation,” and “non-oppressed.” The term “non-existence” shows that there are no sufferings that are permanent; “non-generation” shows that sufferings do not ultimately increase; “isolation” shows that sufferings are empty of being a self that is other; and “non-oppressed” shows that sufferings are not oppressed by a self that is its own entity. While these four names are given in sutra, in general these attributes are called impermanence, suffering, empty, and selfless. These four attributes oppose four wrong conceptions. One is the wrong conception that sufferings are permanent although they are impermanent. Another is the wrong conception that sufferings are happiness; we tend to see sufferings as real happiness but even the temporary happinesses that we experience are in the nature of suffering. The third is a wrong conception of the aggregates as pure although they are impure. The fourth is the wrong conception that the aggregates are an object of use of a self that is other although they are empty of such a self. Then there is the wrong conception of a self that is its own entity. These four wrong conceptions are opposed by the four attributes of true sufferings.

There are four attributes of true origins which in sutra are called “non-abiding,” “space,” “inexpressible, and nameless.” “Non-abiding” refers to the first attribute of true origins, cause. It is so-called in sutra because the cause, craving, does not exist ultimately. In other words, the cause craving does not ultimately abide, or exist, as a cause of suffering.
“Space” refers to the second attribute, origin (literally source of all). Origin, craving, does not produce suffering ultimately just as space does not produce any result whatsoever. However, just as craving produces the result of suffering conventionally, space conventionally allows movement. For example, due to the presence of space there is the ground in which a seed can be planted.

“Inexpressible” refers to the third attribute, strong production, which means that suffering is produced strongly [by true origins]. Investigation and analysis cannot express the strong production of suffering ultimately and even conventionally it is difficult to express. For example, sugar is sweet but its taste is difficult to express; one can merely say, “It is sweet.” It also cannot be said that suffering is strongly produced by magical powers.

The fourth attribute is condition. Craving can become a condition when a karma has been produced previously. This attribute is called “nameless” in sutra. Craving arises from feeling; in other words, feeling is the cause of craving. The fourth link of the twelve links of dependent origination is called “name and form” of which the form aggregate is called “form” and the remaining aggregates are called “name.” Thus feeling is called “name” because the group of four mental aggregates is called name. This feeling does not exist ultimately.

We need to understand the four attributes, cause, origin, strong production, and condition, of true origins.

The four attributes of true cessations in sutra are called “without progress,” “not appropriated,” “inexhaustible,” and not produced. The first attribute is cessation, it is called “without progress” because although conventionally there is progress upward, ultimately there is no progress. “Not appropriated” shows that the pacification of sufferings cannot be appropriated, or taken away, by any conditions. Because a cessation is a separation from its respective object of abandonment by an uninterrupted path it is auspiciousness highness. This is because its quality is so high that it cannot be exhausted. The fourth attribute, definite emergence, is called “not produced.” A cessation which is a separation from a stain is ultimately not produced. A true cessation is a definite emergence, which is what one wishes to achieve; definite emergence is the thought to definitely emerge from cyclic existence. This is a case of giving the name of the result to the cause. True cessation is called a result of separation although it is not actually a result. It is also called the result of training in virtue.

These are the twelve attributes related to the first three noble truths.

True paths is composed of three principle groups in this explanation. The first group is the four uncontaminated paths which are antidotes to the afflictive obstructions; this is the path of seeing. In sutra these are called “non-agent,” “non-knower,” “non-transferor,” and “non-tamer.” “Non-agent” shows that there is no agent which is a self of persons; the path of seeing that directly realizes this is the antidote to the afflictive obstructions. This realization is the first of the four attributes of true paths, path. “Non-knower” shows that there is no knower of an object that is a self of persons. There is a path of seeing that realizes that. This is related to the second attribute, suitability. “Non-transferor” refers to the third attribute, achievement; it is so-called to show that there is no self of persons that transfers from a lower path to a higher path. The fourth attribute, deliverance, is called “non-tamer” to show that there is no self of persons who tames the afflictions. This self, according to the Svatantrika Madhyamika school, refers to a self that is self-supporting substantially existent. Simple said, there is no agent that is a self-supporting substantially existent person, no knower that is a self-supporting substantially existent person, no transferor that is a self-supporting substantially existent person, and no tamer that is a self-supporting substantially existent person.

There are five contaminated paths of meditation which are antidotes to the gross knowledge obstructions. Regarding this five examples and five meanings are given in sutra. The five meanings are “non-entitiness,” “non-generation,” “non-cessation,” “pacified from the beginning,” and “passed beyond sorrow by nature.” Forms and so forth do not exist externally but are like dreams; this is the connection between non-entitiness and dream. The example of echo is related to non-generation; form and so forth are not generated externally, just like an echo is not
generated. This means that form and so forth only appear as a result of the activation of latencies. These latencies are deposited on our consciousness, if they are not activated forms and so forth do not appear. If form and so forth were to arise without this activation it would imply that they exist as a conglomeration of atoms, which is not so. The third is non-cessation, the example is an optical illusion. This shows that external objects do not cease but are like an optical illusion. An optical illusion is, for example, seeing one moon as two.

“Pacified from the beginning” shows that externally existent forms and so forth have been pacified from the beginning; this is likened to a mirage. Although the water that one sees does not exist it still appears; this non-existence of water is pacified, in the sense of being non-existent, from the beginning.

“Naturally passed beyond sorrow” is related to the example of an illusion. Form and so forth have by nature passed beyond external existence.

In short, forms and so forth appearing to exist externally is a mistaken appearance just as dream objects appear but do not exist; just as echoes seem to arise from somewhere that they do not; just as an optical illusion of one moon appears as two; just as a mirage appears as water which does not exist; and just as an illusion appears but does not actually exist. There are five exalted wisdoms that realize that these five do not exist externally; these are five contaminated paths of meditation which are antidotes to the gross knowledge obstructions.

There are six uncontaminated paths which are antidotes to the gross knowledge obstructions. In sutra these are called “not fully afflicted,” “not thoroughly pure,” “unsullied/unstained,” “without elaboration,” “without pride,” and “unshakable.” “Not fully afflicted” shows that there are no thoroughly afflicted phenomena which exist externally. “Not thoroughly pure” shows that there are no completely purified phenomena that exist externally. “Unsullied” shows that there is no stains of the afflictions that exist externally. “Without elaboration” shows that there are no external objects that can be elaborated. “Without pride” shows that there are no external objects with regard to which one can become proud of experiencing its taste or maybe we can say that one is without the conceit or pride of experiencing the taste of the conception grasping the forms and so forth to be externally established. “Unshakable” shows that there is no unshakability that exists externally. Another interpretation is that a realization that has been attained is unshakable in the sense that it cannot degenerate. Think about these last two aspects. In the handout by Konchog Jikme Wangpo one can see how the 173 aspects are interpreted by this author.

This concludes the twenty-seven aspects, the twelve plus fifteen, of a knower of bases.

QUESTIONS AND ANSWERS

Question: What is the precise meaning of the Tibetan word nge which in English is translated as definite and can mean either certain or definitive? What is the precise meaning, for example, of this term in the context of “definite emergence”?

Answer: Death is said to be definite; this means that death is certain. Another example, is that it is definite that we need to eat; the Sanskrit word for this also means certain. But when we look at the term “definite emergence” five meanings are given: that from which one definitely emerges, who definitely emerges, the purpose for, or why, one definitely emerges, how one definitely emerges, and the state to which one definitely emerges. That from which one definitely emerges is cyclic existence; who emerges is, for example, Samten Sangmo; the purpose is to become free from all sufferings; how one definitely emerges is by knowing the means; and to where one emerges is the state of emergence or the state of liberation. This liberation is definite. It is certain. It always remains as liberation without change. It is called eternal happiness.

Question: In the context of the seventeen divisions of achieving through collection, the fifteenth is retention which is divided into four: patience, secret mantra, words, and meanings. In this context does it only refer to words and meanings?

Reply: When the seventeen divisions of the achieving through collection are counted, first we need to understand that the achieving is an exalted wisdom. The retention of patience refers to the fact of being able to face emptiness without fear. The word “retention” is literally “holding,” it refers to a wisdom that holds, for example, words, or that keeps them in one’s heart. The retention
of meanings refers to the mind, or the wisdom, that holds meanings. Secret mantra is itself called retention; it is a potential or energy that allows one to develop wisdom or knowledge.

Question: Geshe-la said earlier that we need to be careful when meditating on the emptiness of a self of persons to not negate the self that exists conventionally, but rather to negate the self that is self-supporting substantially existent. This is done with a conceptual mind but in meditative equipoise on the path of seeing when the mind is non-conceptual regarding the self of persons, what kind of emptiness is one absorbed in since it is not a mind that discriminates which self is to be negated?

Reply: The object of the path of seeing is of different types, selflessness, emptiness, etc. The selflessness of persons is a non-affirming negative that remains after having negated the self of persons. One has already familiarized with this object on the path of accumulation and on the path of preparation up to the supreme qualities level. Then one directly realizes the selflessness of persons non-conceptually with a yogic direct perceiver. At that moment all conceptions are stopped. For example, when a person is wholly concentrated on a piece of pleasant music there are no conceptions, there is only an ear direct perceiver. This sends a message to the mental consciousness which is only perceiving the music; in other words, it is inattentive to other events. For example, while one is absorbed in the music even though someone may pass in front of you later on there is no memory of this. This is because all gross conceptions have temporarily stopped. Only the ear consciousness and the mental consciousness focused on the music are active. This is a bit what it would be like to be totally absorbed on the selflessness of persons.

Question In the context of the achieving of collections the twenty emptinesses are said to correspond to various levels of the path. For example, the first three are said to correspond to the path of accumulation. However, it is said that the emptiness of all phenomena is realized on the path of seeing so how is there the realization of twenty emptinesses on different levels?

Reply: This accords with sutra which says that the first three emptinesses, emptiness of the internal, emptiness of the external, and emptiness of both, are meditated on during the small and middle levels of the path of accumulation. However, the exalted wisdom meditating on these two levels are not achievements through collection but are a collection of exalted wisdom. Why are they a collection of exalted wisdom? Because they are Mahayana exalted knowers realizing emptiness.

I think that on the path of seeing one realizes the emptiness of the great. The emptiness that is realized on the path of seeing has as its object all phenomena of the ten directions. The emptiness that is meditated on during this level is the emptiness that goes to all in that it covers all phenomena. The realization of the emptiness of all phenomena corresponds to the path of meditation. Each of the ten grounds has its specific emptiness which is to be meditated on. Yesterday it was said that the emptiness of the great is the emptiness of the environment of the world. There are emptinesses which are realized on the path of accumulation and the path of preparation but they are only realized by bodhisattvas with an inferential cognizer by means of a meaning generality. They are only directly realized on the path of seeing. When these bodhisattvas reach the path of seeing they directly realize these emptinesses without a meaning generality like we see someone in front of us with our eyes.

In Commentary Clarifying the Meaning when Haribhadra explains the achieving through collections in the first chapter he says: “Internal and external, both and empty’s property, directions, paths passed sorrow, conditioned birth and the other, passed extremes, without beginning or rejection, nature, all phenomena, dharmas born, the past and so forth, having and the other’s entity, space and so-called empty and other dharmas’ entitiness: since they are emptied by their entity, emptiness is said to twenty.”

Question: In the context of uncontaminated phenomena it was said that uncontaminated phenomena are those phenomena with regard to which contaminations do not increase either by observing them or by way of concomitance. The four bodies of a buddha are said to be uncontaminated, but when Devadatta looked at Buddha’s body it is said that contaminations arose in his mind.

Reply: That is according to the Vaibhashikas who say that Buddha’s body is a true suffering. For the Prasangikas a buddha’s body is the nature of uncontaminated exalted wisdom.
Question: It is said that the five afflicted aggregates are the mundane path. What does this refer to?
Reply: Actually it says that the five aggregates are included in the mundane path. A path is a consciousness, which is one of the aggregates. A primary consciousness has feeling, discrimination, and other mental factors, such as faith, in its retinue; these are concomitant with it. According to the Vaibhashikas vows are form, specifically non-revelatory form. Thus, the form aggregate also exists in the retinue of the consciousness.

END
Monday afternoon, October 19, 1998

Gyeltsab says that [the four close placements of mindfulness] are already meditated on by bodhisattvas beginning from the small level of the path of meditation. When that the four close placements of mindfulness are brought to culmination they become an aspect of a knower of all aspects. For this reason there are many purposes to positing the four here:
- to understand that the 37 harmonies with enlightenment are to be generated in the continua of bodhisattvas
- to understand that they belong to the class of a hearer’s clear realization in terms of the persons who support this clear realization
- to understand that when similar aspects are meditated on by bodhisattvas these 37 aspects become those of a knower of all aspects
- to understand that a knower of all aspects has aspects similar to those of hearers

The last is the most important point. In short, a hearer has all 37 harmonies with enlightenment and bodhisattvas also meditate on similar aspects. When these 37 are culminated they become aspects of a knower of all aspects. Therefore, a knower of all aspects has 37 aspects that are common to hearers.

2B2C-2A1B-1A1B-3B1A-2 Four perfect abandonments

After that, joyous effort toward engaging brings a path which comes from exertion, non-virtue and virtue, generated and non-generated, are respectively the joyous effort which causes: 1) perfect abandonment, 2) non-generation, 3) increase, and 4) generation which are the four aspects of perfect abandonment.

Gyeltsab says that after explaining the close placements of mindfulness comes the path that arises from effort, the four perfect abandonments. There is a reason to present these groups in this particular order. It is to engage in discarding and practicing regarding the four noble truths. There is need to generate effort in this, for this reason there are the four perfect abandonments:
(1) the perfect abandonment of the generation of the thoroughly afflicted, non-virtue,
(2) the non-generation of non-virtue that has not been generated
(3) the generation of the completely pure, virtue, [that has not been generated], and
(4) increasing the generation of virtue that has already been generated.

There are respectively four perfect abandonments which are the entity of effort which is their cause.

In short, these four perfect abandonments are: (1) the abandonment of non-virtue that has been generated, (2) the non-generation of non-virtue not yet generated, (3) the generation of virtue not yet generated, (4) the increasing of virtue already generated.

In sutra it says: “Abandoning non-virtuous dharmas that have been generated, not generating those that have not been generated, increasing the virtuous dharmas that have been generated, and the reason for equanimity. To exert effort is to generate the antidotes that dispel laxity and excitement. Among these five factors the actual antidotes are to strongly hold the mind and to set the mind because when there is laxity in the mind as an antidote one needs clear mental attention with which one lifts up the mind by thinking of a buddha’s qualities and when there is excitement one needs to focus the mind on the observed object by bringing one’s mind back inside by mentally attending to the disadvantages of cyclic existence.

In order to understand that the gaining of the special energy of the four perfect abandonments is the result of the meditation on the close placements of mindfulness, the four perfect abandonments are posited on the middle path of accumulation. However, fully qualified perfect abandonments already occur on the small path of accumulation though they are said to be a result that arises on the middle path of accumulation.
When one meditates on calm abiding there are two main obstacles that arise: laxity and excitement. Laxity is a sinking of the mind, a type of loosening [of the mind]. As an antidote one has to lift one’s mind up by meditating on a bright object that helps the mind regain its clear state. The best method to do this is to think of the benefits of concentration, calm abiding, and so on. On the other hand, when the mind is excited one should meditate on the disadvantages of cyclic existence.

One perfect abandonment is to increase virtue already generated, while another is to generate virtues not yet generated. There is also the abandonment of non-virtue generated and the non-generation of non-virtue not generated. These four are said to belong to the middle level of the path of accumulation. Thus, the first group of four, the close placements of mindfulness, is posited at the level of the small level of path of accumulation; the second group, the four perfect abandonments, on the level of the middle level of path of accumulation; and the third group, the four legs of magical emanation, on the great path of accumulation. Is the entity of these four perfect abandonments effort or meditative stabilization? Think about it.

Chokyi Gyeltsen defines the four perfect abandonments as: an exalted knower of one who has entered the path that is an effort that takes pleasure in practicing that which is to be practiced and discarding that which is to be discarded. In *Abhidharmasamucchaya* it says: “What are their entities? It is effort.” In *Abhidharmakosha* Vasubandhu says that they are posited as correct effort. The perfect abandonments of someone on the Mahayana path are superior to those of someone on the Hinayana path. When the definition says “an effort that takes pleasure in practicing that which is to be practiced and discarding that which is to be discarded,” practice refers to virtue and that to be discarded refers to non-virtue which is to be abandoned.

2B2C-2A1B-1A1B-3B1A-3Four aspects of the legs of magical emanation

Since possessing joyous effort makes the mind suitable, regarding the path which thoroughly trains in meditative stabilization: 1) aspiration, 2) joyous effort, 3) mind, and 4) analysis are the four aspects of legs of magical emanations possessing the application of meditative stabilization which abandons.

Gyeltsab (page 334) says that there are four types of legs of magical emanation which are the thorough training in meditative stabilization. The reason for explaining the four legs of magical emanation after the four perfect abandonments is because by possessing effort regarding virtue and non-virtue one attains a meditative stabilization which makes the mind serviceable. There are four legs of magical emanation:

1) leg of magical emanation of aspiration  
2) leg of magical emanation of effort  
3) leg of magical emanation of intention  
4) leg of magical emanation of analysis

(1) In dependence on the meditative stabilization of aspiration one remains on ( or literally touches) the object of meditation single-pointedly.  
(2) In dependence on effort one remains on the object of meditation single-pointedly.  
(3) In dependence on a concentration already possessed at birth due to previous cultivation of meditative stabilization one remains on the object of meditation single-pointedly.  
(4) In dependence on the meditative stabilization of analysis, which carefully discriminates the dharma taught by others, one remains on the object single-pointedly.  
To achieve this single-pointed concentration one needs the eight applications which oppose the five faults.
Chokyi Gyeltsen defines a leg of magical emanation as: an exalted knower of someone who has entered the path which is a meditative stabilization that is achieved through the eight applications opposing the five faults.

The five faults are:
(1) laziness
(2) forgetting the instructions
(3) laxity and excitement
(4) non-application
(5) over application

The applications or antidotes are listed here in a slightly different order:
(1) aspiration
(2) effort
(3) faith
(4) pliancy
(5) mindfulness
(6) introspection
(7) intention
(8) naturally abiding equanimity

Gyeltsab says that among the five faults the first obstacle that arises is laziness, therefore one first needs to recognize it. Then in order to dispel it one needs effort. To cultivate effort one needs its support, aspiration. This in turn needs its cause, faith. As a result of effort one will achieve pliancy. When one is meditating on meditative stabilization and forgets the instructions this is a fault; in this case one needs to apply mindfulness. When one engages in the actual practice and laxity and excitement arise this too is a fault. To eliminate them, although one needs mindfulness, the principal antidote is introspection. When there is laxity or excitement if one does not act to overcome them this is a fault; for this one has to have intention as its antidote. When there is the ability to engage in meditative stabilization naturally without effort but one applies an antidote when there is no need this is the fault of over application; to counteract it one needs the equanimity that leaves things as they are.

These four are called “legs” because they are principal/important. These three groups, the four close placements of mindfulness, the four perfect abandonments, and the four legs of magical emanation, are posited on respectively the small, middle, and great levels of the path of accumulation. However, one should understand that all can exist from the small level of the path of accumulation onward. In other words, while the close placements of mindfulness are posited on the small level, the four perfect abandonments on the middle, and the four legs of magical emanation on the great level, all three exist on the small level.

This passage concerning the five faults and the application of the eight antidotes is from the Madhyanta-vibhanga by Maitreya. When Gyeltsab says that the actual antidote to laziness is effort which is supported on aspiration, which in turn is supported on faith, its cause, and which brings the result of pliancy he is quoting from this text. First there is faith which is the cause of aspiration, this in turn is the cause of effort, and this in turn is the cause of pliancy. First one has to have faith, as then there will be the aspiration to achieve something. If there is aspiration naturally one will generate effort. As a result one will achieve pliancy. This is taught in the context of calm abiding.

What is the antidote to laxity and excitement? When laxity arises one should leave the object of meditation for a bit and open the eyes slightly as light helps clear the mind. This is one antidote but if it does not help one should meditate on purification. For example, visualize one’s root guru in whom one has faith and think of him as the essence of the Three Jewels. Visualize
that white light and nectar flow from him filling one’s body and eliminating all obstacles and hindrances, particularly that of laxity, which is an obstacle to calm abiding. One can then request the guru to help turn one’s mind toward the Dharma, that the Dharma may become a help, and that there may be no obstacles to generating the path. This is as is described in the teachings on the stages of the path. To dispel excitement one can meditate on impermanence or suffering so that the mind returns to the object of meditation. If one meditates on impermanence and suffering but the distraction still continues one can meditate in more detail on impermanence in terms of the meditation on the three root and nine secondary reasons. However, if there is still excitement one should think of one’s root guru, the essence of the Three Jewels, and visualize that white light and nectar flow from him filling one’s body and eliminating all obstacles and hindrances, in particular the excitement that is an obstacle to calm abiding. Then request him to be free from these hindrances, that one’s mind may turn to the Dharma, that the Dharma that one practices may become the path, and that one may be free from obstacles. This too is as described in the lamrim teachings.

If these three solutions do not work one should make a change in one’s diet as there are certain foods that give rise to laxity and others that give rise to excitement. For example, laxity comes from eating heavy foods, therefore one should eat lighter foods. Excitement comes from food that gives a lot of energy, when the drops are strong attachment arises. Therefore one needs to know which foods to eat and which to avoid. I just mention this in the context of this discussion of calm abiding.

Forgetting the instructions refers to forgetting the instructions of the teacher on how to meditate and on what object to meditate. The antidote is mindfulness.

Laxity and excitement are counted as one fault. The antidote is introspection which watches to see whether laxity or excitement arise. It has the job of being like a spy that watches out for them and stops them when they arise.

Non-application means that although laxity or excitement have arisen one does not apply the antidote. The antidote is intention which is a mental factor that causes the mind concomitant with it to move toward the object.

Over application means that while one has a meditative stabilization that is free from laxity and excitement one applies an antidote to them. The antidote is the equanimity which abides naturally.

The term “legs of magical emanation” is used because just as the function of legs is to go, so too does meditative stabilization have the function of going to liberation. When one gains the four legs of magical emanation one can also travel to whatever place one thinks of without obstacle. There is a story about Geshe Jampel who used to meditate in a cave. One time two monks met him on the same day, one coming from the south and one who came from the north. Later the one who came from the south said that he had met this geshe going south, while the other said he had met the geshe going. This geshe had the realization of “fast walking.” It was said that when one walked with this geshe although it appeared that he walked very slowly one was never able to keep up with him. This ability of “fast walking” is a result of meditative stabilization.

Tuesday morning, October 20, 1998

2B2C-2A1B-1A1B-3B1A-4 Five aspects of the faculties

Since the preparations of heat and peak arise (after) having thoroughly trained the mind, there are five aspects of faculties of 1) faith, 2) joyous effort, 3) mindfulness, 4) meditative stabilization, and 5) wisdom that are the entities of heat and peak on the path which prepares for clear realization.
Chokyi Gyeltsen defines the five faculties/powers that are included in the group of the 37 harmonies with enlightenment as: an exalted knower which is independently able to generate its result, the arya path.

“Faculties” or “powers” are so-called because they empower one to give rise to its result.

Gyeltsab says that after the legs of magical emanation comes the path that connects to or prepares for the clear realization of the truth. There is a reason for the order of this presentation; it is because in order to have a complete training of the mind in meditative stabilization one needs the heat and peak levels of the path of preparation which control the clear realization of the truth.

The faculty/power that is the entity of heat and peak (subject) is of five types because it is (1) a faith in the truth, (2) an effort that takes place in practicing and discarding, (3) a mindfulness that does not forget the observed objects and aspects [of the truths], (4) a meditative stabilization that is single-pointed, and (5) a wisdom that discriminates the final mode of existence of the truths. These are the five. The remaining will be explained afterward. Here the word “remaining” could refer to the observed objects (the truths) or the way in which the five faculties enable one to realize the truth or the arya path, as here it is simply said that with these five faculties one can generate the arya path.

The five faculties are:

(1) faith
This is a faith that believes in the four noble truths. It is a believing faith that true sufferings arise from true origins and that true cessations arise from true paths.

(2) effort
This effort is one that takes pleasure in discarding true sufferings and true origins and adopting true cessations and true paths.

(3) mindfulness
This mindfulness is one that does not forget the observed objects and aspects of the four noble truths after become familiar with them.

(4) meditative stabilization
This meditative stabilization is one that after having learned about them concentrates on the noble truths that are to be discarded and adopted as well as their observed objects and without distraction.

(5) wisdom
This is the wisdom that discriminates the mode of existence/reality of each of the four noble truths.

These five faculties are included in the heat and peak levels of the path of preparation. Their result is the arya path, the path of seeing. This meditation completes the four levels of the path of preparation quickly so that one soon achieves the path of seeing.

2B2C-2A1B-1A1B-3B1A-5  Aspects of the strengths

Since tolerance and supreme dharma arise (after) having attained heat and so forth, the five aspects of strengths of 1) faith, 2) joyous effort, 3) mindfulness, 4) meditative stabilization, and 5) wisdom with the entity of tolerance and highest quality on the path connected with clear realizations.

These strengths, or forces, are also called a path connected, or associated, with the clear realization [of the truths]. These are the same as the five faculties but here they are called the five strengths because of the different context.
According to Chokyi Gyeltsen (page 89 line 7) the definition of the five strengths that are included in the 37 harmonies with enlightenment is: an exalted knower that cannot be oppressed by its respective discordant class.

On the first occasion, when they are called the five faculties, there is a possibility for the five discordant classes to arise while on the second occasion, when they are called the five strengths, the five discordant classes no longer arise.

Gyeltsab says that after the five faculties come the five strengths associated with the clear realization of the truths. The reason for presenting them in this order is that from attaining the heat level and so forth, which are the entity of the faculties, comes the tolerance and supreme qualities levels which are the entity of the strengths. The five strengths are:

1. faith
   This is a faith that believes in the truths.
2. effort
   This is effort in quickly realizing the truths.
3. mindfulness
   This is a mindfulness that does not forget the observed objects, the truths.
4. meditative stabilization
   This is a single-pointed mind.
5. wisdom
   This is the wisdom that individually discriminates the aspects of the truths.

These five strengths could be considered to be an owner or controller of the clear realizations of the truth, but they are slightly different from the five that were meditated on before. The difference is that while one is meditating on the five faculties the five discordant classes – non faith, laziness, forgetfulness, distraction, and corrupt wisdom – are oppressed and therefore do not arise, but in subsequent attainment they can arise many times. In the case of the second occasion, when they are called five strengths, the five discordant classes do not arise even in subsequent attainment, or [if they do arise] they do not do so intensely. Thus, it is easy to understand why we ordinary beings have the five discordant classes, non-faith, laziness, forgetfulness, distraction, and corrupt wisdom, since even a bodhisattva on the path of preparation has them.

It is important to know these five, which are given different names in different contexts. When one is on the heat and peak levels they are called the five faculties, but on the tolerance and supreme qualities levels they are called five strengths. Then on the path of seeing these five are called the faculty possessing all-knower. The names are different as their entity is improved.

Since the path of seeing the truth arises (after) having realized the four, heat and so forth, there are seven aspects of limbs of perfect enlightenment: 1) mindfulness, 2) finely distinguishing phenomena, 3) joyous effort, 4) joy, 5) pliancy, 6) meditative stabilization, and 7) equanimity on the path which clearly realizes

Chokyi Gyeltsen (page 90 bottom) says that the seven are called “branches of enlightenment” or “limbs of enlightenment” because they are causes of enlightenment. He defines a branch of enlightenment as: an exalted knower of an arya bodhisattva that acts as a cause for the enlightenment which is its result.

Gyeltsab (page 336) says that after the faculties and strengths comes the path that directly realizes the truths. There is a reason for this order of presentation; it is that after attaining the realization of the faculties and strengths on the heat level and so forth comes the path that directly sees the truths, the branches of enlightenment. The seven branches of enlightenment are:

1. mindfulness

633
This is called the branch of abiding because mindfulness abides on its objects, the truths, without distraction.

(2) finely distinguishing phenomena
This is the branch of nature because one directly realizes the nature, selflessness.

(3) effort
This is the branch of definite emergence.

(4) joy
This is the branch of benefit in that it benefits body and mind.

(5) the branch of a basis without affliction
This is usually called pliancy.

(6) the branch of abiding without affliction
This is usually called meditative stabilization.

(7) the branch of entity without affliction
This is usually called equanimity.

(1) mindfulness
With perfect mindfulness one observes (a) true sufferings after which one seeks isolation from them and abides in this mindfully without forgetfulness. With perfect mindfulness one observes (b) true origins after which one seeks separation from attachment and abides in this. With perfect mindfulness one observes (c) true cessations after which one seeks their attainment and abides in this. With perfect mindfulness one observes (d) the paths that eliminate true sufferings and then seeks meditation and abides in this mindfully without forgetfulness.

This is the first of the seven branches. From this one should understand how to meditate on the remaining six, whereby one will observe the four truths of an arya with the seven branches of enlightenment. These seven are to be known as types of branches in the sense of their being causes; for example, hearer lineage holders use these seven to accomplish their respective enlightenment. However, in this context they are mainly what is meditated on by bodhisattvas.

These seven branches can be condensed into five:
(1) the branch of abiding
(2) the branch of nature
(3) the branch of definite emergence
(4) the branch of benefit
(5) the branch of a basis without affliction

Mindfulness is included in the branch of abiding; discrimination of phenomena in the branch of nature; effort in the branch of definite emergence; joy in the branch of benefit; and pliancy, meditative stabilization, and equanimity in the branch of a basis without affliction. Among the seven branches, the first four are included in themselves, whereas the fifth, the branch of a basis without affliction, the sixth, the branch of abiding without afflictions, and the seventh, the branch of entity without affliction are included in the fifth branch, the branch of a basis without affliction. The branch of basis without affliction is pliancy, the branch of abiding without affliction is meditative stabilization, and the branch of entity without affliction is equanimity.

Chokyi Gyeltsen says that the first is condensed into the branch of maintaining/abiding, the second into the branch of nature, the third into the branch of definite emergence, the fourth into the branch of benefit, and the last three into the branch that is without affliction. In Abhidharmasamucchaya it says: “Mindfulness is the branch of maintenance, discrimination of phenomena is the branch of nature, effort is the branch of definite emergence, joy is the branch of benefit, pliancy, meditative stabilization, and wisdom are the branch that is without affliction.” In Madhyantavibhanga Maitreya says: “The branch of nature, abiding, and the third of definite emergence, branch of benefit, fourth; the [remaining three are included in] the branch without
afflictions.” A universal king has a wheel made of seven precious objects, the seven branches are represented by them.

Gyeltsab says that one must meditate on the remaining six as for the first. More precisely, one should know that among the above mentioned some are to be applied to the remaining six. For example, how does the discrimination of phenomena relate to the four noble truths? With the discrimination of phenomena one (a) analyzes true sufferings and seeks isolation from them. With regard to abiding on the object with mindfulness one can say that with the discrimination of phenomena one realizes and abides on them with wisdom. With regard to (b) observing true origins and seeking freedom from them, with the discrimination of phenomena one observes true origins, which destroys them, and achieves freedom from them. With regard to (c) observing true cessations and seeing their attainment, with the discrimination of phenomena one observes true cessations and seeks their attainment. With regard to (d) observing the paths that eliminate true sufferings and abiding on the object without forgetfulness, it can perhaps be said that with the discrimination of phenomena one abides on wisdom and seeks to develop the path and remains on it without distraction due to mindfulness.

In Lama Tsongkhapa’s _Golden Rosary_ it says: “The basis is related to the object upon which it acts while abiding refers to the agent.”

The seven branches of enlightenment are posited as existing on the path of seeing which means that these seven oppress all the objects of abandonment of the path of seeing.

Lama Tsongkhapa says that mindfulness is called the branch of abiding because due to possessing it one is certain to not be distracted from the observed objects of the remaining branches. The second is called the branch of nature because the discrimination of phenomena is the entity of a non-conceptual exalted wisdom. The third is called the branch of definite emergence because with effort one distances oneself from the ordinary level. The fourth is called the branch of benefit because joy benefits both body and mind. The remaining three branches, pliancy, meditative stabilization, and equanimity, are respectively called the branch of a basis without affliction, branch of abiding without affliction, and the branch of entity without affliction. This is because pliancy makes the body serviceable because previous unserviceable states of body and mind are abandoned. With meditative stabilization one generates a perfect wisdom which abandons afflictions.

Tuesday afternoon, October 20, 1998

Equanimity acts as an antidote to an uneven state of mind that abides harmonious with afflictions, a mind that is not in its real state, and affliction with effort.

2B2C-2A1B-1A1B-3B1A-7  Aspects of the branches of the path of nobles

As the path of meditation arises (after) having thoroughly understood the seen truths, there are eight aspects of the eight-fold noble path: correct 1) view, 2) thought, 3) speech, 4) conclusion of actions, 5) livelihood, 6) effort, 7) mindfulness, and 8) meditative stabilization on the pure path of definite deliverance.

Gyeltsab (page 337) says that after the explanation of the branches of enlightenment comes the explanation of the pure of definite deliverance, the eight aspects of the eight branches of the aryapath. The reason for this order is that after the thorough understanding that directly and newly sees the truths comes the path of meditation.

The eight branches of the aryapath are:
(1) correct view

635
This is a correct view that in subsequent attainment thoroughly analyzes the dharmata that was realized in meditative equipoise.

(2) correct thought
This is what motivates the speech teaching that which one has realized.

(3) correct speech
A verbal action which teaches that which one has realized.

(4) correct action
This is a completely pure action such as giving up killing and so forth.

(5) correct livelihood
This includes abandoning the five wrong livelihoods: a) flattery (kha gsag), b) hinting (gzhogs slong), c) seeking reward for favors (rnyed pas rnyed pa ’tsol ba), d) pretentious behavior/using force (thob kyis ’jal ba), and e) contrived means/hypocrisy (tshul ’chos).

(6) correct effort
This is effort in abandoning the objects to be abandoned by the path of meditation.

(7) correct mindfulness
This strongly maintains calm abiding and does not forget the reason for equanimity.

(8) correct meditative stabilization
This is meditation on the meaning of accomplishes special qualities such as the clairvoyances.

This is the eight fold arya path which can also be condensed into four:

(1) the branch that thoroughly cuts or analyzes
(2) the branch that creates understanding
(3) the branch that makes others believe
(4) the branch that is the antidote to the discordant class

These eight branches of the arya path can also be condensed into three:

(1) the higher training in morality
(2) the higher training in the mind (concentration)
(3) the higher training in wisdom

(1) Correct view is developed by a bodhisattva during subsequent attainment. When a bodhisattva arises from meditative equipoise he has thoroughly cut [any doubts concerning] the truths that were realized in meditative equipoise. Correct view in this context refers to the path of seeing, the arya path. In general one can speak of a mundane correct view, which is the understanding of the law of actions and results, and a supermundane correct view which is the realization of selflessness or emptiness.

(2) Correct thought is that which motivates one to teach that which one has realized to others. Thus, it is a motivation; this means that it can only arise during subsequent attainment.

(3) Although this is called correct speech, it is not really speech since speech cannot be an arya path. Speech is a verbal action and sound; it cannot be a path as a path is an exalted knower. Here the term “correct speech” is given to an arya’s exalted wisdom that is the primary mind that exists while speech is being uttered during subsequent attainment. Or perhaps it refers to a path that perfects verbal action.

(4) Correct conclusion of actions/aims of actions includes physical actions such as that of abandoning killing. This name is given to the path or the exalted knower that accompanies the action of abandoning killing and so forth.

(5) Correct livelihood is a name given to the path or the exalted knower that accompanies the correct livelihood which abandons bad types of livelihood such as flattery and so forth.
These are assertions of the Svatantrika Madhyamikas, the Prasangikas assert differently. The Prasangikas posit uncontaminated actions as the giving up of negative actions of body and speech.

(6) Correct effort is to exert effort in the paths which abandon the objects of abandonment of the path of meditation. Effort is a consciousness and since the consciousness of a bodhisattva at this level is necessarily an exalted knower this effort is an exalted knower.

(7) Correct mindfulness is a consciousness and an exalted knower. This is mindfulness of the calm abiding that strongly holds the object of meditation without forgetting the reasons for equanimity.

(8) Correct meditative stabilization is that which accomplishes special qualities such as the clairvoyances.

The eight fold arya path is included in four branches. Correct view is included in the first branch, the branch that thoroughly cuts [doubts concerning] the truths that were realized in meditative equipoise. Correct thought is included in the second branch, the branch that creates understanding. Correct speech, correct actions, and correct livelihood are included in the third branch, the branch that makes others believe. When an arya with correct speech talks there is no difficulty for others to believe what he says. When an arya performs the correct actions of not killing, not stealing, and so forth others come to believe in the arya path. Also when an arya lives by correct livelihood it inspires others to believe in the path. Through correct speech others easily understand the correct view. Through correct actions others easily keep good morality and engage in virtuous actions. Correct effort, correct mindfulness, and correct meditative stabilization are included in the fourth branch, the branch that is an antidote to the discordant class. With these three an arya easily overcomes the afflictions that are the discordant class. For example, with correct effort one exerts effort in abandoning the objects of abandonment of the path of meditative which are the six root afflictions and so forth; with correct mindfulness one abandons the secondary afflictions, in particular laxity and excitement which are the obstacles to developing calm abiding; and with correct meditative stabilization one is able to abandon all that is discordant to the attainment of higher realizations. This is the way in which the eight are included in the four as taught by Maitreya in Discrimination of the Middle Way and the Extremes (Madhyantavibhanga) (see Ocean Playground page 93): “That of thorough analysis; that which facilitates understanding; the three following aspects are the branch that makes others believe; and the branch of antidote to the discordant class includes the remaining three. Through correct speech, correct view is understood. Through correct action, correct conduct is understood. Through the remaining paths the root and secondary afflictions are abandoned. The eighth path is the antidote to all types of discordant classes.”

The eight fold arya path is also condensed into the three higher trainings. Correct speech, correct action, and correct livelihood are included in the higher training of morality. Correct view, correct thought, and correct effort are included in the higher training in wisdom. Correct mindfulness and correct meditative stabilization are included in the higher training in concentration. I think that it is like this but perhaps correct mindfulness is included in the higher training in wisdom. The eight branches of the arya path are represented by the wheel of a universal king. The eight fold arya path is included in the three higher trainings. The higher training in morality is principal, it is represented by the hub. The higher training in wisdom is represented by the spokes that cut or destroy all that is antagonistic. The higher training in concentration is represented by the rim. The spokes of the wheel of a universal king cut through antagonists. The wheel goes up and down as necessary. This is similar to the function of the eight fold arya path.

The subject of the eight fold arya path is thoroughly explained by the Sthaviravadin school which explains how the branches are related to the three higher trainings and how to practice
these trainings. Tsunpa Yangdrok said that the wheel of Dharma is the eight fold ary path. The Vaibhashikas say that the wheel of Dharma is the path of seeing. Thus, neither posit the scriptures of Buddha to be the wheel of Dharma. These two assertions are based on the wheel of Dharma of the four noble truths which was taught by Buddha in Varanasi. The Vaibhashikas say that the disciples of Buddha meditated on these teachings and attained the path of seeing; therefore, they posit the path of seeing to be the wheel of Dharma. However, Tsunpa Yangdrok says that as a result of these teachings these disciples gained the realizations of the eight fold ary path; therefore, he posits this as the wheel of Dharma.

Thus, there are thirty-seven aspects which possess the support of the path of the knower of all for learners.

Gyeltsab says that in terms of the support upon which they are posited, [the 37 aspects] are true paths that exist in learners and are similar to the aspects of a knower of all aspects which are final exalted wisdoms. But these thirty-seven aspects which possess the support of the path of a knower of all are also to be meditated on by a bodhisattva for the moment (i.e., before becoming a fully accomplished buddha).

At this stage, people debate about how many substances there are and how these 37 are divided. For instance one question is to ask, “To how many divisions do these 37 belong in terms of substance?” According to Abhidharmakosha they are of ten substances by way of name:

1) faith
2) effort
3) wisdom
4) meditative stabilization
5) equanimity
6) joy
7) conception
8) morality
9) pliancy
10) mindfulness

Among these ten:
- morality includes correct speech, correct aims of actions, and correct livelihood (37-3=34)
- mindfulness includes the four close placements of mindfulness (34-4=30)
- effort includes the four perfect abandonments (30-4=26)
- meditative stabilization includes the four legs of magical emanation (26-4=22)
- the five faculties/powers and the five strengths, faith and so forth, are included in themselves (22-10=12)
- pliancy includes itself (12-1=11)
- equanimity includes itself (11-1=10)
- wisdom includes correct view and correct thought (10-2=8).

I leave the remaining eight for you to think about. Think about how the 37 aspects are included in the ten. The Vaibhashikas posit eleven substances. Correct actions and correct speech are counted as separate substances so there are the previous ten plus one.

There is more detail about this in Chokyi GyeltSEN’s Ocean Playground than in Gyeltsab’s Essential Explanation.

This concludes the 37 harmonies with enlightenment of hearers which are similar to those that exist in buddhas.
Next are the 34 aspects common to bodhisattvas that are similar to those of buddhas.

2B2C-2A1B-1A1B-3B2A-1 Path of antidotes

The path of antidotes in the knower of paths (comprises): 1) the antidotes produced by views, 2) antidotes of conceptualizations of the signs of that, and 3) antidotes of longing for the three realms. Their entities are like the aforesaid, respectively: 1) the entity of the aspects of empty and selfless is the first door of complete liberation, 2) the entity of true cessations and true paths is the second; and 3) the entity of the aspects of impermanence and suffering and of true origins is the third. Thus, these are the three aspects of the three doors of complete liberation.

A path of antidote is defined as: an exalted knower that destroys its respective discordant class.

When these exalted knowers are explained they are the three doors of liberation which are explained on the basis of the four noble truths:
(1) emptiness
(2) signlessness
(3) wishlessness

The three doors of liberation in this context are explained on the basis of the sixteen attributes of the four noble truths:
- empty and selfless, the last two attributes of true sufferings, are related to emptiness
- the eight attributes of true cessations and true paths are related to signlessness
- the first two attributes of true sufferings, impermanent and suffering, and the four attributes of true origins are related to wishlessness

Wednesday morning, October 21, 1998

Gyeltabs (page 338) says that the path of antidotes is the first of the six groups of the knower of paths and is of three types which are the three doors of liberation. These three are classified (posited) as three antidotes which oppose the discordant class.

(1) The exalted wisdom that directly realizes selflessness in the continuum of an ary bodhisattva which is the entity of the attributes of empty and selfless (the last two attributes of true sufferings) is the first door of liberation because it is a direct antidote to the view of a self by way of directly realizing that there is no self which is its entity or which is another object.

(2) The exalted wisdom that directly realizes the four attributes of true cessations and the four attributes of true paths is the second door of liberation (signlessness) because it is a direct antidote to the improper conception grasping at the sign of true existence due to the view of a self.
(3) The exalted wisdom that directly realizes that sufferings are impermanent and suffering (the first two attributes of true sufferings) and the four attributes of true origins is the third door of liberation (wishlessness) because it is an antidote to the wish that considers the realms as a final object to be attained.

Gyeltsab then says that these three doors of liberation are common to the true paths of bodhisattvas. The three doors of liberation that are a final exalted wisdom of a knower of all aspects can exist in hearers and bodhisattvas. The reason for including these three in the aspects of a knower of paths is to understand that these three are to be meditated on by bodhisattvas in order to complete the path.

The three doors of liberation are set out here according to Haribhadra who follows Asanga’s Abhidharmasamucchaya in connecting them to the sixteen attributes of the four noble truths. The first door of liberation, emptiness, includes the attributes of empty and selfless of true sufferings. The second door of liberation, signlessness, includes the four attributes of true cessations and the four attributes of true paths. The third door of liberation, wishlessness, includes the two remaining attributes of true sufferings and the four attributes of true origins. However, according to Abhidharmakosha the first door of liberation includes the attributes empty and selfless of true sufferings; the second door includes the four attributes of true cessations; and the third door includes the two remaining attributes of true sufferings, impermanence and suffering, the four attributes of true origins, and the four attributes of true paths. In this context signlessness is explained in terms of ten signs: (1) forms, (2) sounds, (3) odors, (4) tastes, and (5) tangible objects; the three characteristics of compounded phenomena, (6) generation, (7) disintegration, and (8) abiding; and the two gender signs of (9) male and (10) female. True cessations are said to be signless because they do not have the appearance of the ten signs. On the other hand, since true paths have the attributes of path, suitability, achievement, and definite emergence they do have the signs of generation, disintegration, and abiding.

There is a difference between a path of antidote and a path of antidote that is explicitly presented in this context.

Chokyi Gyeltsen defines a path of antidote that is explicitly presented in this context as: an exalted knower that is distinguished by being able to destroy the superimpositions that are to be eliminated by it by way of realizing that there is no determined object of the superimpositions which are to be eliminated by it.

This is its definition because it consists of three complete factors that qualify it (the definendum). A path of antidote of this context is of three types because it is posited as being the three exalted knowers of the three doors of liberation. There are three ways of presenting the three doors of liberation, one according to Abhidharmakosha, one according to Ornament for Sutra, and one according to Abhidharmasamucchaya.

The three paths of antidote which are not explicitly presented in this context are the ones mentioned in Sutra Requested by Rashtrapala (Rashtrapalapariprichhasutra) which is quoted by Lama Tsongkhapa saying: “Sentient beings wander in cyclic existence due to not knowing the three doors of liberation, empty, pacification, non-generation. The compassionate one then said that one should engage in them through knowing them by means of method and hundreds of reasonings.” This means that the first door of liberation, emptiness, is that all phenomena have the entity of being empty of true existence; the second door of liberation, signlessness, is the causes upon which the sign of true existence has been eliminated; the third door of liberation, wishlessness, is not generating a wish for truly existence results. In the context of tantra the doors of liberation are taught as four: (1) having the entity of being empty, (2) causes not having signs of true existence, (3) not generating the wish for truly existence results, and (4) not being composed of causes and
conditions. In tantra the mandala of the deity is described as having four doors which represent purity, the realization that one attains after meditation, the four meditative stabilizations.

2B2C-2A1B-1A1B-3B2A-2  Paths of emanation

Regarding the paths of emanation: being 1) not thoroughly free and 2) thoroughly free from discrimination of form, (views) internal and external forms respectively 1) with form and 2) without form. These two complete liberations are antidotes to the obstructions of emanation, and one abides with a body after manifesting and fulfilling the attractive door of complete liberation and emanating attractive and unattractive bodies are antidotes for the afflictions of pleasure and displeasure respectively. Thus, these three are the aspects of the doors of complete liberation.

Gyeltsab (page 339) says that the paths of emanation are the doors of liberation which are of three types: the two, (1) the liberation of the embodied looking at form and (2) the liberation of the formless looking at form, and the one, (3) the liberation of the attractive.

(1) The yogi is the inner subject. In dependence on a mind of a concentration or a formless absorption he discriminates himself as having form while possessing a meditative stabilization that is concomitant with the visualization of being able to emanate big forms, small forms, good forms, and bad forms, as he likes.

(2) A yogi considers himself as formless and having only the four aggregates of name. Then with respect to external form he generates a wish to look at forms as much as he likes only to discover that he is unable to emanate forms as he wishes; the antidote to this is the second door of liberation. Not being able to emanate as many forms as one wishes is also a difficulty faced by the first type of yogi.

(3) A yogi by depending on a concentration or a formless absorption develops the antidotes to (i) the joy of emanating attractive forms and (ii) the dislike of emanating unattractive forms. [The antidote is that the yogi] familiarizes with the notions of attractive and unattractive forms depending on each other and with the natural relationship between attractive and unattractive forms, whereby he dispels the discrimination of attractive forms depending on unattractive forms and the discrimination that the two, attractive and unattractive, exist by their own nature, and generates a realization that all forms are of one taste, that is, attractive. This attractive door of liberation is actualized by a body of wisdom. Having liberated himself from obstacles the yogi abides completely without obstacles.

Aryas often abide in these [three liberations] and in the liberation of cessation. In sutra it says: “By actualizing with a body one abides there completely.” The sutra only mentions abiding in respect to the three above mentioned liberations, not the other one, the liberation of cessation.

With regard to the first door of liberation the yogi emanates many forms while his own body remains visible to others. With regard to the second door of liberation the yogi emanates many forms while his own body is invisible. This is why Gyeltsab says that one posits oneself as merely the four aggregates of name; in other words, one’s own body is invisible while the forms that one emanates are visible. These two doors of liberation dispel the obstacles that would impede a yogi to emanate as he likes, which are called obstructions to absorption.

With the third door of liberation all forms appear to the yogi as having the single taste of being attractive. Without this third door there would be the fault of liking attractive forms and disliking unattractive forms. This third door eliminates this fault as the relationship between attractive and unattractive form has been eliminated.
This yogi can be a bodhisattva who abides on the great level of the Mahayana path of accumulation or a Hinayana yogi who is either a non-returner who manifests a body or a foe destroyer who is free from both obstructions, the afflicted obstructions and the obstructions to absorption. The mental support is a concentration or a formless absorption.

Each of the three doors of liberation observe forms. They are for the purpose of abandoning attachment to forms. [When one has overcome the above mentioned difficulties one is then able to emanate however many forms one wishes] and is able to emanate anything. This means that one is able to emanate all types of forms without any limit according to those who are to see them or according to those who are in need of seeing a particular type of form.

Chokyi Gyeltsen defines the path of emanation explicitly presented in this context as: an exalted knower distinguished by being able to show diverse emanations in dependence on its own empowering condition which is the perfect end of concentration and by being free from all obstructions to absorption.

[The path of emanation explicitly presented in this context] has three divisions. In a Mahayanist it begins from the path of accumulation. The perfect end of concentration is a concentration that arises at the end of three alternating meditations: one round is to go through the four concentrations of the form realm sequentially from the first to the fourth, then the second round is to go from the fourth down to the first, then the third round is go from the first to the fourth. At the end of the third round one is said to have a fully developed concentration. Some assert the perfectly developed concentration to be the fourth concentration, while others say it can be any actual concentration, whether the first, the second, the third, or the fourth. One alternates an uncontaminated concentration with a contaminated concentration; here this is slightly different from that described in the context of the twenty sangha. In the context of the twenty sangha it was said that one meditates on five rounds of alternating meditation: the first round consists of three, the second of six, the third of nine, the fourth of twelve, and the fifth of fifteen. These are engaged in so as to create the cause to be born in the five pure lands of the form realm. One round involves meditating on an uncontaminated concentration, an contaminated concentration, and then an uncontaminated concentration. This is what past lamas said but I have not seen it written in any text.

Wednesday afternoon, October 21, 1998

2B2C-2A1B-1A1B-3B2A-3 Paths abiding in bliss in this life

The path which abides in bliss in this life has the self nature of a path which abides in accordance with liberation, and it has four aspects of the four formless absorptions and one aspect of self nature of a path which abides in peace which ceases discrimination and feeling. Thus, there are five aspects.

Gyeltsab (page 340) says that the path of abiding in bliss of body and mind in this life (literally in ‘seen phenomena’) is of five types. These five are the (1-4) four liberations of the formless absorptions and (5) the liberation of cessation. The four liberations of the formless absorptions act as a cause of the path to liberation, are a liberation of a formless absorption, and are the nature of the path that abides accordingly without being polluted by afflictions of their own. There are four because with these four one becomes liberated from the obstructions to experiencing the taste of its respective ground. These four are included among the types of formless absorptions.

Bodhisattvas absorb into these only for the welfare of other beings. The maturation result of this absorption never arises for them because arya bodhisattvas have already exhausted the branches for taking rebirth in cyclic existence due to the force of the contaminated karma to be reborn in the formless realm, and because the formless realm is not a place for subduing sentient beings. In other words, although a bodhisattva absorbs into the four formless absorptions for the
welfare of others this does not mean that he has the maturation result to be reborn in the formless realm because he has already exhausted the branches for taking rebirth in cyclic existence since he has exhausted the contaminated karma to be reborn in the formless realm, and because the formless realm is not a place to subdue sentient beings.

Regarding the fifth, the liberation of cessation, by pacifying gross feelings and gross discriminations one achieves a liberation which is the nature of a path that ceases discriminations and feelings because with this liberation one becomes free from the obstructions to cessation. The nature of the path of abiding in pacification is a liberation because it is attained in order to be free from the obstructions to the cessation of gross feelings and discriminations. Arya hearers and arya solitary realizers absorb into this liberation only in order to abide in bliss in this life.

The formless liberations can be meditated on and can act as a cause for the path to liberation. These formless liberations are a liberation because they act as a cause of the path to liberation and because they are not stained by the afflictions of their respective levels.

The obstructions to the liberation of cessation are attachment and hatred which arise from feelings and discriminations; thus, these need to be abandoned. The pacification of feelings and discriminations as a means of fulfilling the welfare of others can also be understood in terms of our own situation as if we are able to become free of gross feelings and discriminations we will be more happy and relaxed. The Svatantryika Madhyamikas say that gross feelings and discriminations are eliminated on the basis of the illustration of the mental consciousness, and that when these feelings and discriminations cease what remains is the liberation of cessation. This will be discussed in more detail in the following section on the supermundane paths in the context of which it is called the absorption of cessation while here in the context of the paths abiding in bliss in this life it is called the liberation of cessation.

Upon what mental support are these five paths generated? They have the mental support of a supermundane path.

Chokyi Gyeltsen defines a path for abiding in bliss in this life as: an exalted knower that is not polluted by gross afflictions which exists in the continuum of a person who has attained a liberation.

When arya hearers and solitary realizers absorb into these liberations it is only to abide in bliss in this life. What is the liberation of cessation? Is it an absorption, a non-associated compositional factor, or what? This absorption of cessation is called “without mind.” Although it is so-called there is still mind but it is given this name because all gross conceptions have been stopped. It is not that the mind ceases to exist.

The supermundane path has four concentrations and (four) formless (absorptions) and an absorption of cessation (making) nine.

By entity the four concentrations and four formless absorptions can be supermundane paths but they are not actually supermundane paths; they are only supermundane paths in particular circumstances.

Gyeltsab (page 340) says that the supermundane paths are the nine serial absorptions. These nine are (1-4) the four concentrations and (5-8) four formless absorptions which are the entity of a supermundane path plus (9) the absorption of cessation. The first eight are eight liberations. These eight liberations can be generated in the entity of a supermundane path by arya bodhisattvas and for this reason are considered to be liberations. Because the absorption of cessation is attained by the power of a supermundane path it is posited as a supermundane path. To clarify: the absorption of cessation cannot be generated in the entity of a path because an absorption of cessation is a non-associated compositional factor. If the absorption of cessation were a path it
would have to be a consciousness. The absorption of cessation is therefore only etymologically a supermundane path; it is so-called because it is attained by the power of a supermundane path.

These nine are called serial absorptions because one absorbs into them serially, i.e., a bodhisattva first absorbs into the first, then the second, and so on. However, when one has gained control over them it is no longer necessary to absorb in them serially.

A great charioteer says that the absorption of cessation is, as said in the Sutra on the Ten Grounds (Dashabhumisutra), a meditative equipoise on the dharmata. But according to Acharya Haribhadra and Arya Vimuktisena the absorption of cessation is the non-associated compositional factor that remains after negating the group of six consciousnesses together with their retinues.

Someone says: The absorption of cessation exists in the mind-basis-of-all after negating the group of seven consciousness with their retinues. Our own tradition says that this is not right because Haribhadra’s commentary quotes the Descent from Lanka Sutra saying: “Eight consciousnesses alone.” This is all that is said there, nothing is said about there being a mind-basis-of all that is separate from the six consciousness. I will explain the meaning of the absorption of cessation on another occasion.

The Chittamatrins posit the absorption of cessation in terms of the mind-basis-of-all. Having negated the seven consciousnesses and their retinues there remains a non-associated compositional factor which is the absorption of cessation.

Chokyi Gyeltsen says that the supermundane paths include the four concentrations, the four formless absorptions, and the absorption of cessation. Etymologically there are many divisions of supermundane paths: the four concentrations that are supermundane paths, the four formless absorptions that are supermundane paths, and the absorption of cessation that is a supermundane path. When analyzed there are four points of view: 1) the Vaibhashika and Sautrantika (but mainly Vaibhashika) 2) the Chittamatrins, 3) the Prasangika Madhyamikas, and 4) the Svatantrika Madhyamikas.

(See Ocean Playground, second volume, page 98-99) In Abhidharmakosha the point of view of the Vaibhashikas is presented saying: “[The occasion of] One Without Discrimination is without discrimination, [has no manifest] minds and mental factors, is a cessation [of gross feelings and discriminations], and is a maturation [result of the absorption without discrimination] in Great Result. Likewise, the absorption without discrimination is asserted to arise at the end of a concentration. It is virtue. It is experienced in the next immediate life. It is not of aryas. It is attained one time. Likewise, with that called [the absorption of] cessation one abides in bliss in this life. One is reborn in the Peak of Existence. It is a virtue. It is experienced in a life other than the next. Its [maturation result] is indefinite. It is attained through the preparation of an arya. A Muni attains it [naturally] upon enlightenment. It is not [attained] at first [but through] the 34 moments of [uncontaminated dharmas]. Both are attained on the supports of the desire realm and form realm. The cessation is initially attained in [the body of] a human being.”

We can talk about two mindless absorptions and three mindless occasions: the two mindless absorptions refer to (1) the absorption without discrimination and (2) the absorption of cessation, while the three mindless occasions are (1) Without Discrimination, (2) the absorption without discrimination, and (3) the absorption of cessation.

The occasion of] Without Discrimination has many attributes:
(1) it is self-supporting substantially existent,
(2) it is without manifest minds and mental factors,
(3) it is a stopping of all gross [feelings and discriminations] concomitant with the body aggregate,
(4) it is a maturation result of the absorption without discrimination, and 
(5) it is included in Great Result and belongs to this level.
The occasion of Without Discrimination is an absorption without mind posited on the body aggregate in gross feelings and gross discriminations and [the manifest minds and mental factors] concomitant with them are stopped.

The absorption without discrimination has many attributes:
(1) it is a self-supporting substantially existent that ceases all gross [feelings and discriminations] concomitant with the basis of negation, form,
(2) it belongs to the level of the fourth concentration,
(3) it is an absorption realized by the thought to definitely emerge from cyclic existence,
(4) it is virtue by entity because it is obtained by the force of a virtuous motivation,
(5) it belongs to [the karmas] that will ripen in the next life, (6) it is meditated on only by ordinary beings and not by arya beings, (7) it is attained simultaneously with the phenomena that are its object of attainment.

One meditates on the faults of feelings and discriminations and achieves the absorption of cessation. As a result one will be reborn in the next life in one of the sub-divisions of the fourth concentration called Great Result. This is a path of abiding in bliss in this life because when gross feelings and discriminations have been stopped one comes to abide like a statue without feelings and discriminations.

The absorption of cessation has several outlines:
i) the object of negation that is to be negated 
ii) by what mental attention one absorbs 
iii) in dependence on what level one absorbs 
iv) examining among the three, virtue and so forth, which one it is 
v) examining which karma it is among the three that are to be experienced 
vi) examining among whom it exists 
vii) the mode of attaining it 
viii) examining from which realm one absorbs

i) the object of negation that is to be negated
In Without Discrimination and the absorption without discrimination all gross minds and mental factors are ceased until one arises. In the third, the absorption of cessation, gross minds and mental factors are ceased whereby gross feelings and discriminations are also ceased. There is a pervasion because these are omnipresent mental factors. The reason is established because it is an absorption which ceases gross feelings and discriminations as is said in Abhidharmakosha: “Cessation is similar.”

In conclusion an ordinary being ceases gross feelings and discriminations on the basis of the body aggregate, while an arya does so on the basis of the mind that protects his mind from wandering outward.

Thursday morning, October 22, 1998

(Continuation of the absorption of cessation which has eight sub-divisions of which the first has already been explained.)

ii) by what mental attention one absorbs
Gross feelings and discriminations disturb the mind, when these stop there is peace. One absorbs in the absorption of cessation in order to abide in peace in this life.
iii) in dependence on what level one absorbs
One enters the absorption of cessation on the mental support of the peak of existence because the absorption of cessation belongs to the level of the peak of existence. However, this is only initially the case. At a higher level a bodhisattva can enter the absorption of cessation even with a desire realm mind. There are two ways to enter the absorption of cessation. One way is to alternate as follow: 1) meditate on the actual absorption of the first concentration of an arya’s continuum and then on a mind of the desire realm, 2) after that meditate on the actual absorption of the second concentration of an arya’s continuum and then on a mind of the desire realm, 3) then meditate on the actual absorption of the third concentration of an arya’s continuum and then on a mind of the desire realm, 4) then meditate on the actual absorption of the fourth concentration of an arya’s continuum and then on a mind of the desire realm, 5) then meditate on the absorption of infinite space of an arya’s continuum then on the mind of the desire realm, 6) then meditate on the absorption of infinite consciousness of an arya’s continuum then the mind of the desire realm, 7) then meditate on the absorption of nothingness of an arya’s continuum then the mind of the desire realm, 8) then meditate on the absorption of peak of existence of an arya’s continuum then the mind of the desire realm, 9) then meditate on the absorption of cessation of an arya’s continuum then the mind of desire realm. This is one round in forward order. One then does a second round in reverse order. Each round involves going through all nine serial absorptions in forward and reverse order mixing them with the mind of the desire realm.

The second way is to go through all of the first eight of the nine serial absorptions by inserting the last, the ninth, between each of the eight. This is one round in forward order after which one should do a second round in reverse order (this will be explained in more detail in the fifth chapter).

iv) examining among the three, virtue and so forth, which one it is
Among the three the absorption of cessation is virtue because it is virtuous by way of motivation.

v) examining which karma it is among the three that are to be experienced
The absorption of cessation is a karma that will ripen in the next immediate life because some non-returners who have attained the absorption of cessation and do not degenerate it are reborn after their death in the Peak of Existence. It can also be a karma that will ripen in some future life because some non-returners who have attained the absorption of cessation but then degenerated it are reborn in the form realm and only later on are reborn in the Peak of Existence. The maturation result of the absorption of cessation is also indefinite because the absorption of cessation of non-returners who attain the state of a foe destroyer in the same life and that of hearer foe destroyers who are free from both obstructions (obstructions to absorption and obstructions to cessation) do not take rebirth in cyclic existence due to karma and afflictions. In *Abhidharmakosha* it says: “Two possibilities of maturation, [but] indefinite.”

vi) examining among whom it exists
The absorption of cessation exists in the continua of aryas but not in the continua of ordinary beings because ordinary beings fear losing the self and are therefore unable to enter the absorption of cessation. It is the same in the case of the absorption without discrimination. When one enters the absorption without discrimination one observes one’s own bodily support and when one enters the absorption of cessation one depends upon the mind of the peak of existence whereby the dualistic appearance of apprehendeds disappears. In *Abhidharmakosha* it says: “Of aryas.”

vii) the mode of attaining it
Usually the absorption of cessation is attained by effort because it is quality that derives from effort. An exception is that in the continuum of an arya buddha the absorption of cessation is not attained by effort but is attained by the way when he attains the exalted knowledge of the exhaustion of contaminations. In an arya buddha’s continuum there are no qualities derived from
effort. In *Praise to the Accomplishment of the Omniscient* it says: “You who have culminated virtue do not have even the slightest quality derived from effort.” In *Abhidharmakosha* it says: “It is attained by effort. A Muni attains it at enlightenment.”

The Kashmiri Vaibhashikas say that a bodhisattva who has attained the mind of the peak of existence attains the absorption of cessation in dependence on the perfect end of the fourth concentration. Then, in dependence on that mind, the bodhisattva enters the absorption of cessation and serially removes the nine objects of abandonment of the path of meditation that correspond to the peak of existence and then attains enlightenment. He also attains the sixteen moments of forbearance and knowledge of the path of seeing and the nine liberated paths that are the result of the uninterrupted paths of the peak of existence. With these nine liberated paths he attains the 34 uncontaminated dharmas/qualities.

The Vaibhashikas say that someone on the path of preparation enters a meditative equipoise and goes through the 34 uncontaminated dharmas without interruption and attains enlightenment. These 34 are the 16 moments of the forbearances and knowledges of the path of seeing, the nine uninterrupted paths, and the nine liberated paths. In *Abhidharmakosha* it says: “It is not attained first, it is instantaneous, the 34 are thus attained.”

viii) examining from which realm one absorbs
In general one enters the absorption of cessation with a body of the desire realm or form realm. Because of this the desire and form realms are prominent here. Among these two the most important is the desire realm and, in particular, the body, or support, of a human being, since this acts as the support on which one attains the absorption of cessation for the first time. In *Abhidharmakosha* it says: “Both are attained on the bodily support of the desire and form. The [absorption of] cessation is [attained] initially on that of the human realm.” These are the assertions of the Vaibhashikas.

Here starts the second outline about the absorption from the point of view of the Chittamatrins. It has two divisions:
(1) stating the text that is to be explained and explaining its meaning
(2) the explanation of the meaning of the text quoted

(1) stating the text that is to be explained and explaining its meaning
In *Abhidharmasamucchaya* it says: “What is the absorption of cessation? It is freedom from attachment to the Extensive Virtue (the third concentration) but not freedom from attachment to the above (the fourth concentration). By reflecting on the intention that was previously established all unstable qualities of minds and mental factors are ceased. Such a cessation is the absorption without discrimination. What is the absorption of cessation? It is freedom from attachment to Nothingness and looks upward to arriving at the Peak of Existence. One intends to abide in peace (mental attention) and then ceases or stops all the unstable dharmas of minds and mental factors and the stable dharmas of minds and mental factors. This is the absorption of cessation.”

(2) the explanation of the meaning of the text quoted
a) the absorption without discrimination
b) the absorption of cessation

a) the absorption without discrimination
The absorption without discrimination possesses several attributes: it is free from attachment to Extensive Virtue, it is not free from attachment to the fourth concentration, it is entered with the motivation to leave cyclic existence, it is an imputed existent imputed upon the aggregate of compositional factors which is the negation of the six consciousnesses on the mind-basis-of-all. Therefore, the definition of the absorption without discrimination is: that which is observed to be a non-associated compositional factor which is an absorption in the continuum of an ordinary
being that is the cessation of all six gross consciousnesses upon the mind-basis-of-all. Thus, the Chittamatrins say that the absorption without discrimination is a non-associated compositional factor in the continuum of an ordinary being that remains after having negated the group of six consciousnesses on the mind-basis-of-all. The true aspectarian Chittamatrins assert eight consciousnesses: the six consciousness, the mind-basis-of-all, and afflicted consciousness. The mind-basis-of-all is defined to be: a consciousness apart from the seven consciousnesses upon which all latencies of virtue and non-virtue are deposited. The entity of the mind-basis-of-all is unpredicted/neutral. The afflicted consciousness is an afflicted wisdom that observes the mind-basis-of-all and has the aspect of apprehending a self-supporting substantially existent self. When a bodhisattva attains the eighth ground the Chittamatrins assert that his mind-basis-of-all becomes a consciousness of appropriation. When he attains the buddha ground the consciousness of appropriation becomes the mirror-like wisdom.

b) the absorption of cessation

This has six sub-divisions but we are not going to go through them all. The Chittamatrins define the absorption of cessation as: a non-associated compositional factor in the continuum of an arya that remains after negating the seven consciousnesses on the mind-basis-of-all or the mirror-like wisdom. The Chittamatrins say that the purpose of the absorption of cessation is similar to that set out by the Vaibhashikas: a bodhisattva enters the absorption of cessation in order to abide in bliss by avoiding the gross feelings and discriminations that disturb the mind. The Chittamatrins say that the first six consciousnesses are unstable because in deep sleep or when one faints they are not manifest. The afflicted mind/consciousness is said to be stable because it is manifest at all times except during the absorption of cessation, the supermundane path, and the path of no-more-learning. What is the absorption of cessation? It is uncontaminated because it arises after an uncontaminated mind. The Chittamatrins say that the absorption of cessation is imputedly existent; i.e., it is not substantially existent. What is the path by which one enters the absorption of cessation? Initially it is a supermundane path. Upon what bodily support is the absorption of cessation attained? It is attained mostly on the bodily support of human beings. It is something to be striven for in the human realm.

Finally, the definition of the absorption of cessation is: that which is observed to be a non-associated compositional factor and an absorption in the continuum of an arya being which is the stopping of the seven gross consciousnesses which are to be negated on the basis of the mind-basis-of-all or the mirror-like wisdom.

The third outline is from the point of view of the Prasangikas. They define the absorption of cessation as an exalted wisdom of meditative equipoise that focuses single pointedly on the dharmata and abides in the class of separation from the Peak of Existence in dependence on a supermundane path and the actual absorption of the peak of existence which are the means to attain it. When divided there are two: an uncommon absorption of cessation and a common absorption of cessation. An uncommon absorption of cessation is an exalted wisdom of meditative equipoise that focuses on the dharmata which is qualified by the great practice of the perfection of wisdom. In the Sutra on the Ten Grounds it says: “Son of the victors, a bodhisattva on the sixth ground and upward enters the absorption of cessation.” In Precious Garland by Nagarjuna it says: “Because of the development of the attainment of cessation it will have a maturation result. After that one will become a great emanator of the king of the gods.” In Madhyamakavatara by Chandrakirti it says: “By abiding in wisdom one will attain cessation.”

The fourth outline is from the Svatantrika’s point of view. This has two sub-divisions:
(1) Explanation of the support of the absorption of cessation
(2) Explanation of the nature of the supported absorption of cessation

(1) Explanation of the support of the absorption of cessation
The absorption of cessation has a bodily support and a mental support. The bodily support cannot be the bodies of ordinary beings, stream enterers, once returners, and foe destroyers who are only free by wisdom (these are foe destroyers who have overcome the afflicted obstructions but not the obstructions to absorption). The body of ordinary beings cannot be a support because they have not attained a supermundane path, the bodies of the others cannot be a support because they have not attained the mind of the peak of existence. The only appropriate support is the body of a non-returner who manifests a body and the body of a hearer foe destroyer who is free from both obstructions. The bodily support of bodhisattvas also includes the body of bodhisattvas who are on the second moment and up of the first ground which has not been preceded by a lower path (the path of meditation).

The mental support of the absorption of cessation is the calm abiding that is an actual absorption of the peak of existence and the special insight that is the entity of a supermundane path. One enters into this absorption in dependence on these two mental supports. Therefore, to enter this absorption one must first attain the actual absorption of the peak of existence and have abandoned the afflictions that are to be abandoned by the path of seeing related to the peak of existence. In the DharmaDattasutra it says: “O Bhikshus, by entering the absorption of cessation one should cherish the two dharmas. What are these two? They are calm abiding and special insight.” In Abhidharmasamuccha it says: “What is the absorption of cessation? It is that which is free from attachment to the state of nothingness and looks toward the attainment of the state of the peak of cyclic existence.” In Abhidharmakosha it says “Immediately after the subtle,” which means that one first generates the subtle mind of the peak of existence before entering the even more subtle mind of the absorption of cessation. However, there is no pervasion that this order is followed because only when it is attained for the first time does one first attain the mind of the peak of existence and then the absorption of cessation because bodhisattvas who are skilled can enter the absorption of cessation in dependence on the nine levels as is said in the Ornament: “From the demarcation of the non-equipped consciousness included in the desire realm through nine absorptions along with cessation, having gone and come in two ways. These are the nine absorptions together with cessation.”

As a support for attaining the absorption of cessation for the first time it is necessary to have a human body. In Abhidharmakosha it says: “Initially the cessation is in a human being.” In Abhidharmasamuccha it says: “It is thoroughly accomplished in human beings.” In the commentary to Abhidharmakosha called Son of the King it says: “To generate the absorption of cessation the body support is that of the human beings of the three continents, the six gods of the desire realm, and the sixteen gods of the form realm (excluding Great Brahma), for a total of twenty-five.” This is because in Great Result one cannot enter the absorption of cessation.

According to the Prasangikas the uncommon absorption of cessation is a single-pointed concentration on emptiness sustained by the great practice of the perfection of wisdom. For the Prasangikas the common absorption of cessation also begins on the second moment of the first ground. The Prasangikas also imply that the absorption of cessation is a stopping of gross feelings and gross discriminations because when one is absorbed on the dharmata the sense consciousnesses cease to function. This is something similar to the meditation done in the Zen tradition in which a practitioner sits in front of a white wall and stops all conceptions. The purpose of facing the wall is to avoid the distraction of visual objects; just as the wall is blank, likewise such practitioners make their minds blank.

It is important to understand that gross feelings and gross discriminations do in fact harm us. We are always distracted by many activities. For example, when we encounter someone a feeling arises together with discrimination on the basis of which attachment and aversion arise. This shows that gross feelings and gross discriminations give rise to many afflictions. If instead one is able to stop these two, one will have much less afflictions.

Thursday afternoon, October 22, 1998
(2) Explanation of the nature of the supported absorption of cessation
This is further divided into:
a) definition
b) divisions
c) boundaries
d) explanation of the presentation of the absorption of cessation

a) definition
The absorption of cessation is: a non-associated compositional factor that is an absorption in the
continuum of an arya and that abides in the class distinguished by negating the gross [minds and
mental factors] that are concomitant with the object to be negated on the basis of a subtle mental
consciousness. For the Svatatrikas the subtle mental consciousness is the consciousness on which
the latencies of actions are deposited. This is what they posit as an illustration of the person.

(b) divisions
There are three divisions of the absorption of cessation in terms of support:
(i) the absorption of cessation in hearers
(ii) the absorption of cessation of solitary realizers
(iii) the absorption of cessation of Mahayanists

In terms of entity there are two divisions:
(i) a serial absorption of cessation
(ii) a leaping absorption of cessation

In terms of its maturation result there are three divisions:
(i) the absorption of cessation that ripens in the next immediate life
(ii) the absorption of cessation that ripens in a later future life
(iii) the absorption of cessation that is indefinite to have a maturation result

c) boundaries
It ranges from the non-returner manifesting a body up to the buddha ground.

d) explanation of the presentation of the absorption of cessation
1) the person who enters the absorption of cessation
2) the ground upon which the absorption of cessation depends
3) the path upon which the absorption of cessation depends
4) the mental contemplation by which it is done
5) the object of negation that is to be negated
6) analyzing the entity of the absorption of cessation
7) for how long one enters the absorption of cessation
8) from what realm one enters the absorption of cessation

1-3) The first three where explained before in terms of the body and mental supports.

4) the mental contemplation by which it is done
Followers of the Hinayana by becoming weary of gross feelings and gross discriminations see
suffering feelings such as mental unhappiness and perverse discrimination as a type of sickness,
boil, and pain and consider their pacification as nirvana and in order to pass beyond sorrow enter
the absorption of cessation. In Abhidharmasamucchaya it says: “By paying attention to the
discrimination of abiding in peace...” On the contrary, the mental attention that causes
Mahayanists to enter this absorption is love and compassion; they enter the absorption of
cessation only for others’ welfare. After attaining a perfection of meditative stabilization they
enter the absorption of cessation in order to present it to others non-perversely.
5) the object of negation that is to be negated
In the desire realm when one enters the absorption of cessation there are six types of consciousness to be negated, when one enters from the form realm there are four to be negated, and when one enters from the formless realm there is one to be negated. In short, in the desire realm six, in the form realm those excluding two (the nose and tongue consciousnesses), and in the formless realm excluding the sense consciousnesses one. The nose and tongue consciousnesses are excluded in the form realm because beings in this realm do not sense odors and tastes.

6) analyzing the entity of the absorption of cessation
The cessation of absorption is uncontaminated. In the *Compendium* it says: “Entering the absorption of cessation is expressed to not have any contamination. From the pair imputedly existent and substantially existent, it is imputedly existent. It is to be known as an existent that is imputed.”

Among the three, virtue, non-virtue, and unpredicted, the absorption of cessation is virtue because it is virtuous by motivation because it is attained by the force of a virtuous motivation. In *Abhidharmakosha* it says: “It is virtue.”

7) for how long one enters the absorption of cessation
Hinayanists enter the absorption of cessation for as long as they planned, while bodhisattvas do not have a fixed time because they enter the absorption of cessation in accordance with the thoughts of disciples. For example, in order for Sadaprarudita (Always Crying) to generate a discrimination of the holy Dharma as profound Dharmodgata entered meditative stabilization for seven years. In Haribhadra’s *Great Commentary* in reference to “for a period of seven years” Dharmodgata says: “I have not degenerated from compassion. I am not miserly with the Dharma. I do not hold back the Dharma. I am not without ability. I am not in the nature of suffering. My doctrine has not been exhausted. You do not have any hope. I do not know the method to subdue you. Since you do not have respect for it I will not present it to you. In order for you to know and meditate on it, I, a bhagavan, for half a month and three months focused myself inside.” By this logic, the Bhagavan entered the absorption of cessation for seven years in order to wake up Sadaprarudita’s pure thought. This means that the Bhagavan entered the absorption of cessation for seven years in order to awaken Sadaprarudita.

Perhaps this topic of the absorption of cessation is boring and difficult to understand but it is one that comes up in many texts. It is also covered in *Madhyamakavatara*.

In conclusion there are three:
- Without Discrimination
- the absorption without discrimination
- absorption of cessation

From the point of view of the Vaibhashikas, Sautrantikas, Chittamatrins, and Svatantrika Madhyamikas they are called the three occasions of without mind. However, “without mind” does not mean that there is absolutely no mind present. The occasion Without Discrimination refers to a rebirth in the fourth concentration of the form realm. When one is born in Without Discrimination there is the thought, “Now I am born,” following which there are no more discriminations until the moment of death when one thinks, “Now I will die.” The time between is like being asleep for a long time.

The path of abandonment has the aspect of an uninterrupted path having the four characteristics of being without the afflictive emotions included in the four truths.
Gyeltsab (page 341) says that the paths of abandonment are of four types. These have the four characteristics of:

1. being a dharma forbearance
2. having the aspect of an uninterrupted path
3. being an object-possessor, or subject, that is included in the four truths, the objects, and
4. not possessing the thoroughly afflicted.

Thus, the four paths of abandonment are the four types of uninterrupted paths:

1. the dharma forbearance of true sufferings,
2. the dharma forbearance of true origins,
3. the dharma forbearance of true cessations, and
4. the dharma forbearance of true paths.

Their objects are the four truths. The four similar paths of abandonment are the four liberated paths of the four truths. The four uninterrupted paths remove the object of abandonment and are followed by the liberated paths. In Lama Tsongkhapa’s commentary it says: “Dharma forbearance, the aspect of an uninterrupted path, a subject included in the object, and not possessing the afflictions to be abandoned by the path of seeing: the four dharma forbearances have such characteristics.” Lama Tsongkhapa says that positing the four paths of abandonment as the four dharma forbearances is the assertion of Acharya Haribhadra and Arya Vimuktisena. To conclude, it can be said that the four paths of abandonment can also refer to the liberated paths that are their continuation or they can just be posited as the uninterrupted paths that are the dharma forbearances, which accords with these two masters.

Chokyi Gyeltsen in his text Ocean Playground says a bit more about the similar paths of abandonment. The definition of an interrupted path is: an uncontaminated exalted wisdom that is a direct antidote to its respective obstruction which is to be abandoned. The definition of a liberated path is a: an exalted wisdom of meditative equipoise that is free from its respective obstructions (that were abandoned) by the uninterrupted path which is its substantial cause.

The path of buddhas has the ten aspects of the perfections of generosity and so forth.

The paths of buddhas are of ten types because there are the ten types of perfections, such as generosity which is the antidote to miserliness.

The ten types of perfections, such as generosity, are the paths of buddhas. The paths of buddhas explicitly presented in this context are of ten types ranging from generosity up to exalted wisdom. There is a difference between generosity and the perfection of generosity. According to the Svatantrika Madhyamikas the perfection of generosity exists only on the buddha ground, whereas the ten practices exist on the level of a bodhisattva. What is generosity? It is generally known as the intention to give. When this intention to give is perfected it becomes the perfection of generosity. This is explained in Ornament for Sutra. There are certain attributes of a perfection of generosity in the continuum of bodhisattva: it is a non-conceptual exalted wisdom. There is some debate about the perfection of generosity and the surpassing practice of generosity saying that when a bodhisattva reaches the first ground although he does not have the perfection of generosity he has achieved the surpassing practice of generosity. This means that a bodhisattva on the first ground does not have any miserliness. Generosity is defined as the intention to give. It involves that which is to be given and the object to whom one gives. That which is to be given is material objects, Dharma, and protection from fear. In the context of tantra there is also the generosity of love. There can be miserliness related to Dharma. For example, someone who knows how to paint a tangka but is unwilling to teach this to someone who does not know, or someone who knows Dharma well but is unwilling to teach what he knows to others.
The Svanatrnikas Madhyamikas define morality as the intention to observe; therefore, it is a mental factor. Morality can be defined as the constant intention to observe. It is also defined as an abstention from misbehavior. According to both the Vaibhashikas and Prasangika Madhyamikas it is form (non-revelatory form). The Sautrantikas, Chittamatrins, and Svanatrnikas say that morality is only the intention to observe. Morality is the abandonment of bad behavior and bad mental actions. Morality is of three types:

1) the morality of abstaining from misbehavior,
2) the morality of collecting virtue, and
3) the morality of benefiting others.

Patience is an undisturbed mind. It is of three types:

1) the patience of not retaliating to harm
2) the patience of accepting suffering voluntarily
3) the patience of definitely bearing the Dharma (or of definitely thinking about the Dharma)

The patience of Dharma refers to the patience of meditating on emptiness without fear of losing the self or the fear of phenomena becoming non-existent. Patience of accepting suffering is the patience of accepting difficulties such as that of studying, for example, the *Ornament*. Students here have different kinds of difficulties, such as problems regarding food, housing, the translation, and so forth. The patience of not retaliating to harm is as said in the *Madhyamakavatara*: “Does hitting back cancel [the pain that] was already produced or not?” If someone beats one on the head there is pain and swelling. If it were the case that when one hits the person back the pain and swelling disappear there would be a point to retaliating. Otherwise what is the point? By hitting back there is only the risk of intensifying the pain as the other person once again hits back. Therefore, it is better not to hit back. The Kadampa geshes say that one should practice like playing darts, meaning that one should consider oneself to be target and that it is therefore natural for others to throw darts at oneself. This target was created previously by one’s actions, now they are ripen in oneself being hit by darts.

When one is hit one can also ask oneself why one becomes angry with the person holding the stick and not with the stick with which one was beaten. We would answer that it is because the stick is wielded by the person. However, it is the stick which produced the pain. If one still insists on getting angry with the person, one should then think that the person hit one because he is overpowered by anger; therefore, one should get angry at the anger since he is controlled by this anger, like the stick is controlled by him. In this way we should meditate on patience. To do this one should think of the benefits of patience and the disadvantages of anger. Chandrakirti says that the benefit of practicing patience is to have a beautiful form, to be respected by all, and so forth. On the other hand, if one gets angry one creates the cause to be ugly, it leads ones to be a non-holy being in the future, and it destroys the merit created over hundreds of eons. We need patience in our everyday life, therefore we should reflect on its benefits.

Friday morning, October 23, 1998

(Geshe-la gave the oral transmission of Haribhadra’s text up to and including part of chapter four.)

QUESTIONS AND ANSWERS

Question: Who were the two, Dharmodgata who entered the absorption of cessation of seven years and his disciple Sadaprarudita?

Reply: To find out more about these two you can read about them in the *Eight Thousand Stanza Perfection of Wisdom Sutra* in the context of *The Sutra Requested by Dharmodgata* and *The Sutra Requested by...*
Requested by Sadaprarudita. The bodhisattva Sadaprarudita (Always Crying) was one who was noted for crying for suffering sentient beings. However, the mere fact of crying does not make someone a bodhisattva! In Madhyamakavatara it says that tears in the eyes and the hairs of the body standing on end are signs of having activated the buddha lineage, whereby such a person becomes a holy vessel for giving teachings on the Perfection of Wisdom. Dharmodgata is known to be a bodhisattva and perhaps also to be a buddha, I don’t remember exactly. There is a story about him. He was definite to become a buddha. One day he was giving teachings and at that time Sadaprarudita wanted to receive teachings from him but did not have anything to offer. While thinking what to offer a beggar appeared to him and Sadaprarudita asked him to sell him a piece of his flesh to offer to the Buddha. As the beggar was about to cut his flesh a woman, one of the five hundred wives of a rich merchant, came by and asked him what he was doing. The beggar explained to her what he was doing. The woman told him not to do that as she and the other woman would go together Sadaprarudita to request teachings on the Perfection of Wisdom. Thus, they all went together to clean and construct a throne in the place were Buddha was to teach. However, by the force of the negative energy of demons they could not find any water to sprinkle on the ground to settle the dust. Because of this Sadaprarudita made himself bleed and sprinkled his blood in the ground. The Buddha gave teachings to Sadaprarudita and the five hundred woman. During this time Dharmodgata entered absorption and remained there for seven years.

END
Tuesday afternoon, November 3, 1998

(Respondence course students please note that there were no teachings the week of Oct. 26-30, Monday afternoon Nov. 2, and Tuesday morning Nov. 3.)

2B2C-2A1B-1A1B-3B2B Summarized meaning

Thus, there are thirty-four aspects based on the path of the knower of paths for the bodhisattvas.

2B2C-2A1B-1A1B-3B3 Aspects of the uncommon exalted knower of aspects
A Shown in brief
B Explained extensively
C Summarized meaning

2B2C-2A1B-1A1B-3B3A Shown in brief

The aspects of the exalted knower of all aspects are a unique uncommon path because it is unsurpassed.

Gyeltsab (page 341) sets out a syllogism: the thirty-nine aspects of a knower of all aspects is a path uncommon to the lower aryas because these are aspects that are extremely outstanding which cannot be imparted. The 39 aspects are uncommon in the sense that they do not exist in lower aryas, the arya hearers, arya solitary realizers, and arya bodhisattvas. The 39 aspects are unsurpassable, i.e., the ten strengths, ten fearlessness, four individual and accurate cognitions, and the eighteen unshared attributes are the highest qualities that can be attained.

2B2C-2A1B-1A1B-3B3B Explained extensively

1 Divisions of qualities
2 Entity
3 Support
4 Objects of intent (buddhahood)

2B2C-2A1B-1A1B-3B3B-1 Divisions of qualities
A Ten strengths
B Four fearlessnesses
C Four individual and accurate cognitions
D Eighteen unshared attributes of a buddha

2B2C-2A1B-1A1B-3B3B-1A Ten strengths

Ten aspects of the strength of exalted knowers (concerning): 1) states and non-states, 2) ripening of actions, 3) varieties of belief, 4) the many mundane elements, 5) superior and inferior faculties, 6) the paths progressing everywhere (higher rebirths and definite goodness), 7) the thoroughly afflicted and the completely pure, 8) the memory of former states, 9) death-transference and rebirth, and 10) the exhaustion of contaminations.

1) states and non-states/sources and non-sources
The strength knowing sources and non-sources is the knowledge of the result of actions, i.e., the knowledge that happiness and pain arise respectively from virtue and non-virtue is a correct source and that the opposite is a incorrect source. For example, that wealth is the result of generosity is a correct source, whereas poverty being a result of generosity is a non-source, or an incorrect source. Also poverty being the a result of miserliness not having the result of rebirth in the lower realms is a non-source, whereas poverty being the result of morality being the result of miserliness is a correct source, while wealth being the result of miserliness is not a correct source, but a non-source. The transgression of morality not having the result of rebirth in the lower realms is a non-source; having the result of rebirth in the lower realms is a correct source. The safeguarding of morality bringing the result of rebirth in the upper realms is a correct source; the safeguarding of morality bringing rebirth in the lower realms is a non-source. The practice of patience bringing the result of beauty is a correct
source; it bringing the result of ugliness is a non-source. Anger bringing the result of ugliness is a correct source; it bringing the result of beauty is a non-source.

Thus, source and non-source are to be understood in terms of correct and incorrect causes.

2) ripening of actions
This strength is the knowledge of the maturation of actions. Great beings such as arya bodhisattvas do not have this realization; only a buddha knows the specific cause of a particular result. For example, there is a story about Nyenpa Sangden who was a contemporary of Shakyamuni Buddha. He had an extremely pleasant voice but an extremely repulsive body. One day someone asked Shakyamuni Buddha why this was so. Buddha said that in a previous life at the time of Kashyapa Buddha he was a very irritable person. As a result of this he was reborn in this life with an ugly body but because he had helped construct a stupa and then offered a bell to it he was reborn with a beautiful voice. There are other sutras in which Shakyamuni Buddha explains the maturation of karma, such as the Sutra of the Wise and the Foolish (Panditazadasutra or Damamukonamasutra) and the Hundred Actions Sutra (Karmashatakasutra).

3) varieties of belief
This strength knows the varieties of belief, or aspiration, [of sentient beings]. Gyeltsab says that this is either aspiration for high status, i.e., for a rebirth in the upper realms, or aspiration for the paths of the various vehicles. This word “aspiration” (mo pa) means aspiring for, or appreciating, for example, a certain type of food. This word also occur in sutra saying: “While abiding in [the nature of] attachment one aspires to anger, while abiding [in the nature of] on anger one aspires to attachment.” It can also refer to one’s predispositions or liking; for example, a particular person’s aspiration for the paths of hearers, or for the paths of solitary realizers, or for the paths of bodhisattvas. It also refers to one’s inclinations, for example, some people have a strong appreciation for music, some for fragrances, some for tastes, some for tangible objects, and so forth.

4) the many mundane dhatus
This strength knows the natural state of the realms (Sanskrit gotra) of the transitory world and the many classes of [interests of] practitioners. The Tibetan word khams can mean realm, in which case it refers to the desire, form, and formless realms, or it can mean element, in which case it refers to the earth, water, fire, and wind elements, or it can mean constituent, in which case it refers to the eighteen constituents, the eye constituent, ear constituent, and so forth. In this context it refers to the realms, the actual environment of the worlds of the six classes of beings, or to the eighteen constituents.

5) superior and non-superior faculties
This strength knows who has superior, who middling, and who inferior faculties. These are the five faculties of faith, effort, and so forth. There are people who have superior, middling, and inferior levels of these faculties; a buddha knows what level of faculties each being possesses. Those who have sharp faculties are able to analyze an object quickly, while those of dull faculties cannot do so. Superior and inferior faculties can also refer to the three lineage holders, the bodhisattva lineage holder, solitary realizer lineage holders, and hearer lineage holders, which are respectively of sharp, middling, and dull faculties. However, within these three lineage holders there is again a sub-division into sharp, middling, and dull faculties.

6) the paths progressing everywhere (higher rebirths and definite goodness)
This strength knows the paths that progress everywhere, i.e., those that progress to high status (rebirth in the upper realms) and those of the three vehicles. From meritorious karma one progresses to high status; through engaging in the three vehicles one progresses to definite goodness and omniscience. A buddha possesses this strength which also knows without impediment that the opposite does not lead to these states, i.e., that if one engages in the opposite
one will not go where one wants. For example, to attain a high rebirth one needs to create meritorious and immovable karma, therefore if one does not do this one will not attain such a rebirth. Through engaging in the three vehicles one will attain liberation and enlightenment. A buddha has the strength that knows this correspondence without the impediment of either the afflictive obstructions or the knowledge obstructions.

7) the thoroughly afflicted and the completely pure
This strength knows thoroughly afflicted phenomena and completely pure phenomena. Gyeltsab says that a buddha has the strength that knows the obscurations caused by attachment to absorption in the concentrations, liberations, and so forth, which are thoroughly afflicted phenomena, and that knows the completely pure phenomena which are definite emergence from those obscurations. The obscurations of absorption in the concentrations and liberations means that when one absorbs into any of the four concentrations or eight liberations the relishing of this gives rise to attachment which is a thoroughly afflicted phenomenon. Here completely pure phenomena refers to the freedom from this attachment to absorption, while thoroughly afflicted phenomena refers to the attachment that arises when one enters the absorption of the concentrations and liberations. However, when one achieves “the meditative stabilization of a lofty/regal lion” this attachment no longer arises.

8) the memory of former states
Gyeltsab says that this strength remembers all the previous places of one’s own and others’ past lives. This means that a buddha knows where he and all others were born in the past.

9) death-transference and rebirth
This strength knows when others will die and where they will be reborn. This is related to the future while the previous strength is related to the past. This knowledge is possessed by those who have clairvoyance and the divine eye (one of the five eyes) but it is limited; for example, such people may be able to know a hundred future rebirths but do not know more than that, whereas this knowledge of a buddha is not limited. With the divine eye one can see when sentient beings will die and when they will be reborn. This clairvoyance has great benefit because if one knows when someone will die and be reborn one can be of more help to them. For example, if one knows that someone will be reborn in the lower realms one can advise him or her to do a particular practice to avoid such a rebirth.

10) the exhaustion of contaminations
This strength knows that while hearers and solitary realizers have exhausted the afflicted obstructions a buddha has exhausted all stains.

A “strength” in this context is that which cannot be overcome by antagonists but instead is capable of overcoming them.

This concludes the subject of the ten strengths. There is some debate concerning sources and non-sources as to whether a buddha actually knows these are not. For example, one can ask is there a knowledge of a non-source? Can there be [a realization of] rebirth in the lower realms from meritorious karma and unmoving karma? One cannot answer no because the realization of that is the knowledge of a non-source, since the lower realms are not a result of meritorious karma and unmoving karma. One should look at the meaning of “knowing sources and non-sources,” for example, suffering arising from negative actions is a source whereas suffering not arising from negative actions is a non-source. Think about this.

2B2C-2A1B-1A1B-3B3B-1B Four fearlessnesses

Four aspects of fearlessness: 1) oneself attesting “I am buddha”, 2) stating that attachment and so forth act as obstructions, 3) fully teaching the paths of the knower
of all and so forth as definite emergence, and 4) claiming that one’s own contaminations are exhausted, since there are no opponents.

A fearlessness is, for example, that a buddha is unafraid of stating in front of many people that he is a buddha. A buddha is able to say, “I am a buddha. I have realized all phenomena. If you think that there is something that I have not realized, point it out.”

Gyeltsab says that there are four types of fearlessnesses:

(1) fearlessness regarding perfect realization
In the midst of a large gathering a buddha can proclaim with respect to the fulfillment of his own welfare that, “I have directly realized all phenomena and I have become completely enlightened.” With regard to this statement there is no disputant who can say, “You have not realized all phenomena.” Since there is no such disputant a buddha is fearless regarding his perfect realization.

(2) fearlessness regarding the objects of abandonment
A buddha fearlessly says that attachment and so forth are afflicted obstructions which impede liberation and that the knowledge obstructions impede omniscience. To this statement there is no disputant who can say, “The objects of abandonment do not interfere [with liberation and omniscience].” Therefore, a buddha is fearless regarding the presentation of the obstacles [to liberation and omniscience].

(3) fearlessness regarding antidotes
A buddha presents the knower of all and the knower of paths as being that with which one emerges to liberation and omniscience. Regarding this declaration there is no opponent who can say that with these antidotes one cannot definitely emerge. This is a buddha’s fearlessness with regard to the presentation of the path.

(4) fearlessness regarding one’s own aim, perfect abandonment
A buddha is able to proclaim that he has totally exhausted all contaminations without exception, that he has attained all happiness, that he has no shame, and that he has no fear in proclaiming this. He can proclaim this to a crowd of great scholars like a lion roaring. In sutra it says: “O, I have realized these phenomena. I am totally enlightened.” No one, not a trainee in virtue, a brahmin, a god, a demon, or Brahma, can counteract this statement saying, ‘You have not realized phenomena, you are not a totally enlightenment being.’ These beings have not perfectly seen the causes of the different realizations possessed by a buddha.”

In brief, when a buddha makes these four statements no one can contradict him. For example, when a buddha makes a statement about his own welfare, the perfect abandonments and the perfect realizations, no one can contradict him. Also regarding the fulfillment of others welfare when a buddha presents the objects of abandonment and the paths that are the antidotes, no one can say that these are not antidotes and paths. The realization of the four fearlessnesses are unique to a buddha in that only a buddha is unafraid to make this declaration to a throng of people.

This concludes the subject of the ten strengths and four fearlessnesses. Then comes the four individual and accurate cognitions which exist in an approximate fashion in the continua of bodhisattvas on the ninth ground, which is called Good Intelligence. Therefore, in this case there can be debate regarding the 39 aspects being unique to a buddha. There is also debate regarding the ten strengths because a bodhisattva on the ninth ground is said to have completed the perfection of power/strength, therefore it can be debated as to why he does not have the ten strengths.
Wednesday morning, November 4, 1998

2B2C-2A1B-1A1B-3B3B-1C Four individual and accurate cognitions

Four aspects of individual and accurate cognitions regarding the objects of: 1) enumerations (synonyms), 2) characteristics of phenomena, 3) languages of places, and 4) detailed divisions of phenomena, (which know) 1) phenomena, 2) meanings, 3) etymologies, and 4) self-confidence respectively

Gyeltsab (page 343) says that there are four types of individual and accurate cognitions because the first two are without impediment with respect to that which is to be explained and the last two are without impediment with respect to explaining. These include a meditative stabilization and a wisdom that without attachment and impediment (chags literally means attachment but here can refer to afflicted obstructions, while thoks, impediment, can refer to knowledge obstructions) know the many enumerations of names of thoroughly afflicted phenomena and completely pure phenomena and a meditative stabilization and a wisdom that without attachment and impediment know the general and specific characteristics of phenomena, which are respectively the individual and accurate cognition of phenomena and the individual and accurate cognition of meanings. There is also a meditative stabilization and a wisdom that without attachment and impediment know the languages of all sentient beings who speak according to their particular countries and a meditative stabilization and a wisdom that without attachment and impediment know the detailed divisions of the entity and aspects of phenomena, which are respectively the individual and accurate cognition of etymologies and the individual and accurate cognition of self-confidence.

Knowing enumerations means knowing many synonyms for the same thing; for example, the moon in Sanskrit is known as “the one with a cooling nature,” “the one of white light,” “the rabbit-bearer,” “Chandramas” and so on. There are many texts that express meanings; for example, the twelve groups of scripture. Regarding the objects to be explained there are the 108 phenomena of the thoroughly afflicted and completely pure phenomena, respectively 55 and 53, all of which have particular names. This knowledge is the individual and accurate cognition of phenomena. In Seventy Topics these individual and accurate cognitions are called the individual and accurate cognition of words and the individual and accurate cognition of the meaning of words.

The third individual and accurate cognition is the knowledge of the languages of places which refers to knowing the languages of the beings of the six classes or the 360 languages of the human beings of this world. Before giving teachings one usually recites the following lines from the King of Prayers: “I prostrate [to the sublime aryas]. I will teach the Dharma in the language of the gods, the yakshas, the nagas, the kuvamandaka, and human beings, as well as in all the forms of speech of living beings.” Related to this there is a story concerning a Sakya lama called Puntsok Potang who lives in the United States. One day after he had recited this traditional prayer at the beginning of a teaching his translator said to him, “Leaving aside all the other languages, those of the gods and yakshas and others, it would be nice if you could just teach in English!” (This translator died soon after when he was hit by a train while riding a bicycle.)

The individual and accurate cognition of self-confidence is to know the classifications of entities and aspects. It means to have self-confidence in explaining any topic such as imputed existence and substantial existence.

Only a buddha has these individual and accurate cognitions.

Jetsun Chokyi Gyeltser gives a definition of an individual and accurate cognition that is an aspect of a knower of all aspects: a culminated exalted knower distinguished by having abandoned all impediments and obstructions regarding both the objects to be explained and the explanation itself in dependence on a perfect end of concentration, which is its respective empowering condition.
Although as said before the four individual and accurate cognitions are present on the ninth ground, they are not present on the ninth ground as an aspect of a knower of all aspects.

Self-confidence is certainty concerning the fact that one knows a particular subject very well; it is a virtuous mind. Pride, on the other hand is an affliction that does not possess this quality.

The eighteen unshared attributes are condensed into four groups: (1) six included in behavior, (2) six included in realizations, (3) three included in enlightened activity, and (4) three included in exalted wisdom.

Six aspects without: 1) mistakes, 2) senseless chatter, 3) degeneration of mindfulness, 4) mind not (abiding in) equipoise, 5) discrimination of distinctions, 6) indifference which does not consider individuality, and six constant aspects: 7) aspiration, 8) joyous effort, 9) mindfulness, 10) meditative stabilization, 11) wisdom, 12) complete liberation, and three aspects preceded and followed by exalted wisdom, the enlightened activities of: 13) body, 14) speech, and 15) mind, and three aspects of unimpeded, unobstructed exalted wisdom regarding the arising of the: 16) past, 17) future, and 18) present. Thus, are the aspects of the eighteen unshared attributes of buddha.

Gyeltsab says the qualities of a buddha are of eighteen types; six of which are included in behavior, six in realization, three in enlightened activity, and three in exalted wisdom.

The first six which are included in behavior are:
1) mistakes
A buddha does not have any mistaken physical behavior. For example, a buddha does not walk on a road with a fierce mad elephant nor does he step over snakes or mad dogs. A buddha does not have mistaken physical behavior because his actions are pure.

2) senseless chatter
A buddha does not chatter senselessly in forests.

3) degeneration of mindfulness
A buddha does not commit an error due to a (habit) by forgetting (what he should or should not do) and he does not have any degeneration of mindfulness regarding time.

4) mind not (abiding in) equipoise
A buddha’s mind is always in meditative equipoise.

5) discrimination of distinctions
A buddha does not have any discrimination regarding objects to be discarded and those to be practiced as having their own entity of cyclic existence and nirvana. This means that a buddha knows that both cyclic existence and nirvana are not different in being empty of true existence. In other words, cyclic existence and nirvana are of one taste in being empty of true existence.

6) indifference which does not consider individuality
For a buddha there is no neutral, or indifferent, state in which he does not individually analyze trainees as to when to perform enlightened activity for their benefit. In other words, a buddha possesses the equanimity that analyzes whether it is the right time for individual sentient beings to be ripened and when he sees that one is ready to be ripened he acts in whatever way is necessary to help.
Of these six unshared qualities, the first is related to a buddha’s physical behavior, the second to a buddha’s verbal behavior, and the last four to a buddha’s mental behavior.

The next six are included in a buddha’s realization:
(7) A buddha acts for sentient beings welfare.
(8) A buddha has joyous effort in going wherever those to be subdued exist.
(9) A buddha possesses a non-forgetting mindfulness regarding the means of subduing sentient beings.
(10) A buddha possesses the meditative stabilization that contemplates the thusness of phenomena.
(11) A buddha possesses the wisdom discriminating all phenomena.
(12) A buddha does not possess the degeneration of a liberation that is an abandonment of obstructions.

7) aspiration
Due to love and compassion a buddha has a constant desire to help sentient beings whenever they are ready to be ripened. In other words, a buddha has a constant aspiration to teach.

8) joyous effort
A buddha has joyous effort in going to wherever sentient beings are no matter how far away it is.

9) mindfulness
A buddha has a mindfulness/memory that does not forget the means to help sentient beings. To have the aspiration and the joyous effort alone without this mindfulness would not be sufficient for a buddha to be able to help sentient beings.

10) meditative stabilization
A buddha has a single-pointed meditative stabilization on the emptiness of phenomena.

11) wisdom
A buddha has a wisdom that knows the idiosyncrasies of sentient beings and knows what Dharma to teach each one of them.

12) complete liberation
A buddha does not have any degeneration of a liberation that has abandoned the two obstructions. As long as sentient beings remain in cyclic existence a buddha does not degenerate a liberation once it has been attained.

Then there are three related to the enlightened activities of:
13) body
14) speech
15) mind

Gyeltsab says that the three qualities that are included in the enlightened activity of a buddha are superior to the enlightened activity of hearers and solitary realizers because a buddha by way of the four behaviors performs the enlightened activity of the body, the enlightened activity of speech (by explaining the meaning of the Dharma), and performs the enlightened activity of the mind (love and compassion). These [enlightened activities] are preceded by exalted wisdom, exist simultaneously with exalted wisdom, and are followed by exalted wisdom. The four behaviors are walking, sitting, lying, and standing.

The four enlightened activities of body of a buddha can also mean (1) to radiate rays of light, which performs the benefit of sentient beings, (2) to walk, which benefits sentient beings, (3)
to gaze with open eyes at sentient beings, which benefits them, and (4) to close his eyes, which benefits sentient beings. With each of these activities sentient beings receive some benefit to their minds.

The enlightened activity of speech of a buddha is to give teachings according to the interest, predispositions, and so forth of sentient beings. A buddha is skilled in teaching in whatever way is needed by particular sentient beings. For example, Shakyamuni Buddha gave teachings on both the selflessness of persons and the existence of a self of persons depending on the being to whom he was teaching. There is a sutra that shows Buddha’s skill in teaching sentient beings in which he says: “The five aggregates are the load. The carrier of the load is the person. That person cannot be said to be permanent or impermanent.” In this case, the Buddha taught that there is a self of persons because that is what a particular disciple needed to hear.

The enlightened activity of mind of a buddha is his constant love and compassion.

These three enlightened activities are preceded by exalted wisdom because the empowering condition for these three is exalted wisdom. Specifically they are preceded by the exalted wisdom that is their respective cause. In addition, these three arise simultaneously with exalted wisdom. They are also followed by exalted wisdom. In general, this means that the enlightened activities are accompanied by exalted wisdom. It can also refer to the fact that those who receive the benefit of the three enlightened activities will attain the result of exalted wisdom in the future.

There are also three types of unimpeded, unobstructed exalted wisdoms regarding:
16) the past
17) the future
18) the present

Gyeltsab (page 345) says that the three included in exalted wisdom are not mixed with the exalted wisdom of hearers and solitary realizers because the exalted wisdom without impediment of a buddha directly knows all aspects without attachment/obstruction by merely directing himself toward all past, future, and present phenomena. In other words, a buddha knows all phenomena of the three times without effort.

There is debate regarding past, present, and future [phenomena]. Chokyi Gyeltsen in *Ocean Playground* discusses this subject of time which is presented differently in different texts. In order to explain the three times in detail Chokyi Gyeltsen sets out four sources:
1) the way in which time is taught in the root text and commentary of the *Discrimination of the Middle Way and the Extremes* (*Madhyantavibhanga*) [by Maitreya]
2) the way in which time is taught in *Compendium of Knowledge* (*Abhidharmasamucchaya*) [by Asanga]
3) the way in which time is taught in *Fundamental Wisdom* (*Pragya-mula*) and *Supplement to Treatise on the Middle Way* (*Madhyamakavatara*) [by Chandrakirti] and *Four Hundred Stanzas* (*Chatushataka*) [by Aryadeva]
4) the way in which time is taught according to our own tradition

In regard to past, future, and present it says respectively:
“[On the basis of] smoke as an illustration, the fire itself represents the past with respect to the time of [the smoke]. Both the firewood, the cause of the fire, and the fire itself are observed to have been consumed and to be past at the time of the smoke.”
“[On the basis of] firewood as an illustration, the smoke represents future at the time of the firewood. The firewood is not yet consumed with respect to the time of [the smoke] but is observed to be a cause that will be consumed with respect to [the future].”

“[On the basis of] heat and burning as an illustration, the fire represents present at the time of heat and burning. At the [actual] present time, the cause of the fire has already been consumed and the fire itself is observed to be an object that is being used.”

The root text of Madhyamakavatara says: “The result, the cause (past), and the already consumed (present); likewise, the not consumed is the other (future).”

The commentary of the Madhyamakavatara says: “What are these three? They are the three times which can be applied to any [object]. How are they to be understood? Because the result and the cause are already consumed it is observed to be past. Because the result and the cause are not yet consumed this is the future. Because the cause is already consumed but the result is not yet consumed, this is to be understood as the present.”

In brief, when the smoke arises, the fire and the firewood are already consumed; this is the past. At the time of the firewood the smoke is yet to arise; this is future. When the firewood is consumed but the fire still exists, this is present. This presentation of the three times is according to the Chittamatra school.

2) the way in which time is taught in Compendium of Knowledge (Abhidharmasamucchaya) [by Asanga]

The definition of the past is that which arose at its time but is observed to have ceased.

The definition of the future is that which is in the process of being generated at its time but is not yet observed to have arisen.

The definition of the present is that which has already been generated but has not yet ceased.

Wednesday afternoon, November 4, 1998

The root text of Abhidharmasamucchaya says: “How is the past known? How many are there? How is past designated? [A past phenomena] is that which has arisen and ceased, the cause and result having been consumed. How is the future known? How many are there? How is future designated? [A future phenomena] is one whose cause exists but has not yet arisen, the cause and result not having been consumed. How is the present known? How many are there? How is it present designated? [A present phenomena] is one that has arisen but has not yet ceased, the cause having been consumed and the result being [in the process of being] consumed.”

In brief, a past phenomena is one that has been generated and has ceased; a future phenomena is one whose cause has been generated but has not yet arisen; a present phenomena is one that has been generated but has not yet ceased. These three times can be applied to all phenomena; for example, our previous rebirth is past compared to our present life (it has both been generated and has ceased), our next rebirth is a future phenomena that has not yet arisen, our present rebirth has been generated and has not yet ceased. This can also be applied to our life, the years before 1998 are past, the present is 1998, those from 1999 onward are the future. Thus, these three times are relative.

3) The way in which time is taught in Fundamental Wisdom (Pragya-mula) and Supplement to ‘Treatise on the Middle Way’ (Madhyamakavatara) [by Chandrakirti] and Four Hundred Stanzas (Chatushataka) [by Aryadeva]

In this context the times are related to a sprout and seed. The sprout (subject) is future with respect to its seed because at the time of the seed it is in the process of being generated yet it has not yet arisen. The seed (subject) is past with respect to the time of the sprout because with respect to the time of the present sprout it has been generated and has ceased. The sprout (subject) is
present with respect to the time of the sprout because it has been generated at the time of the sprout and it has not yet ceased. This is a common presentation of the three times.

In the presentation of the three times the present is most important because with respect to the time of the seed the sprout is posited as future and with respect to the present sprout the seed is posited as past. These two times (the past and future) are not posited as past and future in relation to the past or the future but are posited only in relation to the present.

In *Fundamental Wisdom* by Nagarjuna it says: “If the present and future were to exist contingent upon the past, then the present and the future would be past time.”

In *Madhyamakavatara* it says: “Since it is not inherently ceased, a [result] is capable [of arising] even without a basis of all. Although ceased actions pass a long time in some, the action should be understood to give rise to the correct result.”

In *Four Hundred Stanzas on the Middle Way* it says: “Regarding this, the future is that which has not passed at the present, the past is that which has passed, the present is that which has been generated but not ceased. That which is present is the principle observed object. The two times, the future and past, that which is to come and that which has passed, are not the principle object to be posited here.” So it is said.

Thus, the present is the principle reference on the basis of which past and future are posited. That which has passed with respect to the present is past, that which has not yet come is the future. This presentation is that of the Prasangika Madhyamikas. The quotation which says “not inherently ceased” is related to the assertion of Prasangika Madhyamikas who say that the disintegration of an action itself is what brings a result; i.e., there is no need to assert a basis upon which the imprint is deposited. The root text says that even after a hundred years karma that has been created and ceased will bring a result. Here disintegration in asserted to be a functioning thing. Thus, karma is a functioning thing which can bring a result.

4) the way in which time is taught according to our own tradition (Svatantrika Madhyamika)

Our own tradition says that the above assertions are correct. In order to express this in an understandable way [they give the following definitions of the three times]:

- the definition of a past phenomena is: that which has disintegrated at this time (i.e., in the present).
- the definition of future is: that which is one of the three, past, future, or present, at its time that is a common locus for that which has not been generated at [the present] time and has not ceased at [the present] time.
- the definition of present is: that which is a common locus for that which is generated at its [present] time and has not yet ceased at its [present] time.

Past - Smoke as an illustration: fire itself is past with respect to the time of [the smoke]. The fire and its cause are observed to have been consumed and ceased.

Future - Firewood as an illustration: the fire is future with respect to the time of [the firewood]. The fire and its result, [smoke], are observed to not have been consumed at its time and to be in the process of being generated.

Present - Heat and burning as an illustration: the fire is present with respect to the time [the of heat and burning] because the fire itself is observed to have been generated but to not yet have ceased.

If something is the past of a specific phenomenon that specific phenomenon has to be future with respect to that past phenomenon because if something is a past of a specific phenomenon that specific phenomenon has to be one that has not yet come at its time. If something is the future of a specific phenomenon that specific phenomenon has to be past with respect to that future phenomenon because if something is a future of a specific phenomenon that specific phenomena must have passed at its time. For example, the road of yesterday with respect to today’s road is a past road; the road of today with respect to yesterday’s road is a future road. In *Fundamental Wisdom* it says: “That which has been moved in the first instance is not being moved. That which
has not been moved is also not being moved. Separated from that which has been moved and has not been moved, present moving is not known.” This explanation can be found in English as taught by Khensur Ngawang Lekden and translated by Jeffrey Hopkins from the second section [that examines going and coming] of Fundamental Wisdom.

For example, the road in front of one is a future road, the road behind one is a past road, the actual road on which one is walking is the present road. When drinking tea, that which one has already drunk is past tea, the tea that is being sipped is the present tea, and the tea remaining in the cup is the future tea.

This subject is related to the exalted wisdoms of a buddha that perceive past, present, and future phenomena.

2B2C-2A1B-1A1B-3B3B-2 Entity

These next three outlines are related to the last three uncommon subject-aspects of omniscient mind which are the last three aspects of the 110 subject-aspects of a knower of all aspects: thusness, self-arisen, and buddha. These are the last of the eighteen unshared qualities of a buddha. Here entity refers to thusness, support to self-arisen, and object of intent to buddha.

Three aspects of buddhas: the thusness explained by all the buddhas.

Gyeltsab sets out a syllogism: the emptiness existing in the continuum of a fully accomplished buddha (subject) is the aspect of thusness because it is the thusness that was explained by all the buddhas of the three times and it is qualified by the exhaustion of all stains. From the point of view of taking this aspect as a subject (an object-possessor), a buddha’s exalted wisdom knowing ultimate truth is an aspect of thusness because it is an exalted wisdom of meditative equipoise observing thusness from which he does not arise. A buddha’s descent into this world is for the purpose of clarifying the reality of phenomena to sentient beings; therefore, all buddhas present thusness. In other words, there is no buddha who does not present thusness; for this reason thusness is emphasized here.

2B2C-2A1B-1A1B-3B3B-3 Support

The self-arisen mastery over all phenomena.

Gyeltsab (page 345) says that the very culminated perfection of wisdom that is principal has the aspect of being a self-arisen mastery of all phenomena because it is an exalted wisdom that has perfectly mastered turning the wheel of Dharma for those to be subdued. Also, the previously explained qualities, the ten strengths and so forth, (subject) are not based on any kind of self-arisen [qualities] because they are qualities based upon a self-arisen mastery of all phenomena.

2B2C-2A1B-1A1B-3B3B-4 Object of intent (buddhahood)

Manifest, complete enlightenment in all aspects.

Gyeltsab sets out a syllogism: omniscience (subject) is an aspect of a buddha alone because it is a realization of all phenomena in all aspects, a complete enlightenment.

Thus, these three sections are about the three aspects that are unique to a buddha: thusness, the self-arisen, and buddha alone. In this way we have completed the 110 aspects of a knower of all aspects.

2B2C-2A1B-1A1B-3B3C Summarized meaning

Thus, there are thirty-nine aspects based on the path of a buddha’s exalted knower of all aspects.
Gyeltsab merely quotes Haribhadra saying: “Thus.”

Gyeltsab says that the 27 aspects of a knower of all exist in the continua of hearers and solitary realizers. Through intending to abandon the afflicted obstructions they are without the contaminations that are the afflictions. [Those 27 aspects] in the continua of bodhisattvas are respectively the opposite, that is, they are together with the contaminations. Previously when it was explained that a solitary realizer’s paths are contaminated this was on the occasion of subsequent attainment in which there is the contamination of apprehenders and apprehendeds being different substances, a knowledge obstruction. Bodhisattvas must also meditate like them.

The thirty-six aspects of a knower of paths are posited to only be contaminations which are an enumeration of afflictions because bodhisattvas through not taking the afflictions as a principal object to be abandoned do not thoroughly abandon them. Therefore, the thirty-six are said to be contaminated. Although bodhisattvas do not principally set out to abandon afflictions they do not generate even the slightest affliction, but for this reason the thirty-six are designated as together with the contaminations of the afflictions. Hearers and solitary realizers take the afflictions as their principal object of abandonment and abandon them; therefore, the knower of bases in their continua is said to be uncontaminated.

The 110 culminated aspects of a path of a knower of all aspects (subject) are only uncontaminated because they have acquired mastery over all phenomena. They have mastered all phenomena because a perfectly complete buddha has abandoned all types of afflicted obstructions and knowledge obstructions together with their latencies. Bodhisattvas do not take the afflictions as their principal object of abandonment but instead use them to benefit sentient beings. For a bodhisattva the afflictions are like a poison whose potential has been eliminated through medicine, mantra, and so forth. In sutra it says that in order to give birth to sons who become universal kings bodhisattvas make use of attachment. On the other hand, hearers and solitary realizers take the afflictions as their principal object of abandonment and abandon them in order to attain liberation.

The definition of an afflicted obstruction is: one of the two, an afflicted obstruction or a knowledge obstruction, that abides in the class of that which principally obstructs the attainment of liberation.

The definition of a knowledge obstruction is: one of the two, an afflicted obstruction or a knowledge obstruction, that abides in the class of that which principally obstructs the attainment of omniscience. A knowledge obstruction is so-called because it is an obstacle to knowing the two truths simultaneously.
If the aspects are combined, there are one hundred and seventy-three.

The 173 aspects can refer to either the 173 subject-aspects or the 173 object-aspects. An object-aspect is the object apprehended by the subject, the mind; it is the object itself. The subject-aspect is the mind that perceives the object. To meditate on the object-aspect is to take the object of the mode of apprehension as an object, while to meditate on the subject-aspect is to make one’s own mind into the aspect of the path. For example to meditate on impermanence is to manifest one’s mind in the aspect of impermanence. At that time one also meditates on the object-aspect, impermanence, because the mind takes impermanence as its object. To meditate on the 173 aspects is to meditate on the 27 aspects of a knower of bases beginning from non-existence onward. It is important when meditating to remember the object impermanence. It is said that if one does not meditate on impermanence one is not a practitioner because being a Dharma practitioner depends on meditating on impermanence. In the Gelug tradition it says that everything begins with guru devotion, while other traditions say that Dharma practice begins with the meditation on impermanence. The Sakya lama Trakpa Gyeltsen said: “As long as one clings to this life one is not a Dharma practitioner. If one clings to cyclic existence one will not attain definite emergence. If one clings to one’s own welfare one will not develop the mind of enlightenment. If one clings there is no view.” This is found in the Sakya teaching on the four detachments. We should try to remember them as much as we can.

Thursday morning, November 5, 1998

We are now on the second topic of the complete training in the aspects. The first topic is aspect and the second is training (see outline 26).

2B2C-2A1B-1A2  Identifying the trainings which actually destroy true grasping
A  The support which collects the roots of virtue
B  The actual applications

2B2C-2A1B-1A2A  The support which collects the roots of virtue
1  Making a connection
2  Root text
3  Commentary

2B2C-2A1B-1A2A-1  Making a connection

The aspects must be meditated on with special trainings which cannot be explained without (explaining) those who apply them. Those who apply them are vessels who listen and so forth.

Since the aspects to be meditated on have been explained the one who meditates on them and how to meditate on them are now explained.

Gyeltsab (page 346) says that a vessel for listening to the scriptures is one who trains and has ripened his roots of virtue. The vessel for listening to the mothers and so on are presented as a principal support for the collection of roots of virtue, and then the persons who train in ripening the roots of virtue and so forth are explained. In other words, after aspects there follows an explanation of the training that is superior to that of hearers and so forth. This is the training that realizes emptiness in meditative equipoise. Sustained by this training one meditates on all 173 aspects. The trainings which support the meditation on the 173 aspects cannot be explained without explaining the one who applies them.

A vessel for the mother (the Perfection of Wisdom scriptures) is one who (a) listens to the scriptures on the mother, (b) takes the words of the scriptures on the mother (i.e., memorizes the
words of the scriptures on the mother), (c) holds (i.e., retains the meaning of the words of the scriptures on the mother), and (d) properly reflects on them and also practices them. These are the four [aspects of] a vessel [for the mother].

2B2C-2A1B-1A2A-2 Root text

Vessels who will listen to this have served the buddhas, produced roots of virtue toward them, (and) are protected by virtuous friends. The holy are considered to be vessels for taking hold of and retaining and so forth because they have honored the buddhas, thoroughly questioned, and behaved with generosity, ethics, and so forth.

Such a vessel for listening is one who in the past served the buddhas and so forth, who continues to create roots of virtue, and who is protected by a virtuous spiritual friend. Gyeltsab sets out a syllogism: a qualified bodhisattva on the path of accumulation that will be explained later is a vessel for listening to the three Mahayana Perfection of Wisdom Sutras, the extensive, middling, and brief, because he has created the great actions of respecting numberless buddhas in the past, is now producing roots of virtue through making offerings and so forth, and is under the protection of a Mahayana virtuous spiritual friend. Having done great actions of respect is for example having constructed a residence for buddhas and bodhisattvas to live in. In addition, to these great actions this vessel, the bodhisattva of this context, continues to create roots of virtue by serving and making offerings to the buddhas and bodhisattvas. Furthermore, this vessel has the protection of a Mahayana virtuous spiritual friend.

The second, [a vessel for the mother who] “takes the words of the scriptures on the mother,” is one who memorizes the words of the Perfection of Wisdom Sutras. The third, [a vessel for the mother who] “holds,” is one who holds the meaning of the scriptures without forgetting it. The fourth, [a vessel for the mother who] completes the practice, [is one who puts what one has learned from the scriptures on the mother into practice]. One who has these characteristics is a supreme vessel for the mother. To become such [a supreme vessel] one must have followed countless buddhas, have constantly questioned holy beings, and have put [the three mothers into] practice after receiving the answers to one’s questions by practicing generosity, keeping morality, and so. One who memorizes the words of the mother is a proper vessel for the mother. When one questions a buddha concerning one’s doubts and consequently clears them up, one becomes a vessel that holds the meaning correctly. When one practices the answers to one’s questions, including generosity, morality, and so forth, one becomes a vessel for reflecting and practicing properly.

Here the word “vessel,” or container, refers to a person. The particular vessel of this context is one who is vessel for the three mothers – a bodhisattva on the path of accumulation or the path of preparation. A qualified bodhisattva on the path of accumulation who is a proper vessel will be explained later on; such a bodhisattva is a bodhisattva who is skilled in the five, faith and so forth. This will be explained in relation to verses 33-34 of this chapter, in the context of the similitude of liberation in which it says: Faith referring to buddha and so forth, joyous effort ranging over charity, etc., mindfulness of fulfillment of thought, meditative stabilization not conceptualizing, wisdom which knows all phenomena in all ways - five types. Complete enlightenment is accepted as easy to realize by the sharp, difficult to realize by the dull.

In short, a qualified bodhisattva on the path of accumulation first listens to the three mothers, then memorizes them, then holds the meaning of the words by questioning the buddhas regarding his doubts, and then puts them into practice by practicing generosity, guarding morality, and so forth.
The buddhas and so forth consider (them) to be vessels who, having planted and trained in roots of virtue in general toward the buddhas who have arisen in the past and present, pleased the Tathagatas by bodily veneration and so forth, fully questioned the doubtful topics, practiced the ten perfections, generosity and so forth, and been blessed by the virtuous spiritual friends (are worthy to): 1) listen to the scriptures of this mother which are characterized by (173) aspects sequentially, 2) hold them, 3) not forget the meaning, and 4) pay proper attention.

Gyeltsab (page 347) sets out a syllogism [regarding the first of the four vessels, that of a vessel for listening]: a qualified bodhisattva on the path of accumulation that will be explained later (subject) is a vessel for listening to the three Mahayana Perfection of Wisdoms (the three scriptures on the mother) because in general he first produces roots of virtue through offering temples to the buddhas of the past and present, then increases them more and more and is blessed by a virtuous spiritual friend.

Respectively [the 2nd, 3rd and 4th type of vessels] are asserted by the buddhas and bodhisattvas to be vessels for listening [and so forth] to the scriptures of the mothers which are characterized by the aspects included in the 173 subject-aspects. “Being blessed by a virtuous spiritual friend” is to be applied at the end of the three [syllogisms regarding the remaining three vessels: a vessel who memorizes, a vessel who holds, and a vessel who practices] because in order to understand all the thoroughly complete qualities of the buddhas one has to depend on a virtuous spiritual friend. One who memorizes the words of the scriptures, holds the meaning without forgetting it, and practices properly is asserted by the buddhas and great bodhisattvas to be a vessel.

Respectively a bodhisattva first pleases the buddhas of the past and present through offering respect with his body due to being blessed by virtuous spiritual friends. Then he thoroughly asks questions concerning his doubts to the buddhas of the past and by putting the meaning of the answers into practice he practices the ten perfections, generosity and so forth whereby he is blessed by virtuous spiritual friends.

Although the support of the roots of virtue and so forth is taken as the principal object to be explained, the support which completes the practice is also presented.

In short, a vessel for, or trainee in, the three mothers must be one who practices the ten perfections.

The support of the roots of virtue is the principal subject here because one first achieves the path of accumulation, after which the three countless great eons [needed to attain enlightenment] begin to be counted. This path has three names: the path of accumulation, the similitude of liberation, and the level/ground of faith. The definition of the path of accumulation is “a clear realization of the Dharma.” This is because a bodhisattva on the path of accumulation mainly listens to many teachings, such as teachings on the twelve branches of scriptures. This is what is meant by “a clear realization of the Dharma,” Dharma here referring to the scriptures. On the path of accumulation among the three wisdoms, the wisdom arisen from hearing, the wisdom arisen from thinking, and the wisdom arisen from meditation, the wisdom arisen from hearing is the principal.

The virtue that we ordinary beings create is virtue that is included in the retinue of the path of accumulation. In Abhidharmasamucchaya it asks: “What is the path of accumulation? It has thirteen aspects.” These include, for example, exerting effort in the yoga of not sleeping at dusk and dawn, exerting effort in controlling the doors of the senses, eating in moderation, and keeping the individual liberation vows.

When we do our daily prayers, etc., these are virtues which form part of the retinue of the roots of virtue of the path of accumulation (they are not actually part of the path of accumulation).

A special trainee in the Ornament must be an ordinary bodhisattva, whereas a listener to the Ornament does not need to be a bodhisattva. Why is an arya bodhisattva not a vessel? Because at the beginning of the Ornament (v. 2-3) it says: “The path of the exalted knower of all aspects itself,
explained by the Teacher in these [mothers], is not experienced by others. In order for the intelligent to behold the meaning of the sutra which is the entity of the ten Dharma practices, through establishing mindfulness [on them], the so-called 'easy realization,' is the purpose of [my] composing [the Ornament].” Only those with sharp faculties see the meaning of the Ornament and then easily realize it. “In order for the intelligent to behold” shows that Maitreya composed the Ornament for those who had not yet realized emptiness directly. Thus, it is for ordinary bodhisattvas, not arya bodhisattvas. We can ask ourselves whether we are a vessel for the Ornament and whether we are a vessel for the three mothers. Although we should try to be a vessel of hearing, memorizing, holding the meaning, and reflecting on the meaning, we are not actually such a vessel.

This was an explanation of the support of the roots of virtue. The accumulation of the roots of virtue is done through the practice of the ten perfections. These could have been explained in the context of the ten paths of buddhas but instead they will be explained later on. The ten perfections are: generosity, morality, patience, effort, concentration, wisdom, method, prayer, power, and exalted wisdom. Method is of two types, internal method which has six divisions and external method which has six divisions. There is a way of completing the perfection of method in dependence on internal method and external method. Prayer is of different types, for example, the bodhisattva Samantabhadra made five types of prayers and a hundred thousand types of prayers. A bodhisattva can make countless types of prayers. A bodhisattva completes the perfection of power through ten divisions. The perfection of exalted wisdom is achieved on the tenth ground at which time one receives initiation directly from the buddhas. Usually in sutra there is no explanation concerning receiving initiation but in this context it does mention receiving initiation from countless buddhas. This exception is because a bodhisattva on the tenth ground has activities that are almost equal to those of a buddha.

In our daily life we should practice the six, and even the ten, perfections. For lay people it is important to mainly practice the first three perfections while the ordained should practice the last three of the six. This was mentioned by Chandrakirti in his Madhyamakavatara: “The three practices of charity and so forth were mostly venerated by the Tathagata for householders; also the collection of merit. They are the causes of Buddha body whose essence is form.” This was taught by Buddha because lay people do not have much time to put energy into meditation due to a family life and therefore they should mainly practice generosity, refrain from the ten non-virtues, and practice patience. In the context of lay people generosity mainly refers to giving material things, morality to refraining from the ten non-virtues, and patience to willingly bearing suffering. Effort, concentration, and wisdom are suitable for the ordained who should be less engaged in mundane activities and therefore be able to put time into meditation and the development of concentration and wisdom.

Among the perfections the most important for us is the perfection of patience. Patience is a basis for all practices including meditation and study. One must voluntarily accept the suffering involved in achieving one’s aim. Without this patience we will stop our study or meditation. Whatever we do we need a calm mind, this stems from patience. This does not mean that we do not need the other perfections, but the most important is patience as upon this we can build our other practices. Shantideva’s Engaging in a Bodhisattva’s Deeds says: “There is no [heavy] negativity like hatred, there is no difficult practice like patience.” I have emphasized this because living in a community as we do can lead to many conflicts. Just two people living together requires patience, we need even more when living together in a large community. Without patience there is no peace, no happiness. When our mind is unhappy because of lacking patience we will not advance. As Chandrakirti said in Madhyamakavatara: “Through patience, one will be beautiful, dear to holy beings, and skilled in knowing right and wrong, and after that one will be reborn among gods and men, and evils will be exhausted.”

(MPCC students please note there were no teachings Thursday afternoon and Friday morning.)

END
Monday afternoon, November 9, 1998

2B2C-2A1B-1A2B Actual trainings/applications
1 Making a connection
2 Root text
C Commentary

2B2C-2A1B-1A2B-1 Making a connection

Thus, having shown those who apply, (next are) the trainings.

Gyeltsab (page 348) says that after presenting the person, the trainee, in this way, the entity of the trainings and their divisions will now be explained.

2B2C-2A1B-1A2B-2 Root text

(Trainings) without abiding on form and so forth, stopping training in that, whose thusness is profound, are difficult to fathom, are immeasurable, realized (with) great difficulty (over) a long period of time, being specified, irreversibility, and definite emergence, without interruption, close to enlightenment, swift, the welfare of others, without increase or decrease, not seeing phenomena or non-phenomena and so forth, not seeing unimaginable form and so forth or the signs of, form and so forth whose entities are not conceptualized bestow the precious result, are pure, and limited.

This is a list of the twenty trainings through counting both the trainings of dull facultied and those of sharp facultied trainees. In relation to those of sharp faculty alone there are nineteen.

A Entity of the trainings
B Divisions by way of the supporting person
C Divisions by way of the means of completing the trainings
D Positing by way of the result
E Positing by way of time

2B2C-2A1B-1A2B-2A Entity of the trainings

This refers to the entity of the trainings which are of five types. [The first five of the twenty are:]
(1) the training of not abiding on forms and so forth
Having realized the non-true existence of the phenomena included in the basis, path, and aspect and then meditating on that is ‘the training of not abiding on forms and so forth.’
(2) the training that stops the training
Having stopped the grasping at the true existence of the training that stops abiding and then meditating on that is ‘the training that stops the training.” “Not abiding” means not abiding truly. The second training stops the conception of true existence of the training that stops the abiding on truly existent forms and so forth.

Because these two trainings, ‘the training of not abiding on [truly existent] forms and so forth’ and ‘the training that stops the training,’ realize (i) the thusness of forms and so forth included among the bases, as profound, (ii) the dharmata/reality of the phenomena included in paths as difficult to fathom, and (iii) the dharmata of phenomena included in aspects as immeasurable they are called:
(3) the training in the profound
(4) the training in the difficult to fathom
(5) the training in the immeasurable

In relation to these five entities it says in sutra:
"When a great bodhisattva practices the perfection of wisdom and does not abide on forms [as truly existent] he performs the yoga of forms (he unifies himself with the true nature of forms)."

"A great bodhisattva does not train in forms [as truly existent]. When he does not train in forms, he performs the yoga of form."

"Shariputra, because the thusness of forms is profound the perfection of wisdom is profound."

"Shariputra, because forms are difficult to fathom the perfection of wisdom is difficult to fathom."

"Shariputra, because forms are immeasurable the perfection of wisdom is immeasurable."

Gyeltsab says that these five trainings are posited by way of entity while the remaining [fifteen trainings] are classified by way of occasion and time. As explained before the wisdom arisen from meditation observing emptiness does not exist before the heat level of the path of preparation. With a real calm abiding one analyzes the object, emptiness, again and again while absorbed in meditative equipoise. A single-pointed setting [of the mind] exists even on the path of accumulation. Thus, both are included [in the path of preparation].

2B2C-2A1B-1A2B-2B Divisions by way of the supporting person

There are eight divisions by way of the supporting person which are condensed into two groups:
(i) those who generate great fear of emptiness because they have not attained a clear appearance with a wisdom arisen from meditation observing emptiness, and
(ii) those who do not generate fear of emptiness because they have attained a clear appearance with a wisdom arisen from meditation observing emptiness.

(i) those who generate great fear of emptiness because they have not attained a clear appearance with a wisdom arisen from meditation observing emptiness have one training:
(6) the training that realizes emptiness over a long period of time and with great difficulty
This division is in terms of someone who has not attained a clear appearance with a wisdom arisen from meditation observing emptiness and therefore generates great fear upon hearing about emptiness. This person is dull facultied; he generates a realization of the mother only after a long period of time. In sutra it says: "Bhagavan, a great bodhisattva should not express the perfection of wisdom in the presence of someone who has newly entered the Mahayana because one who is new may become frightened on hearing about the profound perfection of wisdom."

(ii) those who do not generate fear of emptiness because they have attained a clear appearance with a wisdom arisen from meditation observing emptiness, have two trainings:
a) the training for one’s own welfare
b) the training for others’ welfare

a) the training for one’s own welfare is further divided into six trainings:
(7) the training of receiving prophecy
Gyeltsab says that on the occasion of the peak level of the path of preparation due to attaining a clear appearance of the dharmata one will quickly receive a prophecy from a buddha; this is the training or receiving prophecy. In sutra it says, "Koushika, a great bodhisattva is not frightened upon hearing this profound perfection of wisdom, he is not at all terrified. This bodhisattva without delay will receive a prophecy regarding the attainment of highest complete enlightenment."

(8) the training in irreversibility
Gyeltsab says that on the occasion of the peak level of the path of preparation one attains a realization superior to that of the heat level and one’s roots of virtue are ripened; this is the training in irreversibility. In sutra it says, "Bhagavan, any son or daughter of good lineage will be born in connection with the perfection of wisdom. He or she will then memorize it, take care of it, read it, understand it, and reflect properly on it. He or she will receive a prophecy regarding the attainment of highest peerless attainment and a prophecy of irreversibility."
This is the second of the six trainings of the training for one’s own welfare.

(9) the training in definite emergence
Gyeltsab says that on the occasion of the patience level one attains a stable realization of method and wisdom and thereby passes beyond the interferences of hearers, solitary realizers, and so forth; this is the training in definite emergence.

(10) the training without interruption
Gyeltsab says that on the occasion of the supreme mundane quality level of the path of preparation one quickly engages in the sphere of phenomena; this is the training without interruption.

(11) the training that is close to enlightenment
Gyeltsab says that which excellently accomplishes the ability to newly generate uncontaminated dharmas, the cause of a knower of all aspects, in the continuum is the training that is close to enlightenment.

(12) the training for quickly becoming a buddha
Gyeltsab says that which quickly delivers the result is the training for quickly becoming a buddha.

ii) the training for others’ welfare has one training:
(13) the training for others’ welfare is that out of compassion one engages in turning the wheel of Dharma for the welfare of others. In sutra it says: “I too practice the perfection of generosity and I also perfectly place others in the perfection of generosity.” This means that such a bodhisattva out of compassion trains to attain the result of turning the wheel of Dharma and also trains to complete the perfection of generosity and so forth.

2B2C-2A1B-1A2B-2C Divisions by way of the means of completing the trainings

The training in the method for completing the meditation on the mother:
(14) the training that realizes that ultimately there is no increasing and decreasing although conventionally faults and qualities do increase and decrease
In sutra it says: “Subhuti, when a great bodhisattva practices the perfection of wisdom and does not perfectly see phenomena ranging from form up to the knower of all aspects as increasing and decreasing that great bodhisattva will thoroughly complete the meditation on the perfection of wisdom.”

(15) the training that does not ultimately see phenomena and non-phenomena, the white, black, and so forth
In sutra it says: “When a great bodhisattva practices the perfection of wisdom he does not perfectly see that called ‘phenomena’ and does not perfectly see that called ‘non-phenomena.’” White phenomena refer to virtuous phenomena and black non-phenomena refer to non-virtuous phenomena. “White phenomena” are virtuous actions that give rise to the result of happiness, while black phenomena are non-virtuous actions that give rise to the result of suffering.

(16) the training in not seeing inconceivable forms and so forth
The training in not seeing inconceivable forms and so forth is to be without the conceit of true existence regarding the aspects of form and so forth which are inconceivable. In sutra it says: “Subhuti, because forms are inconceivable, they are presented as inconceivable.”
(17) the training in not conceptualizing the entity of signs and definendums, such as the basis of illustration, ‘forms’ and so forth, and ‘that which is suitable to be form’ and so forth, to be truly existent.

In sutra it says: “Subhuti, when a great bodhisattva practices the perfection of wisdom he does not conceive of form; he does not fully conceive of it. He does not conceive of the sign of form; he does not fully conceive of it. He does not conceive of the nature of form; he does not fully conceive of it.”

In brief, a bodhisattva does not conceive of these as truly existent. When sutra says “he does not conceive” it means that such a bodhisattva does not conceive of truly existent form and so forth.

(18) the training the bestows the precious result

The training that bestows the precious result increases one’s qualities. In sutra it says: “Bhagavan, the perfection of wisdom is an aggregate of precious things because it is that which bestows all that is precious from the stream enterer up to highest complete enlightenment.” Thus, it includes the result of stream enterer and so forth.

(19) the training that completely purifies

The training that eliminates faults is the training that completely purifies. In sutra it says: “Bhagavan, the perfection of wisdom is an aggregate of the purity of all phenomena.” “Purifies” means that it removes the conception of true existence in all aspects.

(20) the training that is together with boundaries

Gyeltsab says that the training that is together with boundaries enables one to meditate on the mother quickly. In sutra it says: “When a son or daughter of good lineage asks questions he quickly writes [the answers] down.” If someone were to ask Buddha a question and not write down the answer he might forget it!

Among the twenty trainings there are those which are the principle one of this context and one that is not. All twenty trainings are not pervaded by realizing emptiness; however the nineteen that are posited in terms of those of sharp faculties do realize emptiness. The remaining training, the training that realizes emptiness over a long period of time and with great difficulty, is that of those of dull faculty because those of dull faculty need a long time to realize emptiness and realize it with great difficulty.

Jetsun Chokyi Gyeltse defines the principal training that is explicitly presented in this case as: a bodhisattva’s yoga sustained by a wisdom that is a union of calm abiding and special insight observing emptiness which is presented in this case.

Jetsun Chokyi Gyeltse (page 132) in Ocean Playground says that the training that completely purifies is one that purifies subtle misfortunes, the subtle latencies that are present in the continuum of a bodhisattva. There are subtle misfortunes of body, speech, and mind.

During the four levels of the path of preparation a bodhisattva attains a clear appearance of dharmata. What is a clear appearance of dharmata? On the heat level of the path of preparation there is a clear appearance of thoroughly afflicted phenomena as empty of true existence; on the peak level there is the clear appearance of completely pure phenomena as empty of true existence; on the tolerance level there is the clear appearance of the emptiness of true existence of apprehenders of substantial existence; and on the supreme mundane quality level there is the clear appearance of the emptiness of apprehenders of imputed existence. Thus, the clear
appearance of emptiness of true existence differs on these levels. Does one on the path of accumulation have a clear appearance of thoroughly afflicted phenomena as empty of true existence?

Because they are wisdoms arisen from meditation (1-4) the first four trainings are posited in relation to the path of preparation while (5) the fifth is posited in relation in path of seeing. (6) The sixth, the training realized with great difficulty over a long period of time, is posited on the path of accumulation. (7-9) The training that receives prophecy, the training of irreversibility, and the training of definite emergence are posited on the path of preparation. (10) The tenth, the training without interruption, is posited on the supreme mundane quality level of the path of preparation. (11) The training that is close to enlightenment is posited on the path of seeing and upward. (12-20) The remaining, from the twelfth to the twentieth, are posited respectively on the ten grounds of the path of seeing.

The first five trainings are posited by way of entity, while the remaining fifteen are posited by way of occasion. (6) The sixth, the training realized with great difficulty over a long period of time, is posited on the path of accumulation. The seventh to the tenth trainings are posited in relation to the four levels of the path of preparation: (7) the training that receives prophecy is posited on the heat level, (8) the training of irreversibility on the peak level, (9) the training of definite emergence on the patience level, and (10) the training without interruption on the supreme mundane quality level. (11-20) The remaining ten are posited in relation to the ten grounds.

Tuesday morning, November 10, 1998

2B2C-2A1B-1A2B-3 Commentary

The twenty trainings (are realizations of): 1) not abiding in form and so forth because their non-entitiness, 2) non-training in those is training, 3) form and so forth are themselves profound because of the entity of thusness, 4) are difficult to fathom, and 5) immeasurable: corresponding to the above listed five realizations: 1) not abiding in form and so forth, 2) not applying, 3) profound, 4) difficult to fathom, and 5) immeasurable trainings; and the fifteen aspects: 6) afraid and 7) unafraid of the perfection of wisdom, 8) perfectly grasping, 9) abandons phenomena which interrupt, 10) always meditating on the Dharma, 11) the basis of new uncontaminated phenomena, 12) actually achieving the resultant truth body, 13) thoroughly turning the wheel of Dharma, 14) not seeing increase nor decrease, 15) not observing the desire realm, 16) without opinions regarding the inconceivable aspects of form and so forth, 17) not conceiving form, its signs or its entity, 18) seeing the first result, 19) completely pure form, and 20) not rejecting actually striving for years. Those which such trainings will: 6) become actual complete buddhas with great difficulty after a long period of time, 7) attain prediction, 8) become irreversible, 9) definite emerge, 10) be uninterrupted, 11) be close to perfect complete actual enlightenment, 12) swiftly manifest complete enlightenment, 13) bring about the welfare of others, 14) not have increase or decrease, 15) not observe phenomena nor non-phenomena and so forth, 16) stop the inconceivable aspects of form and so forth, 17) not conceive the properties of form and so forth, 18) bestow the precious result, 19) be completely pure, and 20) limited.

Gyeltsab (page 351) says that there are five actual trainings. He sets out a syllogism: the exalted wisdom of meditative equipoise of a bodhisattva on the path of preparation (subject) is called: (1) a training that does not ultimately abide on form and so forth, (2) a training that does not train in stopping the grasping true existence of the object possessor, (3) a training in the profound,
(4) training in the difficult to fathom, and
(5) a training in the immeasurable
because respectively they are:
(i) a training that realizes non-ultimate abiding due to the entitilessness of forms and so forth,
(2) a bodhisattva’s training that trains in the object of the mode of abiding due to the very non-
training [of abiding] on forms and so forth,
(3) a bodhisattva’s training that realizes the profound dharmata of the bases,
(4) a bodhisattva’s training that realizes the dharmata of the path which is difficult to fathom, and
(5) a bodhisattva’s training that realizes the immeasurable dharmata of aspects due to forms and
so forth themselves being the entity of thusness.

Regarding the trainings of occasion, the remaining fifteen trainings, Gyeltsab also sets out
syllogisms:
(6) The training of a dull facultied bodhisattva on the path of accumulation (subject) is
respectively a training that exists in the continuum of one who will attain perfectly complete
buddhahood with great difficulty after a long time because it is a training in the continuum of a
beginner who has a great manifest fear regarding the perfection of wisdom that realizes the
meaning of the mode of abiding (reality).

(7) The heat level of the Mahayana path of preparation (subject) is a training that receives a
prophecy because it is a training that is distinguished by not being afraid of the mother.

(8) The peak level of the Mahayana path of preparation (subject) is a training of irreversibility
because it is a training that perfectly holds the hearing and so forth of the mother due to being
superior to the heat level.

(9) The tolerance level of the Mahayana path of preparation (subject) is a training in definite
emergence because one has attained a tolerance that is not afraid of emptiness whereby one
accomplishes the abandonment of interfering phenomena, such as the mental attention to the
grounds of hearers and solitary realizers for the sake of only oneself.

(10) The supreme mundane quality level of the Mahayana path of preparation (subject) is a
training without interruption because it acts as a direct cause of the path of seeing due to which
one constantly meditates on phenomena.

(11) The Mahayana path of seeing (subject) is a training that is close to perfectly complete
buddhahood because it is a training that that is the very basis of newly attaining the
uncontaminated dharmas of the Mahayana path.

(12) The exalted wisdom of the second to the seventh grounds (subject) is a training for quickly
becoming a manifestly completely enlightened being because it is a training that quickly achieves
the resultant truth body.

The exalted wisdom of the eighth ground (subject) is:
(13) a training for others’ welfare,
(14) a training without increase and decrease,
(15) a training that does not ultimately observe phenomena and non-phenomena,
(16) a training that stops the inconceivable aspects of forms and so forth,
(17) a training that does not conceive things, forms and so forth,
because it is respectively a training in a pure ground that:
(i) thoroughly turns the wheel of Dharma for the welfare of others due to having attained the
ability to turn the wheel of Dharma for all three lineage holders,
(ii) does not ultimately see increasing and decreasing.
(iii) does not ultimately observe any phenomena in the desire realm,
(iv) is without the conceit of true existence regarding the inconceivable aspects of forms and so forth, and
(v) does not conceptualize the true existence of the entity of the bases of illustration, forms, their signs/definition, and that which illustrates/definendums.

(18) The exalted wisdom of the ninth ground is a training that bestows a precious result because it is a yoga of a pure ground that sees from the first result, stream enterer, up to highest enlightenment.

(19) The exalted wisdom of the tenth ground is a training that completely purifies because it is a yoga of a pure ground that is a mediation that purifies [the conception of true existence of all phenomena] from forms up to the knower of all aspects.

(20) A bodhisattva’s yoga that quickly meditates on the mother (subject) is called the training within boundaries because it is a training that does not desist in putting strong effort into meditating on [the mother] throughout all periods of time: days, months and years.

Thus, there are twenty trainings by adding the first five to the second fifteen. Yesterday it was said that the first five trainings are posited with respect to the four levels of the path of preparation, but here it says that they are posited in relation to the exalted wisdom of meditative equipoise of a bodhisattva on the path of preparation. The sixth is posited on the path of accumulation. The seventh to the tenth are posited in relation to the path of preparation. The training that is close to enlightenment is posited on the path of seeing. The training in quickly manifesting complete enlightenment is posited on the second to seventh grounds. The thirteenth to the seventeenth trainings are posited in relation to the exalted wisdom of the eighth ground. The eighteenth, the training that bestows the precious result, is posited on the ninth ground. The nineteenth training, the training that completely purifies, is posited on the tenth ground. The last training, that of not giving up meditation with effort on the mother, is also posited on the tenth ground.

There are some differences regarding the level on which the trainings are posited in the twenty-one commentaries on the Ornament by the Indian masters. Lama Tsongkhapa in his Golden Rosary also posits these twenty trainings in relation to particular levels.

“Training” or “application” is so-called because it is a means to achieve enlightenment.

(outline 29)
2B2C-2A1B-1B Qualities and faults of meditating on the trainings

1 Qualities of the trainings
2 Hindrances to meditating on the trainings

2B2C-2A1B-1B1 Qualities of the trainings
There are fourteen qualities of the trainings.
A Making a connection
B Root text
C Commentary

2B2C-2A1B-1B1A Making a connection

After trainings are their excellent qualities, because familiarization with the trainings is preceded by seeing their excellent qualities.

Gyeltsab (page 353) merely quotes Haribhadra saying “is preceded by seeing their excellent qualities.” After presenting the trainings, their excellent qualities are presented.

2B2C-2A1B-1B1B Root text
Gyeltsab says that by the force of meditating on the trainings one will achieve fourteen types of excellent qualities, defeating the might of mara up to definite attainment.

Jetsun Chokyi Gyeltsen defines the excellent quality of training as: a benefit attained by the force of meditating on a Mahayana training which is the means for attaining it. It has fourteen divisions, such as the excellent quality of defeating the might of mara, the excellent quality of being known by the buddhas, and so forth.

Gyeltsab sets out syllogisms regarding these fourteen qualities.

1. The bodhisattvas who meditate very joyfully on the unmistaken training (subject) are without any interference to meditating on the training and gives rise to the quality of defeating the might of the maras because they receive blessings from the buddhas to meditate likewise on the following trainings. In sutra it says: “Shariputra, in the limitless and countless realms of the ten directions there are limitless and countless buddhas who abide there and have found the buddhahood that nourishes. They pay attention to the bodhisattvas who pose questions about the Perfection of Wisdom, hold it, read it, teach it, recite it daily, attend to properly, and meditate on it. This is natural/dharmata.” When bodhisattvas do these activities the buddhas naturally see this.

2. The bodhisattvas who meditate very joyfully on the unmistaken training (subject) are paid attention to and known by the minds of the buddhas because those who meditate on the trainings presently receive the attention of the buddhas’ minds.

3. The bodhisattvas who meditate very joyfully on the unmistaken training (subject) come to possess a special training in dependence upon being directly perceived by the buddhas because those who meditate on the trainings are presently seen by the exalted wisdom [of the buddhas].

Tuesday afternoon, November 10, 1998

4. The bodhisattvas who meditate very joyfully on the unmistaken training (subject) are very close to perfectly complete buddhahood because they have presently attained proximity to it. In sutra it says: “It is suitable a son or daughter of the Mahayana lineage to say that that he or she will become close to highest complete enlightenment.”
(5) The bodhisattvas who meditate very joyfully on the unmistaken training (subject) have the qualities of the greatness of purpose of not being separated from the buddhas, the greatness of benefit of being born in a happy realm, the greatness of result of becoming a buddha, and the greatness of maturation due to engaging in others’ welfare because they presently attain the great benefits from meditating on the trainings. In sutra it says: “When a son or daughter of good lineage writes this profound Perfection of Wisdom and memorizes it he or she will attain the greatness of purpose, [the greatness of benefit], the greatness of result, and greatness of maturation.”

(6) The bodhisattvas who meditate very joyfully on the unmistaken training (subject) receive the benefit of analyzing the place, such as the place where they will be reborn being prophesied by the tathagatas, because they have achieved the activities of the buddhas, such as teaching the mother to others and so forth. In sutra it says: “Shariputra, after I pass beyond sorrow the Perfection of Wisdom will continually flourish in the southern direction” up to “This profound Perfection of Wisdom will enact the activities of the buddhas.” In Golden Rosary it says that in sutra it says that after the Tathagata’s death the mother will flourish in the southern direction, and after that in Vartani and the northern direction. What is the meaning of the last five hundred? The southern direction refers to the place called Odadra and the continent of Sri Lanka; Vartani to the central country between the south and north; and the northern direction to the countries of Tibet and Ugyen, as well as Kashmir. South and north are posited here in relation to Bodhgaya. Another interpretation is that Vartani refers to the eastern and northern regions of India. Someone says that after the Tathagata passes away the protector Nagarjuna will first cause the Dharma to flourish in the south, after which it will flourish in the eastern part of India, and then go to China and Tibet. “The last five hundred” refers to the last five hundred years of existence of the Buddha’s doctrine. The Buddha’s doctrine is to last 5000 years which is divided into ten periods of five hundred years each. The last five hundred refers to doctrine of the last of these ten periods. Of the ten periods the first three are called ‘the period of result’ because during that time many attain the result of foe destroyer, many attain the result of non-returner, and many attain the result of stream enterer. These three are also called the three periods of full understanding. The fourth, fifth, and sixth of these periods are called ‘the period of practice,’ respectively the period of special insight, the period of concentration, and the period of morality. Presently we are in the period of morality. The seventh, eighth, and ninth periods are called ‘the period of scripture,’ respectively the period of abhidharma, the period of sutra, and the period of vinaya. The tenth is called ‘the period of merely retaining the sign.’ During this period people will merely wear the robes of monks and nuns without actually keeping morality.

The prophesy actually says that the doctrine will flourish from north to north and will one day flourish in the country of those of red faces – perhaps this refers to Europe! The doctrine of the Buddha will last 5000 years, we are presently in the period of morality as some 2800 years have passed.

(7) The bodhisattvas who meditate very joyfully on the unmistaken training (subject) receive the benefit of completing all uncontaminated qualities because they presently have thoroughly and completely attained whatever is included in the path perfection of wisdom, the phenomena of the antidote class. In sutra it says: “Those sons and daughters of good lineage will thoroughly and completely accomplish the perfection of wisdom.”

(8) The bodhisattvas who meditate very joyfully on the unmistaken training (subject) will become beings who give teachings on the mother to others because they presently receive advice regarding omniscience from the buddhas. In sutra it says: “Why is it so? Because I give advice regarding omniscience to the sons and daughters of the lineage.”

(9) The bodhisattvas who meditate very joyfully on the unmistaken training (subject) cannot be separated from the knower of all aspects by the maras because they presently receive help from
the buddhas to meditate on the trainings. In sutra it says: “Those sons and daughters of good lineage will become equal.” In other words, they will have equal qualities.

(10) The bodhisattvas who meditate very joyfully on the unmistaken training (subject) attain the generation of roots of virtue which are not common to those of hearers and solitary realizers, such as placing many beings in highest complete enlightenment, because they presently generate great joy in meditating on the trainings. In sutra it says: “A son or daughter of the lineage of the bodhisattva vehicle through listening to the profound Perfection of Wisdom generates joy, clear faith, and great respect for it.”

(11) The bodhisattvas who meditate very joyfully on the unmistaken training (subject) attain the achievement of the aim of their promise in accordance with accomplishing the welfare of others because presently the buddhas rejoice in their words which promise to meditate on the mother. In sutra it says: “The words of a son or daughter of the lineage of the bodhisattva vehicle having been expressed, he or she examines the mind [of others] well with the mind, whereby [the buddhas] say, “I am happy.” This means that a son or daughter expresses the words of a promise and then examines the mind of others, whereby the buddhas rejoice in this. Examining the mind means to examine the minds of hundreds of thousands of sentient beings. When a son or daughter of lineage examines the minds of sentient beings in order to place them in roots of virtue the buddhas rejoice.

(12) The bodhisattvas who meditate very joyfully on the unmistaken training (subject) acquire the quality of thoroughly holding a vast result of great waves of virtue created in other lives because they presently attain a strong wish for the profound Mahayana Dharma. In sutra it says: “Having put much effort into creating great waves of roots of virtue they will thoroughly hold a great maturation result.”

(13) The bodhisattvas who meditate very joyfully on the unmistaken training (subject) attain the accomplishment of the welfare of sentient beings, such as having given away all their possessions in other lives, because they presently fulfill the welfare of sentient beings, such as placing many living beings in enlightenment. In sutra it says: “Shariputra, a son or daughter of the lineage through remembering their rebirths will find the six perfections.”

(14) The bodhisattvas who meditate very joyfully on the unmistaken training (subject) will receive the quality that is called ‘definite attainment of the mother’ in another life because in this life they attain the quality called ‘finding the complete words and meanings of the Perfection of Wisdom.’

Thus, these are the fourteen qualities. When someone meditates on the Mahayana trainings he will receive the benefits, qualities, and results of doing so.

2B2C-2A1B-1B2 Hindrances to meditating on the trainings
This is the fourth topic [of the complete training in aspects]. We need to develop these trainings within ourselves. Now we will look at the faults that hinder the attainment of these trainings.

A Making a connection
B Root text
C Commentary

2B2C-2A1B-1B2A Making a connection

After that, since some things are abandoned, if asked, “What are some faults which interrupt the trainings which apply the objects of meditation?” The faults which will interrupt them are:
In brief, Haribhadra poses the question: Since there are such qualities to be gained through the trainings, what are the hindrances to obtaining them?

Faults should be understood definitely as six along with four sets of ten.

In other words, there are forty-six faults. These faults hinder the generation of the trainings, the abiding in the trainings, and the completion of the trainings.

Gyeltsab says that the hindrances to generating the trainings and to continuously abiding in the trainings are to be definitely understood as four groups of ten faults together with six additional ones.

[The first two sets of ten or] the first twenty faults are further divided into four groups:
(a) two related to self-confidence,
(b) three related to states of misfortune,
(c) seven related to the causes of degenerating from the Mahayana, and
(d) eight related to distraction.

The first set of ten is composed of five of the seven related to the causes of degenerating from the Mahayana, while the second set of ten is composed of the last two of these seven plus the eight distractions. These twenty are posited in relation to a master and a disciple.

Gyeltsab says that there are two faults from the point of view of self-confidence:
(1) attaining the generation of an ascertainment of the words and meaning of the mothers after a long time with great difficulty and
(2) generating an ascertainment of the words and meaning of the mothers too quickly without examining the end; this being excessively quick self-confidence.

In sutra it is said that these are the actions of the maras. One action of the maras is to make one very slow to ascertain the words and meanings of the Perfection of Wisdom, the second it to make one too quick to ascertain the words and meanings of the Perfection of Wisdom whereby one becomes tired and gives up. For example one engages in practice due to seeing others do so without first examining the reason for doing so. Having done so one does not complete the practice but gives up.

Then there are three faults related to states of misfortune, or depravity. Gyeltsab says:
(3) The state of misfortune of the body (or bodily depravity) is to make questions about the Perfection of Wisdom very apathetically without respect for oneself.
(4) The state of misfortune of the mind (or mental depravity) is to make questions about the mothers with attachment.

(5) The third fault is to recite the mothers with a motivation of receiving offerings, respect, and so forth.

These three faults are in relation to one’s body, mind, and motivation.

These forty-six faults are obstacles to learning the Perfection of Wisdom, the mothers.

Wednesday morning, November 11, 1998

There are three bad states, or states of misfortune. Lama Tsongkhapa says that a bad state of body (bodily depravity) is, for example, laughing without consideration for others and asking questions with total disrespect. A bad state of mind (mental depravity) is to become distracted with respect to one’s virtuous spiritual friend and to become attached to others whereby one thinks that the experience of the perfection of wisdom does not exist and leaves one’s cushion. The third bad state (recitations which are made improperly and so forth) is, as said in sutra, related to one’s motivation. In short, these three misfortunes, or bad or unfortunate states, are related to one’s study of the Perfection of Wisdom.

Gyeltsab (page 356) says that there are seven causes for degenerating from the Mahayana:

(6) holding a reason for turning away from the mothers
This means to abandon listening to the Perfection of Wisdom after engaging in it thinking to receive a prophecy regarding one’s enlightenment. Not having received this prophecy one abandons the Perfection of Wisdom.

(7) a degeneration of the strong longing for the cause of a knower of all aspects, faith
A bodhisattva engages in listening to the Perfection of Wisdom but then degenerates the cause for attaining the knower of all aspects, faith in the Mahayana scriptures, due to having previously studied the Hinayana scriptures.

(8) a degeneration of relishing the taste of the mother who is highly auspicious
One first studies the Perfection of Wisdom scriptures and tastes its high auspicious, but then loses this taste and turns to studying the Hinayana scriptures. When one leaves the Perfection of Wisdom scriptures for the Hinayana scriptures one will not attain enlightenment, the resultant perfection of wisdom, a knower of all aspects.

(9) a degeneration of the continual upholding of the supreme vehicle in all ways
Through seeking a knower of all aspects with the Dharma baskets of the lower vehicle a bodhisattva loses his continual longing for the supreme mother as the supreme vehicle. Through the Dharma baskets of the lower vehicle one will not achieve a knower of all aspects.

(10) a degeneration of the constant seeking for the object of intent
A bodhisattva gives up the mother that he has found and through the Dharma basket of the lower vehicle seeks a knower of all aspects, whereby he loses his constant object of intent. By studying the scriptures of the lower vehicle one will not attain the eternal object of intent, the knower of all aspects. In the Eight Thousand Perfection of Wisdom Sutra it says that one who does this is like someone who wants to cross the ocean to look for gems but gets distracted by the water contained in the footprint of an elephant and instead looks for the gems there.

This completes the first set of ten faults.

The second set of ten are: 11) diminishing the relation of cause and effect, 12) diminishing that of which there is no higher, 13) having self-confidence which
conceives objects in many aspects, 14) strong clinging to writing the letters, 15) strong clinging to non-existent things, 16) strong clinging to letters, 17) strong clinging to non-letters, 18) interest in places and so forth, 19) relishing gain, honor, and verses (of praise), and 20) seeking skillful means in what are not paths.

The first five of the seven causes for degenerating from the Mahayana have been completed, the remaining two are:

(1) a degeneration of the relation of cause and effect
One wishes to attain a knower of all aspects through merely practicing the meaning of the Dharma baskets of the lower vehicle. This cause does not correspond with the result, a knower of all aspects.

(2) a degeneration of that of which there is no higher
This bodhisattva wrongly considers the Mahayana and Hinayana Dharma baskets to be identical, whereby he degenerates the causes for attaining the three highest bodies.

This concludes the seven causes of degenerating from the Mahayana.

The next group are the eight distractions from the Mahayana:

(3) having self-confidence which conceives objects in many aspects
This is the arisal of a self-confidence that conceives of the many aspects of the desire realm, forms, sounds, and so forth. This means to be distracted to beautiful forms, sounds, odors, and so forth, whereby one is distracted from the Perfection of Wisdom.

(4) strong clinging to writing the letters
One considers the mere writing of the letters (words) of the mother to be the [real] mother.

(5) strong clinging to non-existent things
This is to strongly grasp at the non-existence of dependent arisings as the [actual] meaning of reality. For example, one clings to non-functioning phenomena, that which is empty of being able to function, as the [actual] meaning of reality.

(6) strong clinging to letters
One strongly clings to the letters of the mother as being the actual mother. When one clings to the letters or words of the mother this is a distraction from the Mahayana.

(7) strong clinging to non-letters
Strongly clinging to that which is without letters as the mother, the Perfection of Wisdom, is also a distraction.

(8) interest in places and so forth
This is mental attention to places due to desire for relishing the taste of these places. However, just by thinking of a place one cannot experience its taste. Lama Tsongkhapa mentions Mount Malaya and Mount Nyamga where there is the odor of sandalwood which one cannot experience without actually going there. Also regarding houses, cities, villages, and so forth, the eighteen types of factories, stores, etc., when one wants to experience them it is not enough to think about them, one has to actually go there.

(9) relishing gain, honor, and verses (of praise)
One relishes the taste of gain, respect, and words of praise. Lama Tsongkhapa says that gain is to acquire precious objects, respect is to be honored with much ceremony such as the hoisting of glorious flags, and words of praise are to be welcomed with many flattering words.

(10) seeking skillful means in what are not paths
One seeks skillful means through words taught by maras, which are not paths. One needs to follow the words of Buddha that show the path, not the Dharma baskets taught by maras. If one considers these skillful means and tries to perfect these methods one will degenerate from the Mahayana. “Words taught by maras” is mentioned in sutra saying that when someone studies the Perfection of Wisdom the maras send an emanation in the form of a fully ordained monk, such as Shakyamuni Buddha, who tells that person that he is here to make a prophecy and advises him or her to not study the Perfection of Wisdom. Thus, the person thinks that he does not need to study for the moment and gives up.

These are the twenty contradictory conditions dependent on oneself.

[The remaining twenty-six faults are composed of four groups: (a) fourteen dependent on the master, (b) two dependent on the disciple, (c) seven dependent on both, and (d) three dependent on others.]

2B2C-2A1B-1B2C-1B Dependent upon the master
1 Dependent upon oneself
2 Dependent upon both

The third set of ten faults are:
(1) weakened by aspiration and indolence
The listener has a strong aspiration to listen to teachings on the mother while the explainer is completely indolent. There is degeneration due to these two not being concordant. This means that while the listener wants to listen the teacher does not want to teach. This is the action of the maras.

(2) weakened by difference of desired places
The listener wishes to listen here while the explainer, the master, wishes to teach somewhere else. For example the listeners want to listen here in Pomaia while the teacher wants to teach in Milan!

(3) weakened by small desires and desires that are not small
While the listener has little desire, the intensity of the explainer’s desire is not little. This means that while the disciple has few desires and is easily satisfied with little food, clothes, etc., the teacher has a strong desire for food, clothes, etc.
(4) having and lacking the qualities of training
The listener has such academic studies as the twelve qualities of training while the explainer does not have such academic studies. When there is such a big difference between the listener and the master things cannot proceed well.

(5) having virtuous and non-virtuous characters
The listener possesses virtues, such as faith and so forth, while the master has a non-virtuous nature, meaning that he is not willing to teach the Perfection of Wisdom.

(6) giving away and being miserly
The listener is able to give away all necessities while the master is miserly.

(7) generous and not accepting
The listener wants to give material things and so forth to the master but he does not want to accept them.

(8) understanding through terse statements and understanding through elaborate ones
The listener is able to understand just by a single word, a simple indication, while the master is one who elaborates a lot. Such a master wants to give elaborate explanations because he himself is a person who needs a lot of elaboration in order to understand.

(9) knowing the Dharma of the sutras and so forth well and poorly
The listener knows the sutras well, such as the twelve branches of scripture, while the master does not know them well.

(10) having and lacking the six perfections
The listener practices the six perfections while the master does not.

This concludes the third set of ten faults.

Wednesday afternoon, November 11, 1998

The fourth set of ten are those who accordingly: 31) are skilled in means and non-means, 32) obtain and do not obtain dharanis (retentions), 33) desire and do not desire to write the letters, 34) are separated from and not separated from desirous aspiration.

The fourth set of ten faults are:
(1) being skilled in means and non-means
The listener is skilled in the means to become enlightened while the master is not skilled in the means for becoming enlightened.

(2) obtaining and not obtaining dharanis (retentions)
The listener has obtained the retention that does not forget while the master has not.

(3) desiring and not desiring to write the letters
The listener likes to write the letters of the mother while the master does not.

(4) separated from and not separated from desirous aspiration
The listener is separated from the five obstructions of desirous aspiration while the master is not.

With the previous set of ten and these four there are fourteen faults [that depend on the master].
Two (more): (35) turning away from unfortunate migrations, (36) pleased in progressing to happy migrations.

(5) turning away from unfortunate migrations
One turns away from going to the unfortunate migrations for the welfare of others due to hearing despising talk about the hells and so forth.

(6) pleased in progressing to happy migrations
Out of craving one generates mental happiness regarding going to the happy migrations due to hearing admiring talk about the gods and so forth.

These two are mentioned apart because they do not depend on a master.

And four (more who are explainers and listeners, former and latter, and those closely related who respectively: (37) delight in solitude and in company, (38) do not give an opportunity and desire to associate, (39) desire only a few material possessions and do not desiring to give, and (40) go where there will and will not be obstructions to life.

Gyeltsab (page 358) says that the enumeration is as follows. In the following pairs the explainer is first, while the listener is second. However, in this case if the order of the former and latter were to be reversed it would not be a mistake. In other words, if one were to change their respective positions they could still be counted [as faults].

(7) delighting in solitude and in company
The explainer likes to be around few people while the listener likes to be around many people. If this were to be reversed, i.e., the listener liking to be around few people and the explainer liking to be around many people it would still be a fault.

(8) not giving an opportunity and desiring to associate
The explainer does not like others to follow him while the listener likes others to follow him.

(9) desiring only a few material possessions and not desiring to give
The explainer likes a minimum of material possessions while the listener does not like to give him even that.

(10) going where there will and will not be obstructions to life
The explainer likes to go where there is danger to his life while the listener does not.

Similarly, there are three (more who): (41) go and do not go where there is famine, (42) go and do not go where there is trouble from bandits and so forth, and (43) are displeased that (the master) sees householders.

(1) going and not going where there is famine
The explainer wants to go where there is famine but the listener does not want to go there.

(2) going and not going where there is trouble from bandits and so forth
The explainer wants to go where there is much commotion, such as bandits, thieves, and so forth, while the listener does not want to go there.

(3) being displeased upon seeing householders
The explainer generates mental happiness by seeing a householder who makes offerings while the listener does not.

2B2C-2A1B-1B2C-1C Three contradictory conditions dependent upon others

Three more: 44) Mara tries to separate (people from the Dharma), 45) brings about a counterfeit (mother), and 46) develops a liking for an improper object.

(4) Mara tries to separate (people from the Dharma)
Gyeltsab says that when the maras come to oneself in the disguise of someone training in virtue and say, “The mother is taught in my sutra basket. That which is taught in the three mothers, the extensive, middling, and brief, is not so.” This is a training performed by maras in order to separate someone from the Dharma.

(5) bringing about a counterfeit (mother)
One practices a counterfeit, or fictitious, mother that presents the meditation on repulsiveness as if it were a presentation of the meaning of reality.

(6) developing a liking for an improper object
One generates joy in taking an improper object, a mara appearing in the guise of a buddha, as an object for one’s faith.

These are the three contradictory conditions dependent on others. They depend on something other than the master and disciple. If one is free from all these hindrances one will have proper guru devotion, the foundation of the path. Thus, the need for guru devotion is presented implicitly. Because the extensive explanation is easy to understood it is not included here in the explicit presentation. In other words, by talking about the hindrances guru devotion is indirectly presented. If a master and disciple are free from all these hindrances there will be proper guru devotion.

2B2C-2A1B-1B2C-2 Summarized enumeration

Thus there are forty-six faults.

Does a Mahayana training have faults? No, but there are many hindrances to engaging in the trainings. Here the word “fault” refers to these hindrances. These faults come about when one engages in the trainings, in the sense that many hindrances arise.

Gyeltsab (page 359) says that there are twenty-three contradictory, or adverse, conditions of abiding closely and twenty-three incomplete cooperative conditions, for a total of forty-six faults.

Some of these hindrances hinder the generation of the trainings, some hinder the abiding of the trainings, and some hinder the completion of the trainings.

We have covered the first four topics of the complete training in aspects: (1) aspect, (2) training, (3) qualities, and (4) faults.

(outline 31)
2B2C-2A1B-1C The characteristics of the trainings
1 General meaning
2 Meaning of the branches

2B2C-2A1B-1C1 General meaning
A Setting out the systems of former acharyas
B Positing our own system

2B2C-2A1B-1C1A Setting out the systems of former acharyas
One of these former acharyas is Gomi Chenpo who is perhaps Acharya Chandragomin. He explained that there are four characteristics of trainings: the illustration (mtshan pa), basis of illustration (mtshan gzhi), definiendum (that which illustrates) (mthson bya), and definition (mtshan nyid).

There are four characteristics of trainings:
(1) the characteristic of knowing,
(2) the characteristic of distinction,
(3) the characteristic of activity, and
(4) the characteristic of entity.

The characteristic of entity is the illustration, the characteristic of knowing is the definition, the characteristic of distinction proves that these trainings are superior to those of hearers and solitary realizers, and the characteristic of activity refers to the result of the Mahayana trainings.

The characteristic of knowing is further divided into three groups: one group of 16 knowing the characteristics of a knower of basis, a second group of 16 knowing the characteristics of a knower of paths, and a third group of 16 knowing the characteristics of a knower of all aspects. The characteristic of distinction is composed of one group of 16, the characteristic of entity is composed of one group of 16, the characteristic of activity is composed of one group of 11. This makes a total of ninety-one characteristics.

Gyeltsab (page 359) then shows how these four are related. For example, the fire that arises from hay, or dry grass, is the illustration. The distinction of its entity is the tangible object heat. The distinction of its function, its definition, is to burn. That which is suitable to be labeled fire is that which illustrates, or the definiendum. The valid cognizer that clears up doubts regarding the definition, the definiendum, and the basis of illustration is the illustration. One can make the statement: that which has the nature of being hot and burning and arises from dry grass is fire because this is the definition of fire. Thus, in dependence on this syllogism there is the understanding that that which is hot and burning resulting from dry grass is fire; i.e., fire appears to the mind.

Just as in the case of the above example, the twenty trainings are to be likewise understood. These twenty trainings are the basis of illustration. Since they are an uncommon cause for the truth body they are not part of a knower of bases; since they exist on the occasion of a learner they are not part of a knower of all aspects; therefore they can only be either part of an actual knower of paths or part of an approximate knower of paths. If these twenty are only part of a knower of paths what is the reason that are they considered to be trainings of the three exalted knowers? These twenty trainings are divided into three by way of their observed objects which are the aspects of the three exalted knowers. The training that stops abiding observes the aspects of empty and selfless which are aspects of a knower of bases. The training that stops the yoga observes nineteen aspects of a knower of bases, the four aspects of true cessations and the fifteen aspects of true paths. The training in the profound observes six aspects of a knower of bases, the aspects of impermanence and suffering and the four aspects of true origins.
When these three trainings are classified in terms of occasion there are eight trainings: the sixth to the thirteenth, the training that realizes after a long time and with great difficulty and so forth.

When these three trainings are classified in terms of completing meditation there are four trainings: the fourteenth up to the seventeenth, the training realizing that there is no ultimate increase and decrease and so forth.

When these three trainings are classified in terms of their result there are two trainings: the eighteenth and the nineteenth, that which bestows the precious result and that which completely purifies.

When these three trainings are classified in terms of time there is one training: the training of boundaries.

Added together (3+8+4+2+1) these are the eighteen trainings of a knower of bases.

Three trainings among the twenty trainings, the training that stops abiding, the training that stops yoga, and the training in the difficult to fathom, observe the aspects of a knower of paths. The first training, the training that stops abiding, observes three aspects of a knower of paths: empty and selfless and a part of entitilessness. The second, the training that stops yoga, observes twenty-three: seven aspects of true paths and sixteen aspects of true cessations. The third training, the training in the difficult to fathom, observes six, impermanence and suffering, the four aspects of true origins, plus a part of entitilessness.

By dividing them as above there are eighteen trainings of a knower of paths.

The training of a knower of all aspects also has three principal trainings: the training that stops abiding, the training that stops yoga, and the training in the immeasurable. All three observe the aspects of a knower of all aspects. The first training, the training that stops abiding, observes the 102 aspects of object-possessors (subject-aspects) included in a knower of all aspects, the aspect of emptiness, the uninterrupted path related to true sufferings, and a part of the aspect of thusness. The second training, the training that stops yoga, observes the dharmata of the 102 aspects of object-possessors, signlessness, the uninterrupted paths related to true cessations and true paths, and a part of the aspect of thusness. The third training, the training in the immeasurable, observes the aspect of wishlessness of the 102 aspects of object-possessors, a part of the uninterrupted path related to true sufferings, the uninterrupted path related to true origins, and a part of the aspect of thusness.

These three trainings are divided as before making eighteen trainings of a knower of all aspects.

Thursday morning, November 12, 1998

2B2C-2A1B-1C1A-3 Definiendum

Gyeltsab (page 360) says that the characteristics of distinction and characteristic of activity do not illustrate the complete training in aspects; they illustrate the training that is the uncommon cause of the truth body. Furthermore, that is presented by the sixteen characteristics of entity.

2B2C-2A1B-1C1A-4 Definition

The characteristic of training is illustrated by the uncommon cause of the truth body. It is illustrated by the characteristic of distinction of perfectly fulfilling one’s own welfare and the characteristic of activity of perfectly fulfilling others’ welfare. When the characteristic of training is further divided there are sixteen characteristics of distinction and eleven characteristics of activity. These will be discussed in more detail in the future.
The characteristic of distinction and the characteristic of activity do not illustrate the complete training in aspects. Here it appears that the uncommon causes of the truth body are the sixteen characteristics of distinction and the eleven characteristics of activity. These two are the means of fulfilling the two welfares, one’s own and others.

Gyeltsab now explains that there are the three, the definition, definiendum, and the basis of illustration and the illustration, the mind that ascertains the definition on the basis of illustration. For example, the table is a functioning thing because it is able to perform a function. The basis of illustration is the table itself. To understand that it is a functioning thing one needs to know the definition of functioning thing “that which is able to perform a function.”

A proper syllogism regarding this illustration is: The table, the basis of illustration, illustrates functioning thing because it is “that which is able to perform a function.” When the table is understood to be a functioning thing because of being “that which is able to perform a function,” this very understanding is the meaning of ‘the table illustrating functioning thing.’

In terms of training in general there are also the wisdoms arisen from hearing and thinking before entering the path, and the knowledge of subsequent attainment of a training. Therefore the twenty trainings are taken as a basis of illustration. By setting out the characteristic of distinction and the characteristic of activity as a reason [the twenty trainings] are illustrated saying ‘trainings which are an uncommon cause of the truth body.’

That illustration is not part of a knower of bases or a knower of all aspects, it is only part of an approximate knower of paths. This very illustration is presented through implication by the three sets of the sixteen characteristics of knowledge. These illustrations are not actual exalted wisdoms because the exalted wisdom that is an illustration observes the characteristics of distinction and the characteristics of activity, while the three sets of sixteen knowledges do not observe them. Therefore, in this case the three sets of sixteen knowledges which are the object-possessor are implied by the sixteen characteristics of distinction and the sixteen characteristics of activity. Some say that the exalted wisdom which is an illustration observes the two characteristics of training, [the characteristics of distinction and the characteristics of activity], and the three sets of sixteen aspects of knowledge.

The twenty trainings that were explained before can also be taken as a basis of illustration; however, according to Haribhadra’s commentary on the Ornament it is very clearly presented that the sixteen characteristics of entity present the two, the basis of illustration and the definiendum/that which illustrates. Likewise, it is clear that the three sets of sixteen knowledges present the characteristics of training of the three exalted knowers. One should not think that it right to present a valid cognizer that ascertains the definition on the basis of illustration.

A scholar of the past says: “Having taken ‘they generate the three exalted knowers in the continuum of a buddha’ as a definition, the illustration being “the trainings of the three exalted knowers is generates buddha’ and so forth is clearly not the meaning of the words of the commentaries of either Arya Vimuktsena or Acharya Haribhadra. Therefore, what is the purpose to explaining the reason proving that the term “characteristics [of Mahayana trainings of this context]” can refer to [the characteristic of] knowledge, [the characteristic of] distinction, and [the characteristic of] function? It is difficult to posit how they illustrate this and so forth.
Gyeltsab says that the basis of illustration is the sixteen yogas of being isolated from signs of the afflictions and so forth.

Gyeltsab says that the basis of illustration is the sixteen yogas of being isolated from signs of the afflictions and so forth.

2B2C-2A1B-1C1B-2 That which illustrates/definiendum
A General
B Specific

2B2C-2A1B-1C1B-2A General [definiendum]

This is the principal meaning. This is similar to the previous explanation that when the perfection of wisdom is presented by name there are three, the scriptural perfection of wisdom, path perfection of wisdom, and resultant perfection of wisdom, which are repeatedly presented in sutra and the meanings of which are commented on in the treatises. The path perfection of wisdom and resultant perfection of wisdom are specified as eight clear realizations. The final object of attainment for a Mahayana lineage holder is as said, “Among wisdoms, omniscience is the best”; among the perfections of wisdom the resultant perfection of wisdom is the best. To travel to that one must have a correct illustration of the path perfection of wisdom as an object of a valid cognizer. Without this one will engage in an wrong path.

Although it says “characteristic of training” this refers to the fifth topic, the yoga of the path perfection of wisdom. What is this characteristic of training? It is a yoga of the path perfection of wisdom. Jetsun Chokyi Gyeltsen defines a yoga of a path perfection of wisdom in Seventy Topics as: a yoga of a bodhisattva sustained by a union of calm abiding and special insight which is the means for attaining a resultant perfection of wisdom which is its object of attainment. When a yoga of the path perfection of wisdom is divided there are four:
(1) characteristic of knowledge
(2) characteristic of distinction
(3) characteristic of activity
(4) characteristic of entity

Gyeltsab says that the characteristic of training refers to a yoga of a path perfection of wisdom. In other words, the definition of a yoga of a path perfection of wisdom is called ‘characteristic of training.’

2B2C-2A1B-1C1B-2B Specific [definiendum]

Gyeltsab says that a specific definiendum is ‘the training of the three exalted knowers’ and ‘the training that is superior to the trainings of hearers and solitary realizers.’ Another specific definiendum is ‘the trainings of the three exalted knowers that have the special function of fulfilling the welfare of others.’

2B2C-2A1B-1C1B-3 Definition
[The definition is that] it is a knowledge, distinction, and function which are the entity of training. The characteristics of knowledge include three groups of sixteen, for a total of 48. The characteristic of distinction is of sixteen types, and the characteristic of activity is of eleven types.

2B2C-2A1B-1C1B-4 The way that it illustrates
A The way that it illustrates in general
B The way that it illustrates in particular

2B2C-2A1B-1C1B-4A The way that it illustrates in general

Gyeltsab sets out a syllogism of illustration: the sixteen yogas of bodhisattvas, such as that of being isolated from signs of the afflictions, as the basis of illustration, illustrate the yoga of a path perfection of wisdom because they are an exalted wisdom of a bodhisattva sustained by the
culmination of special method and wisdom, great compassion and the wisdom realizing emptiness. This is in regards to that which is illustrated in general, the yoga of a path perfection of wisdom alone.

2B2C-2A1B-1C1B-4B The way that it illustrates in particular

[Here follows five particular syllogisms of illustration: (1-3) three associated with the three characteristics of knowledge of the three exalted knowers, a knower of bases, knower of paths, and knower of all aspects, (4) one associated with the characteristics of distinction, and (5) one associated with the characteristics of activity.]

(1) The syllogism of illustration regarding a knower of bases is: a bodhisattva’s yoga that has abandoned the four, the afflictions, signs, and so forth, and has the aspect of observing any of the aspects of a knower of bases, such as knowing the coming of the tathagata, as a basis of illustration, illustrates a bodhisattva’s training of a knower of bases because it is a bodhisattva’s exalted wisdom having the aspect of any [of the characteristics of knowledge], such as knowing the coming of a tathagata.

“That has abandoned the four, the afflictions, signs, and so forth” refers to:
(1) abandoning the afflictions,
(2) abandoning unfortunate states of body,
(3) abandoning the cause of the afflictions which is improper mental attention, and
(4) abandoning a lack of clarity regarding that which is to be discarded, the discordant class, attachment and so forth, and that which is to be adopted, the antidote class, non-attachment and so forth.

(2) The syllogism of illustration regarding a knower of paths is: a bodhisattva’s yoga that is qualified by an achieving, such as putting on the difficult armor of others’ welfare, and has the aspect of observing any of the aspects of a knower of paths, such as emptiness and signlessness, as a basis of illustration, illustrates the training of a knower of paths because it is a bodhisattva’s exalted wisdom that is qualified by any aspect of knowledge of a knower of paths, such as emptiness and signlessness.

(3) The syllogism of illustration of knower of all aspects is: the seven yogas of a bodhisattva, such as observing the distinctions included in basis and path, as a basis of illustration, illustrate the training of a knower of all aspects because they are a bodhisattva’s exalted wisdom having the aspect of observing any of the aspects of a knower of all aspects, such as abiding in bliss in this life.

This is the way in which the three sets of sixteen characteristics of knowledge illustrate the trainings.

Four of the sixteen characteristics of entity are used as a basis of illustration for the training of knower of bases, five of them are used as a basis of illustration for the training of a knower of paths, and the remaining seven are used as a basis of illustration for the training of a knower of all aspects. Thus there are sixteen characteristics of entity.

The syllogism of illustration regarding the characteristic of distinction is: the sixteen yogas of entitiness, as a basis of illustration, illustrate the training that is superior to the trainings of hearers and solitary realizers because they are a bodhisattva’s exalted wisdom that is qualified by the [sixteen characteristics of] distinction, such as inconceivability. This is way in which the characteristic of distinction is illustrated.

The syllogism of illustration regarding the characteristic of activity is: the sixteen yogas of entitiness illustrate the special training that accomplishes others’ welfare because they are a
bodhisattva’s exalted wisdom that possesses special functions, such as benefiting, making happy, and protecting. There are eleven functions in total of which these are three.

Just as the syllogisms given here one should understand that there is a similar formula for the other sub-divisions.

In order to illustrate the training of a knower of bases which possesses the special function of achieving other’s welfare, a bodhisattva’s exalted wisdom possessing [the three] special functions of benefiting others, making them happy, and protecting them [is set forth]; to illustrate the training of a knower of paths, [a bodhisattva’s exalted wisdom] qualified by seven functions [is set forth]; and to illustrate the training of a knower of all aspects [a bodhisattva’s exalted wisdom] qualified by one special function [is set forth]. Thus there are eleven functions. These will be explained in more detail later on, Gyeltsab has merely indicated them here.

The important point is that the characteristic of knowledge must be actual characteristics. This means that the characteristic of distinction and the characteristic of activity are not necessarily actual characteristics. The characteristic of entity is only given the name characteristic, it is the basis of illustration. The subject of definition and so forth is rather complicated. For example there is some debate regarding illustration; for example, is it a cause illustrating a result, or a particular illustrating an actual, and so forth. For example, a crow can illustrate a fine house. Although these two are completely different in dependence on the crow landing on a roof it can illustrate a particular house. Also a crow can, for example, illustrate that a house is being cleaned because the fact that a crow lands there shows that a house is being cleaned.

Thursday afternoon, November 12, 1998

The characteristics of knowledge illustrate the training of the three exalted knowers in general. They do not illustrate them as superior by the name superior to the trainings of hearers and solitary realizers. On the other hand, the characteristics of distinction are presented here as an illustration that shows that the trainings [of this context] are superior, thereby negating that the hearers and solitary realizers have this special training.

The mere trainings of a knower of bases cannot be differentiated from those of hearers and solitary realizers by its name. The trainings of a knower of paths and the trainings of a knower of all aspects were already illustrated by their names as being superior to those of the hearers and solitary realizers. In order to know that there is a distinction of the trainings of a knower of paths and a knower of all aspects even by the name of their entity, they are presented in terms of how they are distinct while the training of a knower of bases is not presented to be distinct.

In terms of substance even a training of a knower of bases in the continuum of a bodhisattva is superior to those of hearers and solitary realizers; therefore one should understand that it can be illustrated as being supreme.

(Page 364) The characteristic of activity together with its basis of illustration are the causes of perfectly fulfilling others’ welfare after becoming a buddha. However, the way it illustrates [the training of this context] is not like that [mentioned above]. This is because [with the characteristic of activity one first] ascertains the mere yoga of a path perfection of wisdom and the trainings of the three exalted knowers, after which it becomes a decisive cause of a knower of all aspects. In the case of the characteristic of distinction and the characteristic of knowledge they illustrate the special training; however the characteristic of activity ascertains a mere yoga of a path perfection of wisdom and the trainings of the three exalted knowers after which it becomes a decisive cause of a knower of all aspects.

In brief, one has to know the classification of the perfections of wisdom, the scriptural perfection of wisdom, the path perfection of wisdom, and the resultant perfection of wisdom, after which one develops a mere interest in the perfection of wisdom. However, in order to realize the
relationship of cause and result with a valid cognizer one must first ascertain the path perfection of wisdom with a valid cognizer; to do this it is necessary to know the characteristics explained here, both the general and the specific. One must ascertain the relationship of cause and result, i.e., the relationship of the path perfection of wisdom and the resultant perfection of wisdom.

Gyeltsab (page 364) says that the boundary of the characteristic of training is from the Mahayana path of accumulation up to the final continuum of a sentient being. Those who assert that the characteristic of knowledge exists on the buddha ground show that they have not understood this subject well.

Through the topics representing the three exalted knowers explained before one can understand the mere three exalted knowers, but in order to understand the unmistaken trainings of the three exalted knowers correctly one must depend on the present subject, the characteristics of training of this case. Some posit the characteristic of knowledge as existing even on the buddha ground because the Tibetan word *tsen nyi* means both characteristic and definition and there are definitions on the buddha ground. Even that which illustrates, the definiendum, is sometimes given the name definition.

Gyeltsab (page 365) says that in order to meditate on the trainings, the characteristics of the trainings are explained here after the faults that hinder their generation because respectively one has to adopt the qualities of training and discard the faults. To meditate on the trainings one has to understand them. For that one has to first understand the characteristics of trainings. In other words, to meditate on the trainings one has to know what they are; to know what they are one has to know their characteristics. In general in order to realize the definiendum one has to first understand the definition, or characteristics, of training.

Gyeltsab (page 365) says that there is a purpose to explaining the characteristic/definition of a yoga of a path perfection of wisdom; whatever is able to illustrate a yoga of a path perfection of wisdom is to be known as the characteristic/definition of that yoga of a path perfection of wisdom. This characteristic presented is further divided into three: the characteristic of knowledge that illustrates the trainings of the three exalted knowers, the characteristics of
distinction which illustrate it as being superior to the trainings of hearers and solitary realizers, and the characteristics of activity which illustrate its special function which is to accomplish others’ welfare. These are the three characteristics. There is a purpose in presenting sixteen entities of the trainings; it is to understand that any definiendum that illustrates the entity of training and also the basis of illustration can be called ‘characteristic of training.’

Gyeltsab (page 365) says that [the three characteristics, that of knowledge, distinction, and function], represent the general and specific trainings, therefore the term “characteristic” of the context of “characteristic of training” is established to be an agent [and given to the three], the characteristic of knowledge, the characteristic of distinction, and the characteristic of activity, because they illustrate any of the three trainings of the three exalted knowers.

Thus, the characteristics to which the term “characteristic” is given are to be known as being of four types: the characteristic of knowledge, the characteristic of distinction, the characteristic of activity, and the characteristic of entity.

The first three are established to be agents, while the fourth is established to be an object of action. Since both agent and object of action give an understanding of the definiendum, the characteristic of training, both are called characteristic. They illustrate the characteristic of training because when one meditates on the three characteristics one gains an understanding of the characteristic of training. The object of action also helps us understand the characteristic of training. For this reason both the agent and object of action are called ‘characteristic.’ By meditating on the basis of illustration, the sixteen characteristics of entity, one comes to understand the characteristic of training.

Concerning that (division into four characteristics), the characteristics of knowledge are differentiated through the divisions of the three exalted knowers of all, for instance, by means of the knower of all.

Gyeltsab (page 366) merely quotes “concerning that.”
The word “general” in the outline ‘Making a connection of the general and particular’ refers to the trainings of the three exalted knowers while “particular” refers to the trainings of a knower of bases and so forth.

2B2C-2A1B-1C2B-2A1B Root text

In the case of the knower of all, the characteristics of knowledge include: arising of the Tathagata, the world is essentially indestructible, sentient beings’ mental activity, that collected, viewed outside, the inexhaustible aspect, together with longing and so forth, extensive, become great, immeasurable, consciousness is not shown, mind (is) imperceptible, knowledge known as moving and so forth, other than that, those known as the aspect of thusness, and the realization of thusness by the Muni taught to others.

The root text here lists the sixteen characteristics of knowledge of a knower of bases.

Gyeltsab says that the characteristics of the trainings of a knower of bases in the context of a knower of all are included here. What are they? They are the exalted wisdom of a bodhisattva knowing, for example, the arising of a tathagata. When the sixteen characteristics of knowledge of a knower of bases are counted they are:

(1) arising of the Tathagata
This is a bodhisattva’s exalted wisdom knowing the arising of a tathagata.

(2) the world is essentially indestructible
This is a bodhisattva’s exalted wisdom knowing that the world is essentially indestructible.

(3) sentient beings’ mental activity
This is a bodhisattva’s exalted wisdom knowing the activity of the minds of sentient beings.

(4) that collected, viewed outside
“That collected” is a bodhisattva’s exalted wisdom knowing how to bring the mind inside. “Viewed outside” is a bodhisattva’s exalted wisdom knowing the mind is distracted to external objects.

(5) the inexhaustible aspect
This is a bodhisattva’s exalted wisdom knowing that the minds of sentient beings are inexhaustible.

(6-8) together with longing and so forth
This includes a bodhisattva's exalted wisdom knowing how to free the mind from attachment and other afflictions.

(9) extensive
This is the object of an bodhisattva’s exalted wisdom knowing the extensive objects that exist externally.

(10) become great
This is a bodhisattva’s exalted wisdom knowing how others’ minds become great.

(11) immeasurable
This is a bodhisattva’s exalted wisdom knowing the immeasurable minds of sentient beings.

(12) consciousness is not shown
The consciousness cannot be indicated as it is not physical matter.
(13) mind is imperceptible

(14) knowledge known as moving and so forth
This includes four types: moving, collecting/gathering, spreading, and condensing. There are many details concerning this, for example, the 62 wrong views of non-Buddhist can be condensed into 48 or 46, then further condensed into eighteen, then into fourteen, then into four.

(15) other than that, those known as the aspect of thusness

(16) the realization of thusness by the Muni taught to others

Friday morning, November 13, 1998

1) Please explain how the hearer on the uninterrupted path of seeing meditates on the selflessness of persons observing the sixteen attributes of the four noble truths.

A Hinayana practitioner meditates on the selflessness of persons. According to the Svatantrika Madhyamikas during the uninterrupted path one focuses on the selflessness of persons that is the emptiness of self-supporting substantial existence. All sixteen attributes of the four noble truths can be the observed object of the uninterrupted path of seeing. Although the sixteen attributes of the four noble truths are the observed object of the uninterrupted path of seeing of a hearer they are not necessarily observed.

A hearer on the uninterrupted path of seeing meditates on the selflessness of persons regarding all phenomena therefore this includes impermanence and so forth. This is because at this level one clears away all superimpositions of grasping at a self in regard to all phenomena including the sixteen attributes of the four noble truths. One on the path of seeing of a hearer does not necessarily meditate on the subtle selflessness of persons but on the uninterrupted path of seeing of a hearer his principal object of meditation is the subtle selflessness of persons. This is because if it is an object the mode of apprehension of an uninterrupted path it must be a non-affirming negative phenomena. The attributes such as impermanent, etc., are positive phenomena.

In our case, when we meditate on impermanence, the selflessness does not appear to our minds.

2) Since we have from beginningless time up to now not achieved buddhahood, what reasoning establishes that we will definitely achieve it in the future?

Until we have not trained in the cause, if from now on we train in the cause we will definitely become buddha. The reasons are that stains are not inseparable from our mind; the stains can be removed; the enlightened activity of the buddhas pervades all sentient beings. Due to receiving the enlightened activities of buddhas we can become enlightened. Another reason is that our mind and the mind of a buddha are not different in being emptiness of true existence. We have already seen the nine examples and the nine meanings that establish that we can become buddha. We possess the tathagata nature. In Uttaratantra it explains how the nature of the mind is clear light by way of ten presentations (or proofs). We will realizes selflessness whereby we will cuts the roots of cyclic existence. In this way we will achieve liberation. All the knowledge obstructions are suitable to be abandoned because the stain of the conception of true existence can be removed. They can be removed because there is a valid cognizer that opposes the conception of true existence. Since the conception of true existence can be abandoned this means that one day it will be abandoned whereby the nature truth body will be achieved. These reasonings prove that we can become a buddha.

We know that our minds can be changed. It is said in one text that when one meditates properly without being separated from the branches of meditation one will have a clear
appearance of the object of meditation. This indirectly shows that we can become buddhas. The
important point here is that when one meditates correctly without being separated from the
branches of meditation one will have a clear appearance of the object of meditation; as Shantideva
said there is nothing that cannot become easy through familiarity.

The fact that we can become a buddha is also established in such texts as *The Compendium of
Valid Cognition* (*Pramanavartika*) in which there is an offering of worship to the Buddha it says: “To
the Buddha who has become a valid being and benefits others, the teacher, the sugata, the object
of refuge, I prostrate.” This too shows that we can become an enlightened being as by improving
the mind one can become a valid being and a buddha.

By meditating continuously on compassion one can achieve a direct realization of
selflessness. If the selflessness of persons that is realized is cultivated one will achieve the two, the
abandonments of the sugata and the realizations of the sugata. When one achieves these two
sugatas one will teach the Dharma, the four noble truths, to others. Helping sentient beings by
giving teachings is the best of all benefits. One who teaches unmistakenly is called a valid being.
We too can become a valid being.

These are the different reasons that establish that we will become buddhas in the future.

3) The Mahayana vehicle possesses seven greatnesses. Is the Mahayana path of accumulation not
a Mahayana vehicle since it does not possess the seven greatnesses?

The path of accumulation is a Mahayana vehicle because one on the path of accumulation will
have the seven greatnesses. In the text it says “it will have” one on the path of accumulation will
become buddha, will have the seven greatnesses, will teach the Dharma, and so forth. The first of
the seven greatnesses is extensive observed object. Another is the great accumulation over three
great countless eons; one on the path of accumulation will accumulate this merit and wisdom for
three great countless eons. Therefore there is no pervasion that such a person has completed all
the collections; only one on the final continuum of a sentient being has completed this. Possessing
the seven greatnesses does not necessarily mean that one has them now. The Mahayana vehicle is
the vehicle that carries the two burdens, that of one’s own and others’ welfare. The Hinayana
vehicle carries only one of the two burdens, that of one’s own welfare.

4) At what point along the path does a bodhisattva gain control over his rebirth?

This depends on the different schools, but in general when a bodhisattva reaches the first ground
he already has gained control over rebirth. However, to be certain one can say that it is gained on
the three pure grounds.

When a bodhisattva achieves the first ground he is no longer reborn in cyclic existence due
to karma and afflictions. On the patience level of the path of preparation a bodhisattva is no
longer reborn in the lower realms. In one text it says: “Having achieved patience, there is no
longer rebirth in the lower realms.” However, it is also said that one on the heat and peak levels of
the path of preparation will not fall into the lower realms. Although gaining control over rebirth
in the sense of not being reborn in cyclic existence belongs to a bodhisattva it is included among
the strengths of a buddha.

5) What is the process by which a Hinayana arhat arises from solitary peace and enters into the
Mahayana vehicle? How does a Hinayana arhat develop mind generation?

Hearers and solitary realizers are absorbed in solitary peace. A buddha is said to wake them up by
sending out light rays to them. In Chandrakirti’s *Madhyamakavatara* it says: “The conquerors
wake them up from their cessation.” This means that the tathagatas exhort them to wake up from
solitary peace by sending out light rays. This person then realizes that he has not attained the final
enlightenment and generates the motivation wishing to achieve it. He then thinks to develop the
mind generation in order to achieve that enlightenment for all sentient beings; that he has this
thought is due to the enlightened activity of the buddhas. He then enters the Mahayana path of accumulation. One can ask since this person already achieved the state of a foe destroyer how is it that he now enters the path of accumulation? He enters the path of accumulation first because in order to become a completely enlightened being he has to complete the collections of merit and wisdom over three countless great eons, this begins on the path of accumulation. This is similar to an abbot of a small monastery becoming a “new monk” when he joins a large monastery and then having to sequentially go through the various classes. This can happen also in the case of someone who has perhaps studied in India and then goes to another country to study and has to begin the course all over again. It is similar for a Hinayana foe destroyer who enters the Mahayana.

6) Explain the path to be passed through and the path to be passed over with examples.

The Mahayana path that passes through is the path of seeing that realizes the emptiness of true existence. The path of seeing that is to be passed over is the selflessness of persons that is the emptiness of self-supporting substantial existence. There are different points of view. Some scholars say that the realization of the selflessness of persons is not manifest when there is the realization of the emptiness of true existence. Jetsun Chokyi Gyeltsen says that a bodhisattva on the Mahayana path of seeing has the direct realization of the selflessness of persons but it is not manifest. This direct realization of selflessness of persons is the path to be passed over; this is because it is a realization that is gained on the Mahayana path of seeing without any effort. It is like us who from the first moment of our birth have the nature of disintegration.

Panchen Sonam Drakpa says that the direct realization of selflessness of persons in the continuum of a bodhisattva on the uninterrupted path of seeing should be manifest if it were there. He says that when one arises from meditative equipoise one still possesses the realization of the selflessness of persons, it is there in the form of non-generation. In the end this comes to the same conclusion as Jetsun Chokyi Gyeltsen. This is explained in Lama Tsongkhapa’s *Golden Rosary*.

7) Science says that a human being only uses a small part of his mental faculties, his brain. With training on the path does one gradually use more of one’s mental faculties until at the time of enlightenment one uses them 100%?

I have heard that for scientist the brain is physical matter composed of atoms, all of these atoms are not used. I don’t know what will happen if one day we use all our atoms - maybe we will be able to fly! I think that what scientists call the potential of the brain and what Buddhists call the potential of the mind are just two different terms for the same thing. In tantra it says that in order to complete our potential we need the wind with five light-rays, or mounts, to improve the mind and become enlightened. The wind-mount becomes the body of a buddha and the mind that is riding on wind-mount becomes the mind of a buddha. In sutra it is said that the potential of the mind which is presently contaminated slowly becomes uncontaminated whereby one becomes a buddha. One achieves an uncontaminated form whereby one achieves buddhahood. In sutra it also mentions a form that is not necessarily composed of atoms. In *Abhidharmakosha* it says: “Because three aspects of form and a form that is without stain are taught.” The origin of this statement comes from sutra, it refers to uncontaminated form. The three aspects of form are obstructive form that can be indicated, obstructive form that cannot be indicated, and form that is not obstructive and cannot be indicated. Obstructive forms that can be indicated are visible forms that can be pointed to. Obstructive forms that cannot be indicated are odors, they cannot be pointed to but they are obstructive. Odors are obstructive because it is a form composed of atoms. Forms that are not obstructive and cannot be indicated are the abandonments of the ten non-virtues. According to the Vaibhashikas and Prasangikas when someone abandons the ten non-virtuous actions a form arises. How does this form abide? They say it is like the oil contained in a sesame seed, in that the oil in the seed cannot be seen. The Prasangikas also mention another kind of form.
Hearing that a form that is not composed of atoms is strange. However, its existence would not be confirmed by scientists who if they do not see something with their microscopes say that it does not exist!

8) Is there a difference between the Mahayana schools concerning the profundity of the realization of a buddha since there are different points of view regarding the realization of reality?

Mahayana tenet holders include the Chittamatrins and Madhyamikas. They posit the realization of selflessness is posited differently, but this is only relevant regarding learners. When one becomes a buddha one is not different due to having followed a particular school. Buddhahood is something that one becomes. It is like a house with two doors in different directions. Although two people might enter the house through different doors when they reach the center of the house it is all the same. Likewise, two people can become buddhas through the door of the Chittamatra and the door of the Madhyamikas. The buddhahood achieved through the two doors is exactly the same.

9) Is it possible to become a buddha in dependence on only the Chittamatra school?

The Chittamatrins meditate on the emptiness of the apprehender and apprehended being different substances. In tantra it is said this meditation can induce a bliss by way of which one can achieve enlightenment. By unifying bliss and emptiness one generates an exalted wisdom which enables one to become enlightened. But if it is asked whether the great bliss of exalted wisdom can be induced by meditating on the selflessness of persons that is the emptiness of self-supporting substantial existence, the answer is no. This is mentioned in the Great stages of Tantra. Shantipa (or Ratna-akar) said that by meditating on the emptiness of the subject and object being different substances one can induce great bliss according to the practice of Guhysamaja. The Chittamatra and Yogachara Madhyamika

The abbot of Vimalakashila Monastery was Ratna-akar, a teacher of Atisha. Atisha was a caretaker of the monastery who had many keys. Whenever he left the monastery he would take the keys with him. When Atisha was asked to go to Tibet he told them that they should ask permission from the abbot. They went to Ratna-akar as did Atisha. Ratna-akar gave him permission to go to Tibet for one year. After Atisha had been in Tibet for nine or ten months fighting broke out between India and Nepal so he could not return to fulfill his promise. He therefore remained in Tibet and wrote A Lamp for the Path, also called A Pandit’s Letter. Atisha sent this text to Ratna-akar who read it and placed it on his head. He was very pleased and said that it had been very good that Atisha had gone to Tibet as otherwise he would not have written this text. Ratna-akar wrote to Atisha telling him he could remain and asking him to write a commentary to his text. I have recounted this so that you will know who Shantipa, or Ratna-akar, is.

We need to follow the example of Lama Tsongkhapa. In his biography it says that one should seek to hear many teachings in the beginning, one should take all the teachings as an advice for oneself in the middle, and one should practice them all the time day and night and dedicate this for the flourishing of the doctrine at the end. Likewise, we should listen to many teachings as without this there is no meditation. The Kadampa lamas say: “Meditating without hearing is like someone without fingers trying to climb a rock cliff.” This shows how important it is to listen to or hear many teachings. Ashvagosha said: “Hearing the teachings is the best lamp illuminating the darkness of ignorance. Hearing is the best possession, it cannot be stolen by anyone.” This is relevant to us in that some of us with much knowledge can go to a new country without any possessions and still become successful there.

To achieve much listening can be difficult at times but one should put effort into this and bear the problems involved. Chandrakirti in Madhyamakavatara says: “All excellent qualities follow upon effort. Effort is the cause of the two collections.....”
END
Monday afternoon, November 16, 1998

2B2C-2A1B-1C2B-2A1C Commentary

The sixteen specific aspects of knowledge indicate the various trainings of the knower of all as they are: 1) the arisal of the Tathagata, 2) the world is without destruction, 3) mental activities of sentient beings, 4) collected thoughts and distracted thoughts, 5) the aspect of inexhaustible thought, 6-8) minds with attachment and so forth, minds separated from attachment included by the phrase “and so forth,” 9) extensive mind, 10) mind which has become great, 11) immeasurable mind, 12) mind is not shown, 13) mind is imperceptible, 14) moving mind and so forth, 15) moving and so forth with the aspect of thusness, and 16) the realization of thusness by the Tathagata (which is) designated and taught to others. These are the characteristics of knowledge included in the knower of all.

Gyeltsab (page 366) the characteristics of knowledge are included in a knower of all. The four yogas of bodhisattvas which are isolated from signs of the afflictions and so forth, as an illustration, illustrate the trainings of a knower of all existing in the continuum of a bodhisattva as they are sixteen particularities of aspects of knowledge that are the entity of training. How is that? It is simply because [the four yogas] illustrate [the trainings of a knower of all] just as a definition, or characteristic, illustrates a definiendum. What are these characteristics? They are:

1) A bodhisattva’s exalted wisdom knowing the arisal of a tathagata in dependence on a perfection of wisdom that is a training of a knower of bases.

2) A bodhisattva’s exalted wisdom sustained by the exalted wisdom realizing that the world is ultimately without disintegration.
   In this context, the reason for explaining them as together with the aspect of emptiness is just to present the path that is sustained by the wisdom realizing emptiness. That which illustrates the training of a knower of bases is to be understood as having the aspect of a knower of bases.

3) [A bodhisattva's exalted wisdom knowing] the many mental activities of sentient beings.

4) [A bodhisattva's exalted wisdom knowing] that the mind collected inward on the selflessness of persons and knowing that it is distracted away from that. Collected inward means that one draws the mind inside and focuses on the selflessness of persons, distraction is the opposite.

5) [A bodhisattva's exalted wisdom knowing] the inexhaustible aspect of the mind which is like space.

6) [A bodhisattva's exalted wisdom knowing] that the mind is together with attachment and that the mind is separated from attachment.

7) [A bodhisattva's exalted wisdom knowing] that the mind is together with hatred and that the mind is separated from hatred.

8) [A bodhisattva's exalted wisdom knowing] that the mind is together with ignorance and that the mind is separated from ignorance.

9) [A bodhisattva's exalted wisdom knowing] the extensive reality, or mode of abiding, of mind.

10) [A bodhisattva's exalted wisdom knowing] that the mind that has become great due to [phenomena] appearing conventionally as illusions.
11) [A bodhisattva’s exalted wisdom knowing] that the mind is immeasurable due there not being an ultimately and individually determined support.

12) [A bodhisattva’s exalted wisdom knowing] that the mind cannot be pointed at saying, “That is a sensory consciousness.”

13) [A bodhisattva’s exalted wisdom knowing] that the mind cannot be perceived by the five eyes.

14) [A bodhisattva’s exalted wisdom knowing] the mind that moves and so on.

The four views, moving, collecting, spreading out, and drawing in, arise in dependence on the basis of error, the aggregates. A bodhisattva’s exalted wisdom knowing the selflessness of persons (subject) is a characteristic of training of a knower of bases having such an aspect in the continuum of a bodhisattva because it is an uncommon illustrator of that.

In sutra it says respectively:

1) “Through the profound perfection of wisdom one will generate the ten strengths of a tathagata.”

2) “In the Perfection of Wisdom the five aggregates are not presented as completely transitory.”

3) “Even the excellent knowledge of the limitless and countless minds of sentient beings and their activities is based on the mother and is excellently known.”

4) “The Tathagata perfectly and accordingly knows by nature the collecting inward and the distraction of minds.”

5) “The tathagatas know well the minds of sentient beings that have the aspect of being separated from attachment, being cessation, and being abandonment.”

6-8) “In dependence on the mother one will perfectly and accordingly know the minds of sentient beings that are together with attachment and say that such-and-such a sentient being’s mind is together with attachment.”

“The exalted wisdom knows the minds of sentient beings separated from attachment.”

9) “The tathagata knows perfectly and accordingly the minds of sentient beings that are extensive and can say that such-and-such a sentient being has an extensive mind.”

10) “The exalted wisdom perfectly knows those who have great minds and is able to say that they have a great mind.”

11) “The exalted wisdom perfectly knows those who have immeasurable minds and is able to say that they have an immeasurable mind.”

12) “The exalted wisdom knows the mind as unshowable and is able to say that it is unshowable.”

13) “The exalted wisdom knows the mind is imperceptible and is able to say that it is imperceptible.”

14) “The Tathagata in dependence on the mother, the Perfection of Wisdom, is able to know and say that the minds of other sentient beings move outward, collect in, spread out, and draw in as they are. Because [the tathagata] knows very well the fact that the minds of sentient beings are agitated, collected inward, spread out, and drawn in and that whatsoever is generated and arisen is based upon form, whereas the feelings, discriminations, and compositional factors are based on consciousness.”

Gyeltsab (page 368) says that here in regard to examining the end there are sixty-two bad views belonging to non-Buddhist sages. Condensing them into fourteen sections these sages posed questions to Buddha but it is said: “In the past, when asked the great Muni remained without answering.” Although Buddha was asked these specific questions he remained silent; they are called the fourteen unpredicted views. Gyeltsab says that those questions were asked regarding the basis of the selflessness of persons. In that context, if the Buddha had negated a basis of the selflessness of persons it would not have been appropriate because the questioners were not ready to receive teachings on the selflessness of persons. At the same time it was also not appropriate to
say something about the qualities of the qualified basis. These fourteen are called the fourteen unpredicted views.

1-4) Among the fourteen condensed views the first group of four views is related to the extremes of the past. Buddha was asked whether the self and the person are permanent, whether they are impermanent, whether they are both, and whether they are neither. The self here refers to a self-supporting substantially existent self.

5-8) In addition, there are four views related to the extreme of the future. Buddha was asked: Do the two possess an end, do they not possess an end, do they possess both, do they possess neither?

9-12) These four views are based on a liberated self (a person who has attained liberation), a foe destroyer. In other text I think it says the self of a tathagata. Buddha was asked: Does the liberated self (a self-supporting substantially existent person) come back, not come back, both, or neither after dying?

13-14) Buddha was asked: Are the body and life force one substance? Are they different substances.

The views of the Samkyas are that (1) the self of persons and the transitory world are permanent and do not have end, (2) they continue to the next life, and (3) the Tathagata will arise after his death. These three are called ‘views of moving’ because they engage their object with an affirmative aspect.

There are three views of the Charvakas: (1) the self is impermanent and possesses an end, (2) it does not continue to the next life, and (3) the Tathagata will not arise again after his death. These three are called ‘views of collecting’ because they engage their object with a negative aspect. What does this mean? They are said to have a negative aspect because first the self is negated as being permanent, it is impermanent. Secondly, the self has an end, it does not continue to the next life, this stops the view of the self continuing to the next life. Thirdly, the Tathagata does not arise after he dies.

The views of the Nirgrantha are: (1) the self is both extremes, permanent and impermanent, and (2) the Tathagata arises and does not arise after his death. These views are called ‘views of spreading’ because both that which is negative and that which is affirmative are equal.

The views of the Vatsiputria, which are similar to our own tradition, are: (1) the self cannot be expressed as having any of the extremes, permanent or impermanent, (2) as having an end and not having an end, and (3) arising after death and not arising after death. Because the affirmative and negative aspects are negated these are called ‘views of drawing inward.’

In terms of the way in which the views engage their objects they can be condensed into views of moving and views of collecting because they can be condensed into one having the aspect of being negative and one having the aspect of being affirmative.

Viewing the body and life force as one substance is the view of the Vaishashikas; viewing them as different substances is the view of the Samkyas.

These fourteen bad views are opposite to the realization of the selflessness of persons in that they grasp at the existence of a self. When these views are removed the selflessness of persons can be realized. When the non-Buddhists assert a self of persons, it is a self-supporting substantially existent person. The Samkyas assert a self that is a consciousness, a cognizer, and a being; they being asserted to be synonyms. They assert a self that possesses five attributes:

a) it is an eater
b) it is a permanent functioning thing
c) it is not an agent
d) it is without qualities
e) it is without actions

The Samkyas assert 25 objects of knowledge: a general principal which is a creator, a group of eight including being great, and sixteen which are [transformations of] aspects. The 25 objects of
knowledge are: (1) a self which is consciousness, conscious self, sentience; (2) a fundamental nature; (3) intellect; (4) I principle or pride; the five mere ones, (5) forms, (6) sounds, (7) odors, (8) tastes, and (9) tangible objects; the 11 faculties, the five mental and five physical faculties, (12) eye, (13) ear, (14) nose, (15) tongue, and (16) body, speech, arms, legs, anus, and genitals, and (20) the intellectual faculty which is both mental and physical; the five elements, (21) earth, (22) fire, (23) water, (24) wind, and (25) space.

The four possibilities between a cause and a result are:
(1) that which is a cause but is not a result
(2) that which is a result but is not a cause
(3) that which is both cause and result
(4) that which is neither cause or result

The Samkyas say:
(1) That the general principle which is a creator is a cause but not a result.
(2) That there are seven which are both cause and result: the intellect, I principle, forms, sounds, odors, tastes, and tangible objects.
(3) That the eleven faculties and the five elements are a result but not a cause. The Samkyas call these transformation which means a result.
(4) That the consciousness, conscious self, and sentience are neither a cause nor a result.

The person then asks himself since there are many movements and transformations around me, who makes them? As a consequence he recognizes the general principle which is a creator. When he recognizes this the general principal becomes embarrassed and draws all his transformations inward whereby they vanish. At that time the person, the consciousness, self, and so forth, achieves liberation and abandons cyclic existence. What is it that remains as a liberation? The person.

Tuesday morning, November 17, 1998

In regard to the last two characteristics of knowledge of a knower of bases Gyeltsab (page 369) says:
15) A bodhisattva’s exalted wisdom knowing that the mind that moves and so forth has the aspect of thusness.

16) A bodhisattva’s exalted wisdom knowing that the Tathagata knows how to designate and teach that which he has understood.

The natures of these exalted wisdoms are that of the characteristics of knowledge of a knower of bases.

In sutra it says respectively:
15) “How does the Tathagata know forms and so forth in dependence on the mother? They are known as thusness and unmistaken thusness.”
16) “The Tathagata takes the realization of thusness, the understanding of thusness, and the supreme realization of thusness, and correctly presents thusness as a basis and designates it as thusness. In dependence on this mother [one realizing] thusness will be fully enlightened. Since the thusness is fully enlightened it is called the tathagata (thus gone). It is taught after fully attaining enlightenment.”

These are the sixteen characteristics of knowledge of a knower of bases. Regarding the previous root verses the way in which sixteen are counted is:
(1) arising of the Tathagata
(2) the world is essentially indestructible
(3) sentient beings’ mental activity
(4) that collected, viewed outside
(5) the inexhaustible aspect
(6-7-8) together with longing and so forth
These three are respectively: (6) a mind together with attachment and a mind separated from attachment, (7) a mind together with hatred and a mind separated from hatred, and (8) a mind together with ignorance and a mind separated from ignorance
9) extensive
(10) become great
(11) immeasurable
(12) consciousness is not showable
(13) mind is imperceptible
(14) knowledge known as moving and so forth
(15) other than that, those known as the aspect of thusness
(16) the realization of thusness by the Muni taught to others.

Slightly different ways of counting these sixteen are presented in different texts. The important point is that these sixteen characteristics of knowledge of a knower of bases are related to the selflessness of persons. The characteristics of knowledge of a knower of bases abides in a Hinayana class of realizations. Within these sixteen characteristics of knowledge are the fourteen unpredicted views which when elaborated are of sixty-two types. These are clearly explained in Ocean Playground by Jetsun Chokyi Gyeltsen and in one of the twenty-seven chapters of the text Fundamental Wisdom. These sixty-two views were held by non-Buddhist scholars of the past.

Jetsun Chokyi Gyeltsen (page 163, line 4) says that in this context as a general meaning there are four divisions:
1. Divisions of bad views
2. Summary
3. Who holds them
4. Etymology

1. Divisions of bad views
In the past there were eighteen great scholar Tirthikas in Jambudvipa who are included in three groups
- six logicians who were guides or teachers
- six who proclaimed afterward
- six in absorption
While the doctrine of these eighteen flourished the sixty-two bad views existed just as is said in the Sutra of the Net of Brahma. This doctrine consisted of the eighteen views conceiving of an end to the past and the forty-four views conceiving of an end to the future.
The eighteen views conceiving of an end to the past are:
(1-4) four that propound permanence
(5-8) four that propound partial permanence
(9-10) two that propound causelessness
(11-14) four that propound an end and no end
(15-18) four regarding abandoning god and not abandoning god

(1-4) four that propound permanence
Some non-Buddhists who possess the concentrations, in dependence on a clairvoyance remembering previous places, are able to remember [and tell the events of] 20, 40, and 80 intermediate eons and in dependence on the clairvoyance of the divine eye are able see the good and bad complexions of sentient beings and where they are born. In consequence, they propound that the self and the world are permanent. They propound that the self and the world are permanent because they see sentient beings [who live for very long] periods of time, some who live for 20 intermediate eons, some for 40 intermediate eons, and some who live for 80 intermediate eons, and because they see the different places, here and there, where sentient beings of good and bad complexions are born.

(5-8) four that propound partial permanence
5) Some of the retinue of Great Brahma [upon dying] take rebirth as a human being and then with clairvoyance see that Great Brahma did not die and consequently view him as permanent; they then look at the other gods and view them to be impermanent.
6) Some view the great elements of Great Brahma as being impermanent but view his mind as not ceasing; thus they propound the elements to be impermanent and the mind to be permanent.
7) Some gods of the desire realm are deceived by their playing. Upon dying they are reborn as humans and achieve clairvoyance and with this look at their playmates who have not died and consequently think that the gods who are deceived by their playing are impermanent while the others are permanent.
8) Some gods cause mental sufferings to other god friends. After dying they are reborn as human beings and achieve clairvoyance with which they see that the others have not died. Thus they think that those who cause mental sufferings or trouble to their god friends are impermanent while the others are permanent.

(9-10) two that propound causelessness
9) Some gods die from the formless realm and take rebirth among the gods of the desire realm as great sages and achieve clairvoyance. With this clairvoyance they look for the cause of their present body but do not see any cause. Consequently they claim that their present body is without cause but just incidental. This view is supported on a concentration.
10) Some non-Buddhists view the wind and the rain to occur without a cause. They also view the fact that trees occasionally have flowers after which the fruit arises as something that occurs incidentally. This view is supported on intellectual stubbornness.

The ninth view is that the body does not have any cause, while the tenth is that wind, rain, and fruit do not have any cause.

(11-14) four that propound an end and no end
Some Non-Buddhist sages possessing clairvoyance proclaim an end to the world [while some proclaim that there is no end].
11) When Non-Buddhist sages think to explain [their view of an end] and seek the end carefully they recall the eon of destruction and generate the discrimination of an end.
12) When Non-Buddhist sages recall the eon of formation they generate a discrimination that there is no end.
13) Some Non-Buddhist sages when they look for the end of an object, the ocean, the depth of which is immense, they realize that it goes down as far as the Hell of Unceasing Torment. When they look up they see as far as the fourth concentration. When they look at the horizon they do not see any limit. Consequently, they generate a discrimination of that which is below and above as having an end.
14) Some Non-Buddhist sages generate a discrimination of the horizon as being without an end.

(15-18) four regarding abandoning god and not abandoning god
15) [regarding a] mind that is not trained
16) [regarding one who] has manifest conceptual pride
17) [regarding one] whose mind is trained but does not ascertain well
18) [regarding one] with a consciousness but very ignorant

When questions were raised about virtue and non-virtue as a path to high status, and [questions were asked] on the basis of the four noble truths [in order to understand] the path to definite goodness, some non-Buddhist did not give a clear answer but instead sent the question to the wind saying, “I will not abandon my god.” The questions could have been: Is the path to high status virtue or non-virtue? Which of the four noble truths is the cause of definite goodness? In each case, the non-Buddhist sage merely replied by saying, “I will not abandon my god.”

A summary of these is: (1) permanence, (2) partial permanence, (3) causelessness, (4) having an end and not having an end, and (5) abandoning god.

The forty-four bad views conceiving of an end to the future also consist of five groups:
(1-16) sixteen that propound the existence of discrimination
(17-24) eight that propound no discrimination
(25-32) eight that propound neither discrimination nor non-discrimination
(33-39) seven that propound nihilism
(40-44) five that propound a liberation in this very life

The sixteen that propound the existence of discrimination are further divided into four groups:
(1-4) the self possesses a form, does not possess a form, is both, is neither
(5-8) the self possesses an end, does not possess an end, is both, is neither
(9-12) the self is happiness, is suffering, is both, is neither
(13-16) the self is one, is different, is small, is limitless

The eight that propound no discrimination are:
(17-24) These eight range from ‘there is no self discriminating form’ up to ‘there is no self discriminating a self that possesses an end and does not possess an end.’

The eight that propound neither discrimination nor non-discrimination are:
(25-32) With respect to the previous eight there is neither discrimination nor non-discrimination and so forth. The remaining are to be applied as before.

The seven that propound nihilism are:
These seven respectively view: (33) human beings, (34) the gods of the desire realm, (35) the gods of the form realm, and (36-39) the gods of the four formless realms as having sickness, boils, and pain until they die and as not having sickness, boils, and pain after they die.

The five that propound a liberation in this very life are:
(40) The view that one can attain liberation in this life by enjoying the objects of the desire realm without any restraint.
(41-44) The views that one can attain liberation in this life by attaining the four levels of concentration.

Chokyi Gyeltsen says these forty-four views are condensed into five groups: (1) the sixteen that propound the existence of discrimination, (2) the eight that propound non-discrimination, (3) the eight that propound neither, (4) the seven that propound nihilism, and (5) the five that propound a liberation in this very life.

The view that one can attain liberation in this life by enjoying the objects of the desire realm without any restraint is considered to be a view, but it is an incorrect view. The views that one can attain liberation in this life by attaining one of the four levels of concentration are also incorrect.
The sixty-two views were held by non-Buddhist sages who had clairvoyance and used this clairvoyance to look at certain things, whereby due to their seeing or not seeing they developed certain views. There were six masters of non-Buddhist schools, the first five of whom propounded permanence and the last of whom propounded nihilism. The details can be seen in the text *Great Tenets* by Kunkyen Jamyang Shepa in which the assertions of the non-Buddhists are laid out in detail.

These views are also found in *Ocean Playground* by Jetsun Chokyi Gyeltsen who sets out them out according to:

1. **Cause**
   The cause is the views of the transitory collection of I and mine. The view of the transitory collection is an afflicted wisdom that grasps at a self-supporting substantially existent self on the basis of viewing either I or mine.

2. **Preliminary**
   That which precedes these bad views is hearing Dharma that is not holy.

3. **Support**
   The support is the presentation of the doctrine and an intellectually stubborn person who is someone who bases his view on reasoning.

4. **Due to time**
   One views the past and present and conceives an end to the past and observes the future and conceives of an end to the future.

5. **Due to the view on which they are supported**
   These views arise due to the view of permanence/eternalism, nihilism, and nirvana. The view of nirvana does not refer to actual nirvana but to merely passing away; this view thinks that after the Tathagata passes away he will not arise again.

6. **The source from which the views arise**
   These are explained to be generated in dependence on a concentration and so forth. Non-Buddhist masters use their clairvoyance but do not see certain things whereby they come to hold wrong views. Thus, there are these different sources from which bad views arise.

Jetsun Chokyi Gyeltsen in *Ocean Playground* (page 165) discusses the way in which Nagarjuna in his text *Fundamental Wisdom* condenses the sixty-two bad views into sixteen. The sixteen include two groups of eight: the eight views of an end to the past and the eight views of an end to the future. The eight views of an end to the past are:

1) the view that there is a past self
2) the view that there is no past self
3) the view that there is both a past self and no past self
4) the view that there is neither a past self or no past self
5) the view that the self is permanent
6) the view that the self is impermanent
7) the view that the self is both permanent and impermanent
8) the view that the self is neither permanent or impermanent

The eight views of an end to the future are:
1) the view that a self will arise in the future
2) the view that a self will not arise in the future
3) the view that there is both a self that will arise in the future and a self that will not arise in the future
4) the view that there is neither a self that will arise in the future or a self that will not arise in the future
5) the view of a self that possesses an end
6) the view of a self that does not possess an end
7) the view that there is both a self that possesses an end and a self that does not possess an end
8) the view that there is neither a self that possesses an end or a self that does not possess an end

In *Fundamental Wisdom* it says: “Whatever views asserting an eternal world, etc. based upon [the perception], ‘Did I exist or not exist in the past?’ are associated with a prior end [of existence]. Whatever asserting the finite, etc. based upon [the perception], ‘Do I not exist in the future or do I become someone else?’ are associated with the forward end [of existence].” These views are all based on a self, not on the world. There is a self that is described by non-Buddhists and a self that is described by Buddhists, who do assert a conventional self. Our own tradition says that the I and aggregates are one entity in the sense of depending on each other, while non-Buddhists say that they do not depend on each other but are completely different. Buddhists posit the definition of a person as ‘a being or an I designated in dependence on any of the five aggregates.’ Non-Buddhists posit a self that is permanent and separate from the aggregates. They posit the existence of “atman,” a self. The self that is posited by non-Buddhists is an object of negation for Buddhists.

Within the Buddhist schools there are different ways of positing the self, such as the continuity of all five aggregates, the continuity of some of the aggregates, and the continuity of the consciousness. Chandrakirti says: “Without the aggregates there would not be a conception of a self. The aggregates alone are the object of the view of the self.” He also says: “Some even assert all five aggregates to be the self. Some only posit the mind as the person. Some say that there is a self that cannot be expressed as being either permanent or impermanent.” The observed object of the view of the transitory collection is the mere I. In *Madhyamakavatara* Chandrakirti says, “With intelligence, having seen that all afflictions and defects arise from the view of the transitory collection and having seen the self as its object, the yogi acts to refute the self.” According to the Svacintrika Madhyamika school a yogi should stop this conception of a self-supporting substantially existent self, while according to the Prasangika Madhyamikas he should also stop the view of an inherently existent self.

All the sixteen views mentioned above originate from the strong grasping at the permanence of the self; on this basis one propounds that such a self has an end, that it does not have end, that it has both, and so on. Through understanding these bad views one can gradually eliminate the grasping at a self of persons.

Jetsun Chokyi Gyeltsen says that these views can be condensed into fourteen, these being the fourteen unpredicted views that we looked at yesterday.

Before concluding subject of the sixteen characteristics of knowledge of a knower of bases it is important to understand that there is no self-supporting substantially existent self and that there is no world to be enjoyed by such a self.

Tuesday afternoon, November 17, 1998
Making a connection

After that, from the point of view of the knower of paths:

Gyeltsab (page 370) merely quotes “after that.” Here a connection is made between the characteristics of knowledge of a knower of bases and the characteristics of knowledge of a knower of paths. From the point of view of practice the characteristics of knowledge of a knower of bases and the characteristics of knowledge of a knower of paths belong respectively to the practices of a being of middle scope and the practices of a being of great scope. For this reason the characteristics of knowledge of a knower of bases are explained first. The practices of a being of middle scope involve the realization of the selflessness of persons; on the other hand, the practices of a being of great scope involve the realization of the selflessness of phenomena.

In the case of the knower of paths the characteristics of knowledge are considered as: emptiness, together with signless, complete rejection of plans, without production, without cessation, and so forth, dharmata is completely undisturbed, uncompounded, not conceptualized, fully classified, and without characteristics.

Here the root text presents the sixteen characteristics of knowledge of a knower of paths. Gyeltsab says that there are two stanzas (eight lines in Tibetan) [which present the sixteen characteristics of knowledge of a knower of paths]. Of these, the first six lines explain [the sixteen characteristics, such as a bodhisattva’s exalted wisdom realizing] emptiness, and so on, while the last two lines present the sixteen by summarizing them.

The sixteen characteristics of knowledge of a knower of paths are:
1) emptiness
2) together with signless
3) complete rejection of plans
4) without production
5) without cessation
6-11) and so forth
12) dharmata is completely undisturbed
13) uncompounded
14) not conceptualized
15) fully classified
16) without characteristics

These sixteen different aspects of knowledge indicate the trainings of the knower of paths as they are: 1) empty, 2) signless, 3) wishless, 4) not produced, 5) not stopped; and included by the phrase “and so forth,” the six: 6) without the thoroughly afflicted, 7) without the completely pure, 8) without properties, 9) entity, 10) without basis, 11) the characteristic of space; and 12) dharmata completely undisturbed, 13) uncompounded, 14) not conceptualized, 15) fully classified, and 16) without characteristics. These are the characteristics of knowledge included in the knower of paths.

1) empty
This is the entity of phenomena in general of being empty of true existence.
2) signless
All phenomena included in causes do not have any sign of true existence.

3) wishless
Truly existent results are not to be wished for; one wishes for non-truly existent results.

4) not produced
All phenomena produced by conditions are not ultimately produced.

5) not stopped
Compounded phenomena stop, or cease, but they do not ultimately stop, or cease.

“Included by the phrase “and so forth” indicates the phenomena of the thoroughly afflicted class and the phenomena of the completely pure class [as well as the following four]. Thoroughly afflicted phenomena are attachment and so forth, while completely pure phenomena are faith and so forth. All these phenomena do not exist ultimately.

6) without the thoroughly afflicted
7) without the completely pure
8) without properties
This can mean either that there are no functioning things that exist ultimately or that ultimately there are no objects of abandonment.

9) entity
While phenomena do have an entity, they do not ultimately have an entity. Or it can be said that all phenomena have the entity of not existing truly.

10) without basis
While all phenomena have a basis, or support, it is not an ultimately existent basis.

11) the characteristic of space
Space is a mere non-affirming negative phenomenon that is the mere absence of contact and obstruction; thusness is also a mere non-affirming negative phenomena that is the negation of the object of negation.

12) dharmata completely undisturbed
Emptiness cannot be disturbed; it always remains as emptiness.

13) uncompounded
Non-Buddhist schools assert that phenomena are planned by Ishvara and then come into existence, however no such phenomena exist. Phenomena are not compounded in the sense that they do not arise from Ishvara’s plan. The Vaishashikas say that phenomena arise from a movement of Ishvara’s mind. The Tibetans joke saying that would mean that if one wanted a momo, it would appear in front of oneself!

14) not conceptualized
Not conceiving of definitions, illustrations, and so forth as truly existent.

15) fully classified

16) without characteristics

Gyeltsab (page 370) says that the characteristics of knowledge are included in a knower of paths. As an illustration there are the five yogas of entitiness. In the context of the knower of bases four of the sixteen characteristics of entity where discussed, afflictions, signs, and so forth. In the context of a knower of paths there are five characteristics of entity. The characteristics are illustrated by a bodhisattva’s exalted wisdom which is included in the sixteen aspects of
knowledge that were explained before. For example, just as the tangible object heat illustrates fire, the characteristics illustrate the training. In other words, just as the definition illustrates the definiendum the characteristics illustrate the definiendum such as the trainings or the characteristics of knowledge of a knower of paths. This means that a bodhisattva’s exalted wisdom included in the sixteen aspects of the characteristics of knowledge illustrates the characteristics. What is illustrated? The trainings are illustrated by the knower of paths, these are the characteristics. What are the characteristics? There are sixteen in dependence on the perfection of wisdom of a knower of paths

1) a bodhisattva’s exalted wisdom knowing the emptiness of the entity of true existence  
2) a bodhisattva’s exalted wisdom knowing the signlessness of causes  
3) a bodhisattva’s exalted wisdom knowing wishlessness regarding results  
4) a bodhisattva’s exalted wisdom knowing that there is ultimately no production  
5) a bodhisattva’s exalted wisdom knowing that ultimately there is no cessation  

When the root text says “and so forth” this includes the six:  
6) a bodhisattva’s exalted wisdom knowing the non-true existence of the thoroughly afflicted, attachment and so forth, and  
7) a bodhisattva’s exalted wisdom knowing the non-true existence of the completely pure, faith and so forth.  
8) a bodhisattva’s exalted wisdom knowing that there are no ultimately existing things which are objects of abandonment  
9) a bodhisattva’s exalted wisdom knowing the entity of not existing inherently (this should read ‘not existing truly’)  
10) a bodhisattva’s exalted wisdom knowing that there are no ultimately existing supports (although there are supports they do not exist ultimately)  
11) a bodhisattva’s exalted wisdom knowing the characteristics of space, the nature of thusness  

Thus there are a bodhisattva’s exalted wisdom realizing these eight, the six plus the first two (a bodhisattva’s exalted wisdom knowing that there is ultimately no production and a bodhisattva’s exalted wisdom knowing that ultimately there is no cessation).  

12) a bodhisattva’s exalted wisdom knowing that the dharmata is completely undisturbed since it does not change into other  
13) a bodhisattva's exalted wisdom knowing there is nothing compounded by a movement of Ishvara’s mind  
14) a bodhisattva’s exalted wisdom that does not conceptualize the divisions of definitions and illustrations, as truly existent  
15) bodhisattva's exalted wisdom knowing the fully classified  
16) a bodhisattva's exalted wisdom knowing that even characteristics/definitions are without characteristics/definitions.  

These are the sixteen characteristics of knowledge of a knower of paths. Each of them is not presented here as the object-name or the meaning isolate (‘the general characteristic of training of a knower of paths’). Those posited above are a mere partial illustration without actually being the meaning isolate. This means that what is posited here is only a partial division of characteristic. If one asks, “Is each of these sixteen characteristics of knowledge of a knower of paths a [general] characteristic of the training of a knower of paths?” the answer is no.  

In sutra it says respectively:
1-3) “Sons of the gods, the characteristics of the profound perfection of wisdom are emptiness, signlessness, and wishlessness.”
4-11) “The characteristics of the profound perfection of wisdom are without production, without cessation...” up to “the characteristics of space.”
12) “These characteristics cannot be disturbed by mundane being, gods, human beings, and anti-gods.”
13) “These characteristics [of the perfection of wisdom] are not not composed of form.”
14) “These characteristics are not of human, non-humans, contaminated, uncontaminated, mundane, supramundane, compounded, and uncompounded.”
15) “Whether the Tathagata comes or not the dharmadhatu remains.”
16) “All phenomena from form up to knower of all aspects are realized by the Tathagata, thus he is totally enlightened.”

Jetsun Chokyi Gyeltsen quotes the sutra in relation to the thirteenth as saying: “The characteristics are not composed of form.”

We should understand that the sixteen characteristics are the main objects of training of a knower of paths. The object of the mode of apprehension of a knower of paths can be said to be either these sixteen characteristics or the selflessness of phenomena. According to the Svatantrika Madhyamikas the selflessness of phenomena is an emptiness and an ultimate truth, whereas the selflessness of persons is not an emptiness and is a conventional truth. According to the Prasangika Madhyamikas both the subtle selflessness of persons and the subtle selflessness of phenomena are emptinesses and ultimate truths. For the Chittamatrinis the selflessness of persons is a thoroughly established phenomena which is the equivalent of an emptiness.
6) without agent
7) all pervasive exalted knowledge
8) demonstrates the unseen
This means, for example, emptiness which is not seen by ordinary people is taught or revealed to them.

9) the aspect of emptiness of the world
This is the wisdom arisen from meditation observing emptiness. Maitreya causes those who have not realized emptiness to realize the emptiness of the world.

10) expressing
11) making known
12) manifesting
13) teaching the inconceivable
14) pacification,
15) cessation of the world
16) (stopping the) discrimination

Gyeltsab (page 371) says that of the three verses the first two and a half explain the sixteen characteristics of knowledge while the last two lines of the third verse present them by summarizing them. In English from “abiding” up to “discrimination” presents the sixteen characteristics of knowledge of a knower of all aspects, while “(This) explains the characteristics of knowledge in the range of the exalted knower of all aspects” is the summary of them.

2B2C-2A1B-1C2B-2A3C Commentary

The sixteen specific aspects of knowledge indicate the trainings of the exalted knower of all aspects as they are: 1) abiding strongly relying upon the dharmas of that Tathagata, 2) is to be respected, 3) honored, 4) worshipped, 5) to offer to, 6) without an agent, 7) goes everywhere, 8) shows unseen objects, 9) the aspect of the emptiness of the world, 10) to express the world as emptiness, 11) to make the world known as emptiness, 12) to make (those to be subdued) directly see the world as emptiness, 13) to show (what is) inconceivable, 14) to show as pacification, 15) stopping the world, and 16) stopping discriminations. These characteristics of knowledge are included by the exalted knower of all aspects.

Gyeltsab says that the characteristics of knowledge are included in the trainings of a knower of all aspects. As an illustration one can posit the seven entities of the training of knower of all aspects. What illustrates it? A bodhisattva’s exalted wisdom that is included in the sixteen characteristics of knowledge explained above. The trainings are illustrated by a bodhisattva’s exalted wisdom just as the tangible object hot illustrates fire. What are the sixteen? They are in dependence on a training of a knower of all aspects:

1) A bodhisattva’s exalted wisdom abiding happily in this life in dependence on the Tathagata’s Dharma. In sutra it says: “A tathagata depends on and abides in the perfection of wisdom.”

2) [A bodhisattva’s exalted wisdom knowing that] the virtuous spiritual friend is to be respected.

3) [A bodhisattva’s exalted wisdom knowing that the virtuous spiritual is] to be considered as a lama (or a master) without transgressing his words.

4) [A bodhisattva’s exalted wisdom knowing that the virtuous spiritual friend is] to be pleased with offerings and respect.

5) [A bodhisattva’s exalted wisdom] knowing that one should offer flowers and so forth.
In sutra it says: “Likewise the Dharma is to be served, to be considered as one’s lama, to be shown respect, to be made offerings to, to be venerated, and to be honored. Subhuti, this dharmata is the perfection of wisdom.”

When Buddha gave the teachings on the Perfection of Wisdom he arranged a throne for himself and did prostrations in order show others how much respect should be shown for the teachings on the perfection of wisdom. This respect, honor, pleasing, making offerings are done to the Perfection of Wisdom as if it were a virtuous spiritual friend. When someone understands this correct way of behaving they become characteristics of knowledge of a knower of all aspects.

6) [A bodhisattva’s exalted wisdom] knowing that ultimately there is no agent. In sutra it says: “Saying ‘Because there is no agent, the tathagata, all phenomena are not created,’ he became fully completely enlightened.”

7) [A bodhisattva’s exalted wisdom knowing that] the exalted wisdom goes to all objects of knowledge.

8) [A bodhisattva’s exalted wisdom knowing that the Buddha] presents objects that are ultimately not seen, reality. In sutra it says: “When there was no generation of a consciousness observing a knower of all aspects, I taught because there was no seeing by a knower of all aspects.”

9) [A bodhisattva’s exalted wisdom] knowing the world is an aspect of emptiness.

10) [A bodhisattva’s exalted wisdom] expressing the world as emptiness to the trainees.
In sutra it says: “Subhuti say, ‘This perfection of wisdom is [the fact that] the world is empty.’”

11) [A bodhisattva’s exalted wisdom] that makes known that the world is emptiness through a mundane wisdom arisen from meditation.
In sutra it says: “Make it known saying, ‘The perfection of wisdom is [the fact that] the world is empty.’”

12) (A bodhisattva’s exalted wisdom] that makes trainees directly see the world is emptiness.
In sutra it says: “Teach the perfection of wisdom to the Tathagata saying, ‘The world is empty.’”

13) [A bodhisattva’s exalted wisdom] knowing that the teaching on the dharmata of phenomena is inconceivable for the intellectually stubborn/logicians.

14) [A bodhisattva’s exalted wisdom] showing that ultimate elaborations are completely pacified.
In sutra it says: “The perfection of wisdom was taught to the Tathagata saying, ‘The world is inconceivable.’”

15) [A bodhisattva’s exalted wisdom] negating the world as existing as a reality.
In sutra it says: “The perfection of wisdom was taught to the Tathagata saying, ‘The world is emptiness.’”

16) [A bodhisattva’s exalted wisdom] that stops discrimination regarding that to be ultimately practiced and discarded in this life and other lives.

These are the sixteen characteristics [of knowledge of an exalted knower of all aspects]. In sutra it says: “The perfection of wisdom was taught to the Tathagata saying, ‘There is no discrimination of this world and no discrimination of other worlds.’ In this way the world is presented.”

Although it does not say “ultimately” in regard to each of the characteristics this is to be understood; for example, “ultimately stopping the world,” “ultimately stopping discriminations,”
and so forth. “The world” in this context refers to the aggregates. The five aggregates are jik ten in Tibetan, literally “the support of the transitory,” here translated as “world.” Thus, when the text says “the world” it actually refers to the inner world of the aggregates, which do not ultimately exist. This is the knowledge that is to be developed.

Regarding the eighth, “shows unseen object,” it means that which is unseen, reality, is taught or shown. Form and so forth, the five aggregates and so forth, are not seen to exist ultimately. Although they are not seen ultimately, they are seen to exist conventionally.

Regarding the tenth “to express the world as emptiness” to trainees, means that the Buddha expresses that form and so forth, the aggregates, are empty of true existence.

Regarding the twelfth, “to make those to be subdued directly see the world as emptiness,” this means that Buddha makes those who are ripe see the emptiness of true existence of form and so forth.

Regarding all these characteristics what is explicitly presented is emptiness, while the paths, the exalted wisdoms, knowing these emptinesses are implicitly presented. In general it is said that the explicit subject of the Perfection of Wisdom is emptiness, while the implicit subject is the path, the consciousnesses that realize that emptiness.

Those who seek liberation should meditate on the emptiness of their own aggregates, form and so forth, thinking that while they do not exist ultimately they do exist conventionally and are valid. As Nagarjuna says in Precious Garland: “As long as one grasps at the aggregates as truly existent there will be grasping at a self. If there is grasping at self there will again be karma, from which is generated rebirth. In this way, just like the whirling of a fire brand at night, the three paths, the affliction, the action, and rebirth, become a circle which appears to have no beginning and no end.” We need to stop the whirling of these three and in order to do this we need to familiarize ourselves with the emptiness of true existence of the aggregates, form and so forth. When the conception of true existence of the aggregates is stopped so too will the grasping at a self be stopped, whereby there will be no more afflictions, no more actions, and no more rebirths. Specifically, the karma included in cyclic existence will be stopped.

Regarding the sixteenth, “stopping discriminations,” this means to stop the grasping at the true existence of this life and to stop the grasping at the true existence of future lives. This shows that we should not be attached to this life but put our energy into future lives, thinking that they are more important than this life. This is because this present life is only one, whereas there will be many future worlds, or future lives, for most of us. However, a bodhisattva who is dedicated to others makes prayers to remain in cyclic existence as long as all sentient beings have not been liberated.

This concludes the characteristics of knowledge, next are the characteristics of distinction. What is being differentiated here are the characteristics of the Mahayana trainings from those of the Hinayana.
Gyeltsab (page 372) says that thus nine interceding verses express the characteristics of knowledge which illustrate the trainings of the three exalted knowers as general characteristics of entity without presenting [the characteristics of knowledge] as being different from the trainings of hearers and solitary realizers. With a valid cognizer the aspects of knowledge included in the three sets of sixteen characteristics of knowledge have completely excluded [the trainings of hearers and solitary realizers] compared to which the individual trainings of the three exalted knowers are distinguished. The distinction of [those three individual trainings from those of Hinayana] is to be known.

The trainings are not actually presented here as distinct from the lower trainings; only their general entity is presented. In brief, the three sets of sixteen characteristics of knowledge are distinct from the trainings of hearers and solitary realizers. If one understands these three sets of sixteen one will understand the way in which they are distinct from the trainings of hearers and solitary realizers. In other words the three sets of sixteen, the forty-eight, are distinguished from the trainings of the lower vehicle by way of the sixteen characteristics of distinction.

Wednesday afternoon, November 18, 1998

Gyeltsab (page 373) says that the following distinctions of inconceivable and so forth explain the characteristics of distinctions. What is actually illustrated here are the sixteen moments of object-possessors that are distinguished compared to the trainings of hearers and solitary realizers. The sixteen moments of the path of seeing are the object-possessors that are distinguished from the trainings of hearers and solitary realizers by the characteristics of inconceivable and so forth. In brief, the dharmata of the four noble truths are inconceivable. Just as the emptiness of the four noble truths is inconceivable so to are the object-possessors, the sixteen moments of the path of seeing, the dharma knowledges, dharma forbearances, subsequent knowledges, and subsequent forbearances. The sixteen moments are composed of two groups of eight, the group of the four dharma knowledges and four dharma forbearances, and the group of the four subsequent knowledges and four subsequent forbearances. The trainings of these sixteen moments are distinguished by a mind knowing inconceivability and so forth.

Gyeltsab (page 373) says that there are sixteen characteristics of distinction. The characteristics of distinction illustrate the trainings of a knower of paths and the trainings of an exalted knower of all aspects as being distinct from the trainings of hearers and solitary realizers. What is illustrates this? The sixteen characteristics of knowledge that are the understanding of the inconceivability of true sufferings, the inequality of true sufferings, and so forth, indicate the trainings of the knower of paths and so forth, (and they) are the characteristics of distinction.
knowledge of a knower of bases exist from the path of accumulation up to the final continuum of a sentient being. The trainings of a knower of bases in the continuum of a bodhisattva is distinct from the trainings of hearers and solitary realizers, but the distinctions are not explicitly presented here because hearers and solitary realizers also have the trainings of a knower of bases. Therefore the training of a knower of bases is not suitable to have the distinction of being supreme. The training of a knower of bases is not said to be distinct because it also exists in hearers and solitary realizers, while the trainings of a knower of paths and the trainings of a knower of all aspects are distinct because there is a basis upon which to make such a distinction.

Further, if asked, “What are the distinctions of inconceivable and so forth?” - three stanzas of interlude.

Gyeltsab merely quotes Haribhadra saying “Further.” Having concluded the brief presentation of the characteristics of distinction now there is an extensive explanation.

Gyeltsab (page 373) says that the paths that are included in a knower of paths and an exalted knower of all aspects are distinctive/distinguished paths because they are superior to other paths. By what means [are they superior]? By way of the sixteen essences. What are they? Inconceivable and so forth as follows:
1) inconceivable
2) unequaled - there is no example that is equal to it
3) transcending measure - it has transcended the two extremes
4) enumeration
5) incorporating every noble (quality)
6) to be known by the wise - the wise know ultimate truths and conventional truths
7) uncommon knowledge - one gains a knowledge that is not shared with the hearers and solitary realizers
8) quick knowledge - one quickly gains the clairvoyances and so forth
These four are associated with true sufferings.

5) incorporating every noble (quality)
6) to be known by the wise - the wise know ultimate truths and conventional truths
7) uncommon knowledge - one gains a knowledge that is not shared with the hearers and solitary realizers
8) quick knowledge - one quickly gains the clairvoyances and so forth
These four are associated with true origins.

9) without decrease or increase
10) achievement
11) accomplishment
12) observed object
These four are associated with true cessations.

13) having a basis - one has the Mahayana lineage which is the basis of achievement
14) complete - one has the complete collection of causes from the ten perfections
15) (inner) assistance - this is the virtuous spiritual friend who shows the entire path
16) without relishing - one does not relish the conception of true existence of all the phenomena of
cyclic existence and nirvana
These four are associated with true paths.

These are the sixteen essences. The distinction between the trainings of bodhisattvas and those of
hearers and solitary realizers is these sixteen characteristics of distinction.

The sixteen essences: 1) are inconceivable by the strength of the wisdom which is well
acquired by the perfectly complete buddhas and so forth, 2) are unequalled, 3)
transcend measurement, 4) transcend enumeration, 5) incorporate (the qualities of) all
noble persons, 6) are to be known by the wise, 7) thoroughly know properties which
are not the domain of experience of the hearers and so forth, 8) are quick knowledge,
(that is), manifest knowledge which relies on one’s own system, 9) have the entity of
non-decrease and non-increase (regarding) all phenomena which depend upon
conventional and ultimate truths, 10) accomplish the six perfections of generosity and
so forth through completely purifying the three spheres, 11) perfectly accomplish
merit and exalted wisdom achieved over many eons by perfect application, 12)
observing all phenomena without conceptualizing (them), 13) the entity of the sphere
of phenomena, the support of the bodhisattva, 14) the collection of causes which
perfectly complete the perfection of prayer and so forth, 15) are assisted by the
methods of the (inner) virtuous friend, and 16) do not relish strong clinging. They are
respectively the distinctions of the moments of true sufferings and so forth, by which
the two knowers of paths of the bodhisattvas and so forth, being distinguished paths
are distinguished from the paths of the hearers and so forth.

Gyeltsab (page 374) says that the trainings of a knower of paths and the trainings of a knower of
all aspects which meditate on the two, the knower of paths of bodhisattvas and the knower of
paths of buddhas, are distinct from the lower paths, for example, the paths of hearers and so forth.
These trainings are respectively illustrated by the sixteen characteristics of entity which are the
object-possessors of true sufferings and so forth. What are they? The four object-possessors of true
sufferings are:
1) Due to being under the guidance of an empowering condition, virtuous spiritual friends who
are fully complete buddhas and bodhisattvas, one acquires a wisdom that understands the
inconceivable dharmata of true sufferings.

2) Due to being under the guidance of an empowering condition, virtuous spiritual friends who
are fully complete buddhas and bodhisattvas, one acquires a wisdom that understands the
unequalled dharmata of true sufferings.

3) Due to being under the guidance of an empowering condition, virtuous spiritual friends who
are fully complete buddhas and bodhisattvas, one acquires a wisdom that understands that the
dharmata of true sufferings has transcended conventional measurement.

4) Due to being under the guidance of an empowering condition, virtuous spiritual friends who
are fully complete buddhas and bodhisattvas, one acquires a wisdom that understands that the
dharmata of true sufferings has gone beyond enumeration.
These are the four moments of dharma forbearance, dharma knowledge, subsequent forbearance, and subsequent knowledge of true sufferings. In sutra it says: “This perfection of wisdom abides closely due to the action of inconceivability, the action of inequality, the action of being immeasurable, the action of being uncountable, and the action of that which is equal to the unequaled.” “Action” perhaps means that the perfection of wisdom is a knowledge of inconceivability and so forth.

The four object-possessors of true origins are:
5) gathering all the qualities of arya persons
6) knowing that which is known by the wise who know conventional truth and ultimate truth (mode and varieties)
7) thoroughly knowing the profound and vast properties which are not an object of use of hearers and solitary realizers
8) quickly knowing the knowledge of one’s own Mahayana tradition

These four are related to [the four moments of] true origins: dharma forbearance, dharma knowledge, subsequent forbearance, and subsequent knowledge. Taking these as a basis (oneself and one’s actions are) distinct from the trainings of hearers and solitary realizers. In sutra it says respectively:
“Subhuti, this profound perfection of wisdom possesses the five perfections well.”
“Bhagavan, this perfection of wisdom is to be known by the wise as specific, subtle, and noble.”
“A bodhisattva who has attained any abandonment and any knowledge up to the level of solitary realizers has acquired patience regarding phenomena that are not generated (emptiness).”
“Any son or daughter of the lineage who after hearing the Perfection of Wisdom poses questions, writes it down, gives the oral transmission of it, and pays proper mental attention to it will wish to pass beyond sorrow extremely quickly.”

When sutra says that “the profound perfection of wisdom possesses the five perfections” the reason it only mentions five perfections is because the perfection of wisdom itself is the sixth.

(Page 375) The four object-possessors of true cessations are:
9) A bodhisattva’s exalted wisdom realizing that all phenomena that depend upon conventional and ultimate truths have the entity of not ultimate decreasing and increasing.
In sutra it says: “This profound perfection of wisdom is to be sought as ultimately without increase and decrease.”

10) Achieving the six perfections, generosity and so forth, by the purities of the three spheres of an ultimate object to be given, an ultimate giver, and so forth.

11) With perfect training that is respectful and continuous one perfectly accomplishes the collections of merit and wisdom over many eons.
In sutra it says: “That bodhisattva having died in another buddha realm or in the Joyous Land is born here.”

Thursday morning, November 19, 1998

12) With an exalted wisdom one observes all phenomena sustained by method free of the conception of true existence.

These are the four regarding true cessations: dharma forbearance, dharma knowledge, subsequent forbearance, and subsequent knowledge. They are illustrated as being superior to the trainings of hearers and solitary realizers.
A bodhisattva can die in a pure land or in the Joyous Land and then be reborn here. Or it can mean that one dies in the Joyous Land and then comes here as a supreme emanation body. This is not clear. The buddha realm can refer to Akanishta where there are arya bodhisattvas, who when they die can take rebirth in Jambudvipa. Bodhisattvas who are born in Sukhavati make prayers to be reborn in Jambudvipa in order to benefit sentient beings.

The four [object-possessors of] true paths are:
13) possessing the Mahayana lineage, which is the entity of the sphere of phenomena, as a support
14) possessing the complete collection of causes, the ten perfections, prayer and so forth
15) being completely under the care of the method of a virtuous spiritual friend who shows the complete path
16) not relishing the taste of the conception of true existence of any phenomenon of cyclic existence and nirvana

These are the four related to [true paths] of a Mahayana path: the dharma forbearance, dharma knowledge, subsequent forbearance, and subsequent knowledge. They are illustrated to be superior to the trainings of hearers and solitary realizers.

Gyeltsab says that there is a reason for not explaining the paths which are the trainings of hearers and solitary realizers; it is because they are easy to understand. This is because their paths are together with the strong conception of true existence and separated from the above distinctions. Furthermore, the Mahayana path of seeing is presented explicitly as possessing the attribute of being superior to the paths of hearers and solitary realizers.

If asked, “What are the activities of those (trainings) which are set apart by the characteristics of distinction?” the characteristics of activity (are taught) through two interceding verses.

Gyeltsab (page 376) says that the characteristics of distinction classify the bodhisattva’s trainings as superior those of hearers and solitary realizers; due to this they are called “activity.”

The eleven characteristics of activity are:
1) benefit
2) happiness
3) protection
4) a refuge for humans
5) resting place
6) defender
7) island
8) known as a great leader
9) spontaneous
10) the result of the three vehicles not made manifest
11) final activity of support

These eleven are further divided into three groups:
(i) three that are the activities of a knower of bases:
1) benefit - benefiting sentient beings by providing them with the happiness of future lives
2) happiness - providing sentient beings with happiness in this life
3) protection - protecting sentient beings from the sufferings of cyclic existence

(ii) seven that are the activities of a knower of paths
4) a refuge for humans - providing sentient beings with the eternal benefit of placing them in nirvana
5) resting place - helping sentient beings to turn away from the cause of suffering
6) defender - placing sentient beings in the realization of the emptiness of ultimate existence of cyclic existence and nirvana
7) island - placing sentient beings on an island (literally dry place), liberation, the entity of a place that is outside ocean-like cyclic existence where one realizes or achieves the aims of oneself and others
8) known as a great leader - one accomplishes both one’s own and others’ welfare
9) spontaneous - one achieves the welfare of self and others spontaneously
10) the result of the three vehicles not made manifest - one does not actualize the perfect end at the wrong time

(iii) one that is the activity of a knower of all aspects
11) finality, the activity of support

Gyeltsab (page 376) says that these eleven entities of the trainings are the characteristics of activity. What are they? They are benefit and so forth.

Three activities of the knower of all of benefit and so forth, with the aim of well providing: 1) future benefit, 2) happiness in this life, 3) the non-matured dharmata which is without suffering. Then there are the seven activities of the knower of paths of refuge and so forth with the aim of well providing (the following) at exactly the right time: 1) perpetual benefit, 2) the opposite of the cause of suffering, 3) realizing the equality of samsara and nirvana, 4) the entity of the support which benefits oneself and others, 5) bringing about the benefit of others, 6) to spontaneously benefiting sentient beings, and 7) not manifesting the result of definite emergence of the three vehicles. Concerning the exalted knower of all aspects, there is one activity of support with the aim of well instruction about all phenomena of the exalted knower of all aspects. Thus, the aspects of activity are the characteristics of activity, since they indicate the trainings of the three exalted knowers of all as they are.

Gyeltsab says that likewise the bodhisattva’s exalted wisdoms included in the eleven aspects of activity/function illustrate the trainings of the three exalted knowers as possessing the special
activity of observing others’ welfare, just as the tangible object hot illustrates fire. Therefore, they are the characteristics of activity.

The characteristics of activity of the training of a knower of bases are three, like the benefit and so forth which illustrate the training of a knower of all as a training that possesses a special activity. What are these three? [The characteristics of activity of the training of a knower of bases] are:
1) providing future benefit is placing sentient beings in the happiness of liberation,
2) pacifying sufferings and mental unhappiness
3) protecting from the suffering of cyclic existence
It protects from the suffering of cyclic existence because [the causes of future sufferings] are made to not ripen. In this way, sentient beings are brought close to achieving the reality/nature without suffering where [the causes of suffering are made] to never mature, by way of which it is an activity of benefiting others.
In sutra it says respectively:
“Subhuti, the bodhisattvas abide perfectly in order to benefit the world.”
“Great bodhisattvas due to desiring unsurpassable complete enlightenment totally liberate sentient beings from their sufferings, mental unhappiness, and agitation, and place them well in nirvana, the truth without fear.”
“Great bodhisattvas after fully attaining highest buddhahood thoroughly protect sentient beings from all the types of sufferings that exist in cyclic existence.”

Regarding the second quotation “place them well in nirvana, the truth without fear,” in Lama Tsongkhapa’s *Golden Rosary* is says: “Sentient beings are carefully placed on the happy plain of nirvana.” There may be differences in quotations taken from the brief, middling, and extensive Perfection of Wisdom Sutras.

Jetsun Chokyi Gyeltsen in *Ocean Playground* (page 183) says that regarding the happiness of this life, suffering includes physical and mental unhappiness, both of which are pacified. There are said to be five feelings: suffering, happiness, mental happiness, mental unhappiness, and neutral feeling. Feelings of body are called happiness and unhappiness, while feelings of mind are called mental happiness and mental unhappiness; equanimity or neutral feeling can be of either body or mind, it is not specified.

Gyeltsab (page 377) says that there are seven activities of training of a knower of paths, refuge and so forth. What are they? They are:
4) It acts as a refuge in the sense of placing sentient beings in the eternal benefit, nirvana.
5) It acts as a place in the sense that sentient beings are placed in a state in which the causes of suffering have been eliminated.
6) It acts as a bodyguard in the sense of placing sentient beings in the realization of the equality of cyclic existence and nirvana.
7) It acts as an island in the sense of being the entity of a support that is the realization of one’s own and others’ welfare which takes sentient beings out of the moisture of craving, which is similar to water (ocean), and places them in liberation, which is dry.
8) It acts as a great leader in the sense of accomplishing the temporal and ultimate welfare of others.
9) It acts to engage spontaneously in the welfare of sentient beings.
10) It acts to not actualize the perfect end of the definite emergence of the three vehicles at the wrong time.

These seven act to benefit in terms of the welfare of others according to correct time.

There is only one activity of an exalted knower of all aspects which is:
11) to teach all phenomena according to their thoughts, whereby in terms of it being a training of a
knower of all aspects it is a worldly deed.

In sutra with regard to a knower of paths and a knower of all aspects it says respectively:
4) “A great bodhisattva after attaining complete enlightenment thoroughly liberates [all sentient
beings] from birth, aging, and so forth, and places them in the nirvana which has gone beyond the
state of sorrow of the aggregates without exception.”
5) Having become enlightened a great bodhisattva teaches all the Dharma without questions,
whereby he becomes a [resting] place for sentient beings.”
6) “Subhuti, likewise a great bodhisattva after becoming completely enlightened acts as a
bodyguard and friend of the world.”
7) “Subhuti, thus a great bodhisattva after attaining unsurpassable enlightenment acts as a
captain, or guide, of sentient beings.”
8) “A great bodhisattva after attaining unsurpassable complete enlightenment leads all sentient
beings.”
9) “Subhuti, a great bodhisattva after attaining unsurpassable complete enlightenment acts as a
support of sentient beings because he teaches the Dharma saying that forms possess the same
nature as space.”
10) “Subhuti, all phenomena have the nature of not being generated because they do not pass
beyond that very nature.”
11) “Subhuti, all phenomena possess the nature of form because they do not go beyond it.”

This covers the eleven characteristics of activity. In short, when one trains in the three exalted
knowers one gains these activities. There are eleven characteristics of activity of which three are
the activities of a knower of bases, seven the activities of a knower of paths, and one the activity of
an exalted knower of all aspects.

The principal training of a knower of bases is meditation on the selflessness of persons
through which one gains the ability to perform the three activities of providing the benefit of
happiness in future lives, the happiness of this life, and protection from suffering. With these
three trainings and the others a bodhisattva completes the welfare of self and others.

Although we have not actualized these activities we should think about them as much as
possible. We create great merit through listening to and studying the Perfection of Wisdom. It is said
that one creates more merit than someone who offers a billion world systems full of precious
objects to the buddhas. This was said by Buddha himself in sutra. We should consider this to be
ture since it was said by Buddha. However, we need to be careful about what Buddha says in
utra as some sutras are interpretive and we might interpret them incorrectly.

Thursday afternoon, November 19, 1998

Gyeltsab (page 378) says: What are the illustration and the entity of the definiendum that are
known through the activities of trainings of the three exalted knowers by the characteristics of
activity? Here a connection is made between the former sets of characteristics and the sixteen
characteristics of entity that will now be explained. The former are the three sets of characteristics
of knowledge of the three exalted knowers, the characteristics of distinction, and the
characteristics of activity.
Regarding connections, among Indian commentaries different subjects are linked by making connections, but in Tibetan commentaries different subjects are linked by way of outlines.

2B2C-2A1B-1C2B-2D2 Root text

The essences of the sixteen entities are accepted as the fourth characteristic since (they) are indicated as characteristics. (They are:) afflictive emotions, signs, marks, the discordant class and antidotes, isolated, difficult, resolute, object of intent, not observing, prevent strong clinging, knows as the observed, contrary, unobstructed, baseless, motionless, unborn, and not observing thusness.

These are the sixteen entities which are to be known as bases of illustration.

Gyeltsab says that the essence of the sixteen entities of the trainings of the three exalted knowers is what is illustrated here. Therefore, this is asserted to be the fourth characteristic. Furthermore, these are illustrated just as are definiendums. What are they? They are the afflictions, signs, and so forth.

1) afflictions
The afflictions, such as attachment, are to be abandoned.
2) signs
This means abandoning unfortunate, or bad, signs of the body due to afflictions.
3) marks
This refers to improper mental attention which is the cause of afflictions.
4) the discordant class and antidotes, isolated
The two classes of phenomena, attachment and so forth which are the discordant class, and non-attachment and so forth which are the antidote class, are isolated from existing ultimately. The four are to be known as illustrations of the characteristics of knowledge of a knower of bases.

The following five are related to the training of a knower of paths:
5) difficult
The bodhisattva thinks that sentient beings are infinite and therefore that it is difficult to place them all in nirvana.
6) resolute
One makes the resolution to not fall into other vehicles but to definitely achieve buddhahood.
7) object of intent
One puts effort into accomplishing the three greatesses: the greatness of the heroic mind, the greatness of abandonment, and the greatness of realization.
8) not observing
The bodhisattva trains in not observing the meditator and the object of meditation as ultimately existent.
9) prevent strong clinging
One tries to stop the strong clinging to the true existence of phenomena.

The following seven are related to a knower of all aspects:
10) knows as the observed
One observes the distinction between the trainings of a knower of bases and those of a knower of paths.
11) contrary
This is contrary to the way in which the childish beings grasp.
12) unobstructed
A bodhisattva knows that form and so forth are unobstructed.
13) baseless
The bodhisattva’s exalted wisdom knowing that the basis of mistakes are not truly existent.

14) motionless
Since all phenomena are empty of ultimate existence they cannot go anywhere.

15) unborn
A bodhisattva knows that phenomena are not ultimately generated, or born.

16) not observing thusness
The thusness of functioning things and the thusness of non-functioning things are not to be observed as ultimate.

Thus, there are four, five and seven entities related respectively to a knower of bases, a knower of paths, and a knower of all aspects.

Gyeltsab (page 378) says that the four entities of training of a knower of all have the entity of being isolated from all types of afflicted obstructions. They are:

1) abandoning afflictions, such as attachment
2) abandoning the signs of afflictions, bad states of the body
3) abandoning improper mental attention, the mark which is the cause of afflictions
4) the training that is qualified by emptiness which is free from the conception of true existence of the two, the objects to be discarded and the objects to be adopted: the discordant class, attachment and so forth, and the antidote class, non-attachment and so forth

In sutra it says respectively:
“Subhuti, a great bodhisattva who eliminates attachment, hatred, and ignorance will have the nature of being isolated from them.”
“This great bodhisattva will have the nature of being isolated from signs of attachment, hatred, and ignorance.”
“This great bodhisattva will have the nature of being isolated from the marks of attachment, hatred, and ignorance.”
“Subhuti, those great bodhisattvas who believe in the profound perfection of wisdom will have the nature of being isolated from signs of attachment, hatred, and ignorance.”

There are five entities of the training of a knower of paths. These five trainings are:
1) the training of bearing the difficulties of placing sentient beings, who do not exist ultimately but are infinite conventionally, in nirvana
2) the training of determining to definitely become a buddha by the characteristics of not falling into other vehicles
3) the training to achieve the very supreme that are to be achieved over a long time, the objects of intent, the three greatesses
4) the training to realize that the object of meditation and the meditator are not to be observed as ultimate
5) the training to stop the grasping at things as truly existent things

In sutra it says respectively:
“A great bodhisattvas puts on the armor saying, ‘I will set all sentient beings in nirvana.’ However, although not observing sentient beings and designated sentient beings it will be difficult.”
“A great bodhisattva, who puts on the armor for placing sentient beings in nirvana, is never doubted to fall into the two [vehicles] of hearers or solitary realizers.”
“The bodhisattvas do not put on armor for some sentient beings, they put on the armor for all sentient beings to pass beyond sorrow and attain the exalted wisdom of a knower of all aspects.”
“The perfection of wisdom is profound. [It is so profound that] no one meditates on it, nothing about it is meditated on, and it is not meditated on by any means.”
“Some bodhisattvas who do not strongly grasp at the profound perfection of wisdom are to be analyzed as irreversible bodhisattvas.”

There are seven entities of a training of a knower of all aspects:
1) observing the distinction of things, the basis and path, which are included in the objects of a knower of all and a knower of paths
2) teaching a path that is not concordant with the childish ones as it is opposite to the practice of ordinary beings who conceive of the functioning things as truly existent and the non-functioning things as truly existent
3) knowing form and so forth without any obstruction
4) [knowing that there is no] real basis of mistake since objects of knowledge and knowledge (the mind) are not observed to exist ultimately
5) thusness, the emptiness of true existence does not go ultimately anywhere
6) forms and so forth do not have any generation due to not having an ultimate entity

Regarding the subject of this context there is an extensive presentation in the Great Commentary by Haribhadra of the two truths in accordance with the presentation of Acharya Shantarakshita, but as I want to explain this on another [occasion] it is not elaborated here.

7) the training that realizes the entity of the three, functioning things, non-functioning things, and both, are not to be observed as ultimately thusness.

(Page 380) In sutra it says respectively:
“A great bodhisattva with the thought to enjoy a knower of all aspects should examine the profound perfection of wisdom.”
“Sons of the gods, because space is profound, this dharma is also profound.”
“These dharmas cannot be obstructed by anything because they are obstructed with respect to form.”
“These dharmas possess a base that does not exist, due to there not being a base of form and...”
“Elder Subhuti, this perfection of wisdom has come after the Bhagavan because whatever Dharma was taught begins from emptiness, signlessness, and wishlessness.”
“Sons of the gods, Subhuti is not generated after form, not generated after the thusness of form, not generated after other than the thusness of form”
“Bhagavan, from thusness up to the perfect end are profound; form and the thusness of form are not observed because when form is not observed what is there to be said about the thusness of form not being observed?”

Thus, the fourth is accepted as the characteristic of entity since the sixteen entities indicate the trainings of the three exalted knowers with their characteristics just as they are.

Gyeltsab (page 381) says that thus the fourth characteristic is asserted to be the characteristic of entity. Furthermore, according to what was explained before, just as the tangible object hot illustrates fire, the sixteen characteristics of entity of the trainings illustrate the trainings of the three exalted knowers as having the three types of characteristics, the characteristics of knowledge, the characteristics of distinction, and the characteristics of activity.

Thus in general, if added together, there are ninety-one characteristics.

Gyeltsab (page 381) says that the forty-eight characteristics of knowledge, the sixteen characteristics of distinction, the eleven characteristics of activity, and the sixteen characteristics of entity are the ninety-one characteristics.

Q: With regard to the knower of all aspects in the topic of the collection of grounds, there are ten grounds. In regard to the complete training, some of the trainings of the higher grounds deal with generosity but I thought that the practice of generosity becomes surpassing on the first ground, why is this?
A: Among the ten perfections, the bodhisattva practices the surpassing perfection of generosity alone on the first ground. But this is only completed on the tenth ground. Thus, the bodhisattva can continue to improve the perfection of generosity on all the subsequent grounds. Or it can be said that the bodhisattva’s familiarity with the practice becomes more and more strong. The perfection of morality and so forth are related to the remaining grounds. On the second ground the bodhisattva practices the surpassing perfection of morality, and so on.

There is need to go over the perfections in the context of the thirty-four aspects common to a bodhisattva, one of which is the “ten paths of a buddha.” We will do this next week.

Q: Could Geshe-la kindly explain what dormant affliction means?
Geshe Jampa Gyatso: A dormant affliction is one that is not manifest in that moment. It is there in the manner of not degenerating its potential. These afflictions are present but not manifest, however when conditions come together these afflictions arise. This is what is asserted by the Prasangika Madhyamikas. However, other scholars have different interpretations. Some say that a dormant affliction is the latency of an affliction. I think that this is not correct. The latencies of afflictions are knowledge obstructions, whereas if it is an affliction it is an afflicted obstruction, and therefore cannot be a knowledge obstruction.
Q: Does a bodhisattva realize the selflessness of persons and non-duality during meditative equipoise or during subsequent attainment?

Geshe Jampa Gyatso: The assertions regarding this depend on the various schools. An aryā in general is said to realize the selflessness of persons during both meditative equipoise and subsequent attainment. However, for a bodhisattva an exalted knower realizing the selflessness of persons is only manifest in subsequent attainment. During meditative equipoise a bodhisattva only focuses on emptiness and not on the selflessness of persons. However, some bodhisattvas do concentrate single pointedly on the selflessness of persons. An exalted wisdom of meditative equipoise can be an exalted wisdom of an uninterrupted path, an exalted wisdom of a liberated path, or an exalted wisdom that is neither. An exalted knower realizing the selflessness of persons is an exalted wisdom of an aryā bodhisattva that is neither of the two. There is also a bodhisattva who in meditative equipoise focuses on impermanence.

The path of seeing can be divided into three, a path of seeing that is an exalted wisdom of meditative equipoise, a path of seeing that is an exalted wisdom of subsequent attainment, and an exalted wisdom of the path of seeing that is neither of the two. The exalted wisdom of meditative equipoise is further divided into an exalted wisdom of an uninterrupted path, an exalted wisdom of a liberated path, and an exalted wisdom that is neither of the two. The exalted wisdom of subsequent attainment is an exalted knower that is present in an aryā who has arisen from meditative equipoise. The path of seeing which is neither an exalted wisdom of meditative equipoise nor an exalted wisdom of subsequent attainment can exist in the continuum of someone on an uninterrupted path of seeing, someone on an liberated path of seeing, or someone in subsequent attainment. On the first ground the intention to give is a path of seeing but it is not a path of seeing that is an exalted wisdom of meditative equipoise nor is it a path of seeing that is an exalted wisdom of subsequent attainment. This intention to give is a path of seeing that is neither of the two. There is also an exalted knower knowing impermanence, an exalted knower knowing the selflessness of persons, etc., which are also included in a path of seeing that is neither an exalted wisdom of meditative equipoise or an exalted wisdom of subsequent attainment. This is an assertion common to Lama Tsongkhapa, Gyeltsab Je, and Jetsun Chokyi Gyeltse. However, Panchen Sonam Drakpa says that if something is a path it is necessarily manifest because it is a consciousness.

With respect to the Ornament there can be 13 different types of commentary regarding a single meaning/subject. One time a geshe from Amdo, who belonged to the same district house (kangtsen) as Geshe-la, returned to his birth place. There he wished to meet a certain Pari Rabsel in a nearby village and so sent a message saying that he would be coming to visit him. Although the lama answered that this would be fine when the geshe went to visit him he was not there. However, before leaving the lama had instructed his disciples to listen carefully to whatever the geshe had to say. The geshe went to visit this lama riding on a yak. When he arrived at the lama’s monastery the disciples apologized for the lama’s absence and welcomed him appropriately. The disciples even showed the geshe around the monastery and the labrang of the lama. When one of the disciples asked the geshe what he thought about the monastery he answered that there was a need to put an iron ring on each side of the monastery. The geshe then left and the lama returned. He asked his disciples what the geshe had said. They repeated that the geshe had said that they needed to put an iron ring on each side of the house. The lama immediately said that it meant that the geshe had scolded them and given the advice that no matter how good a house one makes one cannot take it with one by binding it to one’s back. Some time later the lama wished to visit the geshe at his monastery and sent a message to him regarding this. The geshe replied with a question asking him how many types of commentaries one can make on the Ornament. The lama responded seven. However, the geshe said that he could make thirteen types of commentaries but that when he did his geshe exam although he knew how to make 13 commentaries on one word of the Ornament at certain point in the debate he had to state that a dzomo (the offspring of a male yak and a cow, or of a female yak, a dri, and a bull) born in my region would not eat grass and would not drink water, and I had to state also that in my region there was not even a blade of grass long enough to be plucked by a pair of tweezers.” Hearing this response the lama did not
dare go visit the geshe. Although he had the self-confidence to make seven commentaries he did not have the courage to meet this geshe [who could make thirteen commentaries].

Q: In the Hinayana vehicle there is a presentation of the hearer and solitary realizer vehicles as two separate vehicles, but why are they not presented as one vehicle with two types of disciples having different dispositions?

Geshe Jampa Gyatso: Two vehicles are posited in dependence on the manner of progressing on the path to their respective enlightenments and the manner of their completing the collections. These two are called the lesser vehicle because they do not take on the burden of working for all sentient beings but only take on the burden of achieving their own welfare, liberation. However, the two are considered different because of having different ways of thinking. Hearers are so-called because they mainly listen to teachings, then reflect on them, and meditate on them after which they also teach them to others, i.e., they cause others to listen. The Tibetan term *nyen to* actually includes both the words “listen” and “hear,” which conveys the fact that they first listen to and then cause others to hear. There are eight types of hearer sangha, stream enterers and so forth.

Solitary realizers in their last life, the one in which they realize enlightenment, practice in solitude, meditating on the twelve links of dependent origination without receiving instructions. They achieve their respective enlightenment in solitude. Because solitary realizers have this particular characteristic they are posited as a separate group from the hearers.

These two groups, hearers and solitary realizers, are sufficient to include all Hinayana practitioners. Hinayana practitioners are of two kinds, those in terms of the path and those in terms of tenets. Those in terms of the path include hearers and solitary realizers, while those in terms of tenets include the Vaibhashikas and Sautrantikas. Within the Vaibhashikas there are eighteen sub-divisions, while the Sautrantikas have two sub-divisions, followers of scripture and followers of reasoning/logic. Within the followers of reasoning there are further divisions, the half-eggist, those propounding equal number of apprehenders and apprehendeds, and those propounding a non-existence of mutual-multiplicity.

Q: Does the enlightenment of hearers and the enlightenment of solitary realizers refer to the same level although one is called a small enlightenment and one a middle enlightenment?

Geshe Jampa Gyatso: The two enlightenments are different. The small enlightenment and middle enlightenment are so-called in terms of the time needed to attain their respective enlightenment. Hearers require three lifetimes to achieve their enlightenment, while solitary realizers require a 100 eons to achieve their enlightenment. The Mahayana enlightenment is called great enlightenment because even more time is required. The bodhisattva vehicle is said to require three great countless eons in order to complete the collections of merit and wisdom needed to attain enlightenment. However, this is only in the context of sutra.

Q: What does enlightenment mean in these different contexts?

Geshe Jampa Gyatso: The two enlightenments are called enlightenment in the sense of having abandoned the afflicted obstructions and having achieved the realization of the selflessness of persons. In Tibetan enlightenment is *jang chub*: *jang* means to purify, which in the case of hearers and solitary realizers is to purify the afflicted obstructions; *chub* means to realize, which in this case the realization of the selflessness of persons. Both hearers and solitary realizers purify the afflicted obstructions and attain the realization of the selflessness of persons but, in addition, solitary realizers abandon the gross knowledge obstructions; they realize the gross selflessness of phenomena, the non-existence of external objects.

Enlightenment is exalted wisdom. In the fifth chapter of *Ornament* it says that the name “enlightenment” is given to the exalted wisdom that has exhausted all stains and realizes that they will not return again. This is great enlightenment. Just as exalted wisdom is actualized in great enlightenment there is a similar type of exalted wisdom that is actualized by the hearers and
solitary realizers in that they have an exalted wisdom that has exhausted stains and that realizes that the stains that have been exhausted will not return again.

Q: Does this realization of a solitary realizer mean that when a solitary realizer enters the Mahayana that he progresses more quickly than a hearer who enters the Mahayana?

Geshe Jampa Gyatso: Yes, a solitary realizer does progress faster than a hearer. Even without considering their small enlightenment and middle enlightenment, in general hearers are more dull facultied than solitary realizers. Solitary realizers have also collected more merit and wisdom than hearers before achieving their enlightenment; 100 eons compared to 3 lifetimes.

Q: Is that merit not exhausted when they achieve their enlightenment?

Geshe Jampa Gyatso: The answer to this depends on the tenets. According to the Chittamatrins it is exhausted but according to the Prasangika Madhyamikas it is not. In the context of lineage we looked at Ornament for Sutra in which it is said the Mahayana is superior to the Hinayana for four reasons: being supreme, [working for] all, great purpose, and inexhaustible. The Mahayana is superior because its virtue is superior. “All” means that a Mahayanist acts for the welfare of all sentient beings. Great purpose is the enlightenment that fulfills the purpose of all sentient beings. Inexhaustible means that the merit is not exhausted when one attains enlightenment.

Q: What is the difference between the third and fourth attributes of the first noble truth, that of suffering?

Geshe Jampa Gyatso: The third attribute empty means empty of being another object. “Being another object” refers to being a self that is permanent, independent, and singular. The “other” from the context of ‘another object’ is the self which is asserted by non-Buddhist schools to be a completely separate entity from the aggregates. They posit the aggregates as a load and the person or the self as the carrier of the load, the aggregates. Empty therefore means empty of a self that is a carrier and of the aggregates that are the load.

The fourth attribute selfless means that the self does not exist as its own entity. In other words, the self is not self-supporting substantially existent. It does not exist in this way because for the person to appear his aggregates necessarily have to appear. This means that the person is imputedly existent, not substantially existent. This is asserted by the Svatantrika Madhyamikas. Gungthang Rinpoche posits it as a self that maintains its independence. Some say that there is a difference between the person who maintains its independence and a self-supporting substantially existent person. I do not see any difference.

The objects of negation in this context are respectively a person who is permanent, independent, and singular and a self-supporting substantially existent person. The first is easier to realize than the second. For more detail see the text on tenets by Jangkya Rolpe Dorje.

Q: Is their a difference between a hearers direct realization of the selflessness of persons and a hearers direct realization of the four noble truths? The realization of the selflessness of persons is a negative phenomenon while among the four noble truths there are also affirmative phenomena.

Geshe Jampa Gyatso: There is a difference but the direct realization of the sixteen attributes of the four noble truths is a general statement that includes the realization of negative phenomena and the realization of affirmative phenomena. The meditator in general directly realizes the sixteen attributes but then we can talk of different specific objects that are directly realized. A direct realization of an object of the mode of apprehension cannot be generalized to all other direct realizations of other types of objects. In terms of a specific mind directly realizing impermanence it takes impermanence as its object of the mode of apprehension. A single mind cannot have two different objects as its object of the mode of apprehension. A single mind can have only one object of the mode of apprehension. This can be understood in terms of any object that is taken as an object of the mode of apprehension.

However, the different schools make different assertions. For example, does the uninterrupted path of seeing directly realize the sixteen attributes of the four noble truths? I
would say no. Then what does it directly realize? It realizes the selflessness of persons; the selfless that is the fourth attribute of the first noble truth. The object of the mode of apprehension of an uninterrupted path cannot be an affirmative phenomenon. But in terms of objects one can posit differently. How many types of objects are there? For example, there are observed objects (mik yul). The observed object of a hearer’s uninterrupted path of seeing can be posited as the four noble truths or true sufferings. The appearing object and the apprehended object of a direct perceiver are mutually inclusive.

If something appears is it necessarily an appearing object of that mind? For example, something that appears to an eye consciousness
Student: No, the subtle impermanence of the table is not an appearing object.

Geshe Jampa Gyatso: That is a good enough answer. There is a story in this context. One time in India a brahmin was leading a goat by a string. People who saw this tried to trick the brahmin so as to obtain the goat by saying to him, “You who are a brahmin, how can you lead a dog?” The brahmin responded that he was leading a goat. Further on he met another man who asked him the same thing and he responded as before. This happened again, and then again. The fourth time the brahmin started to doubt that the goat might indeed by a dog so he left it on the side of the road and someone else made off with the goat. Thus comes the saying, “If enough people agree even a goat can become a dog.”

END
Monday afternoon, November 23, 1998

THE TEN PERFECTIONS

Today I will teach the subject of the ten perfections on the basis of the thesis I wrote for my acharya degree. I will go through the ten paths that are uncommon to buddhas, these being the ten perfections.

There is a difference between generosity and the generosity of this context. In general, generosity is the intention to give. The generosity of this context has four attributes:
1) it acts an antidote to its respective discordant class, miserliness,
2) it is sustained by its companion, an exalted wisdom that does not conceptualize a self of phenomena,
3) it has the function of fulfilling the wishes of other sentient beings, and
4) it has the ability to ripen the minds of sentient beings. These attributes are found in Ornament for Sutra by Maitreya. The scriptural source can be found in the Tibetan translation of the Tengyur (the commentaries on Buddha’s words, or sutras) in the Degye publication, phi volume, page 21.

In the Ornament for Sutra it is said: “Weakening the discordant class of generosity, possessing non-conceptual exalted wisdom, fulfilling all desires, and ripening sentient beings; these are the four aspects.”

There is also a difference between the perfection of morality and the morality of this context. The definition of morality in general is the intention to abandon [misdeeds]. In addition, the morality of this context has three attributes:
1) it weakens its respective discordant class which is corrupt, or loose, morality,
2) it is sustained by its companion, an exalted wisdom that does not conceptualize a self of phenomena,
3) it functions to abandon harm, and
4) it ripens sentient beings’ continua.

The source of these three attributes is the Ornament for Sutra, which is found in the Tibetan translation of the Tengyur, phi volume, page 21, back, line 3. For example, in Ornament for Sutra it says: “Degenerating its discordant class, corrupt morality; possessing non-conceptual exalted wisdom; fulfilling the wishes of sentient beings, ripening the continua of sentient beings.” In the commentary on this by Vasubandhu (found in phi volume, page 197, back, line 5) it says: “Just as generosity is characterized by four, so too are the others.” Thus, when it says three attributes this is not completely accurate.

The definition of patience is an undisturbed mind. [The patience of this context] has four attributes:
1) it weakens its discordant class, anger,
2) it is sustained by its companion, a non-conceptual exalted wisdom,
3) it functions to bear the harm of others, and
4) it ripens sentient beings.

These attributes are cited in Ornament for Sutra in which it says: “Destroying its respective discordant class, anger...” and so on as before.

The definition of effort is to delight in virtue. It has four attributes:
1) it is able to destroy its respective discordant class, laziness,
2) it is sustained by its companion, a non-conceptual exalted wisdom,
3) it functions to increase virtuous dharmas, and
4) it ripens other sentient beings by means of helping them through actions.

These attributes are also cited in Ornament for Sutra as before.
The definition of concentration is a mind single pointedly focused on a virtuous object. It has four attributes:
1) it weakens its respective discordant class, distraction,
2) it is sustained by its companion, an exalted wisdom that does not conceptualize a self of phenomena,
3) it functions to focus the mind single pointedly on a virtuous object, and
4) it ripens sentient beings by making one’s own mind pliant whereby one can create emanations.

The definition of wisdom in the context of the six perfections is that which discriminates phenomena, including the five former perfections. There is a difference between wisdom and the wisdom of this context. The wisdom of this context is specifically the wisdom that is:
1) able to weaken or destroy its respective discordant class, 2) has at its companion the collection of merit,
3) is skilled in the five sciences, and
4) ripens sentient beings through possessing knowledge, such as the knowledge of the five sciences.

These six perfections are cited in Ornament for Sutra as having four attributes.

The seventh perfection is that of method. Method is that which issues forth great results with little difficulty. In other words, method is skill in means. In Bodhisattva Grounds the perfection of method is said to be composed of twelve skills in means. These twelve are divided into two groups of six, one group of inner and one group of outer. The meaning of inner skill in means is, in general, the achievement of buddhahood in one’s own continuum, while the meaning of outer skill in means is ripening sentient beings.

The six types of inner skill in means are:
1) the development of compassion for sentient beings
2) the knowledge of the nature of compounded phenomena perfectly and accordingly
3) the desire for unsurpassable enlightenment
4) not giving up abiding in cyclic existence for the sake of sentient beings
5) in dependence on the knowledge that knows compounded phenomena perfectly and accordingly one takes rebirth in cyclic existence by way of a non-afflicted mind. “One takes rebirth in cyclic existence by way of a non-afflicted mind” means that one takes rebirth out of compassion.
6) one determines to increase one’s effort due to the desire to attain buddhahood

The six types of outer skill in means are:
1) transforming sentient beings’ small roots of virtue into a great result
2) accomplishing a great result with little difficulty
3) eliminating the anger of those who are angry toward the doctrine
4) exhorting those whose minds are neutral regarding the Buddha’s doctrine to enter the doctrine
5) ripening those who have entered the Buddha’s doctrine
6) liberating those who minds have been ripened

These are taught in the Bodhisattva Grounds; the Tibetan translation in the Tengyur can be found in the Degye edition, volume wi, page 38, line 7.

There is a difference between prayer and the perfection of prayer. Prayer is a wish to accomplish something; for example, thinking, “May I become a buddha.” There are many types of prayers, but in the scriptures it says that there are ten types of prayers. In other texts it is said that there are five types of prayers; these condense the ten types into five. For example, Asanga in his
commentary on *Bodhisattva Grounds* (page 145, line 4) says: “Regarding that, what prayers have they made? There are five prayers made by bodhisattvas.” These are:

1) prayer for mind generation
2) prayer for rebirth (higher rebirth)
3) prayer to become an object of use
4) perfect prayer
5) great prayer

There are more explanations of these prayers, for example, the prayer for mind generation is to pray for oneself to be able to generate the mind of perfect enlightenment.

The perfection of strength/power (*tob*) is so-called because one gains the strength to not be overcome by the discordant class. In *Ornament of the Muni’s Intention* by Acharya Abhykara (whose name means Source of Fearlessness) it is said that there are thirteen strengths. This is one of the twenty-one commentaries on the *Ornament*, specifically one of the nine commentaries that do not combine the *Ornament* and the *[Perfection of Wisdom] Sutras*. The thirteen strengths are:

1) the strength of thought - this is a thought that does not involve itself with the afflictions
2) the strength of extraordinary thought - this is a thought that is well trained in the exalted wisdom of the grounds
3) the strength of retention - this is to not forget all phenomena/dharmas
4) the strength of meditative stabilization - this is to be without distraction at all times
5) the strength of perfectly enriched wealth - one’s mind is skilled in analyzing the nature of the infinite and endless worlds
6) the strength of control/mastery - one fulfills all the hopes of all sentient beings
7) the strength of self-confidence - one is confident of being skilled in analyzing and classifying/dividing all the Dharma taught by Buddha
8) the strength of prayer - one does not give up all the conduct of a buddha
9) the strength that has gone beyond (or transcendent strength) - one does not give up ripening one’s own and others’ minds with the Buddha’s Dharma nor does give up helping other sentient beings
10) the strength of great love - one does not abandon the action of providing supreme refuge to sentient beings
11) the strength of great compassion - one is able to dispel the suffering of all sentient beings
12) the strength of dharmata/reality - one clearly discriminates phenomena as being like illusions and so forth
13) the strength of being blessed by all the tathagatas - one actualizes the exalted wisdom that knows all phenomena in all aspects

This concludes the perfection of strength. The tenth is the perfection of exalted wisdom. We will look at this tomorrow.

Tuesday morning, November 24, 1998

TEN PERFECTIONS (continued)

The perfection of exalted wisdom is that which understands exactly the presentation of the way in which phenomena are posited. This definition is found in *Bodhisattva Grounds* (an Indian commentary on Buddha’s words which is found in the Tengyur, volume *wi*, page 191, front, line 6). When elaborated there are two types: an exalted wisdom knowing ultimate truth and an exalted wisdom knowing conventional truth.

The last four perfections, method, prayer, strength, and exalted wisdom are included in the perfection of wisdom. In the *Commentary Clarifying the Middle Way* (*Uma Gongpa Rabsel*) (in the
textbook published in Sarnath, page 442, line 16) it says: “Regarding the perfection of wisdom being special, the other four are included in it.” In Ornament for Sutra by Maitreya it says: “The six perfections can be explained in eight divisions.” These are:

1) support
2) base
3) reason
4) total dedication
5) cause
6) exalted wisdom
7) field/object
8) place (or source)

In relation to the perfection of generosity the eight are:

1) support
The support is the person who does the practice. In the case of the practice of the perfection of generosity the support is a bodhisattva.

2) base
Generosity is of three types: giving material things, giving the Dharma, and giving the protection of non-fear. Among the different types of generosity of material objects the best is to give one’s own body to others. The best type of generosity of the protection of non-fear is to protect others from the sufferings of cyclic existence and, in particular, the sufferings of the lower realms. The best type of generosity of the Dharma is to others give the Mahayana Dharma.

3) reason
The reason is compassion for sentient being who are suffering, wishing them to be free from suffering.

4) total dedication
One dedicates one’s roots of virtue to complete enlightenment.

5) cause
The cause is the latency of generosity practiced in previous lives.

6) exalted wisdom
This is a wisdom that does not conceive of the three spheres of generosity as truly existent: the giver, the action of giving, and the recipient.

7) field
This has five aspects:
a) begging
b) [the presence of] miserable [sentient beings]
c) without support
d) enjoying with misbehavior
e) possessing excellent qualities

8) place
The place (or source) in which one abides with generosity is of three types:
a) appreciation/belief
This is similar to the belief level of the path of meditation which is of three types, one related to one’s own welfare, one to others’ welfare, and one to both welfares.
b) mental attention
One relishes the taste, rejoices, and has strong joy.
c) meditative stabilization
This is, for example, the meditative stabilization of sky-treasure. It can also refer to the meditative stabilization which has gained mastery over concentration.

Just as generosity has these eight aspects so do the remaining five perfections: the perfection of morality, perfection of patience, perfection of effort, perfection of concentration, and perfection of wisdom. The support is the same for all these five, a bodhisattva. The base is specific to each one. Then there are the reason, total dedication, the cause, exalted wisdom, the field, and the place.

This information is found in Ornament for Sutra, (an Indian commentary found in the Tibetan translation of the Tengyur, Degye edition, volume phi, page 223, back, line 5). There is also a commentary by Vasubandhu regarding this subject found in the Degye edition of the Tengyur, volume phi, page 206, back, line 7.

If we were to look at the function of exalted wisdom the subject would become more complicated. The function of the exalted wisdom [of a bodhisattva] is almost equal to that of the buddhas. For example, when one attains the tenth ground one is able to easily absorb in hundreds of concentrations. One also receives the initiation of exalted wisdom from innumerable buddhas. The activities that take place on the tenth ground are explained in the tenth chapter of Madhyamakavatara in which it says that one receives initiation from the buddhas and so forth.

One should try to include the six perfections in the practice of each single perfection; for example, one should include the practice of the remaining five perfections in the perfection of generosity. This was explained in the context of achieving through armor. One should also make sure to include the six sublime one in the practice of the six perfections. If one would like to know more about the practice of the six perfections one should read Bodhisattva Grounds by Asanga. In order to approximate the behavior of bodhisattvas one should read the six texts, Bodhisattva Grounds, Ornament for Sutra, Bodhisattvacharyavatara, Shiksasamuccchaya, Life Stories (Jataka Tales), and Collection (Tibetan Dhammapada), on which the Kadampa geshes based their practice. One should also read the texts of the three canons (tripitaka). The Kadampa lamas had three special deities: (1) the Muni, the Lord of Teachers, Shakyamuni Buddha, (2) Four-Arm Avalokiteshvara, the manifestation of compassion, (3) Green Tara, the manifestation of enlightened activity, and (4) Achala, a protector. The Kadampa lamas said that as a protector for one’s Dharma practice one should take Achala. However, these are not the only deities that the Kadampas practiced as can be seen from the lineage of Atisha; they are the main four. For example, there is the collection of deities Nga Tang Gya Tsa which descends from Atisha and includes more than a hundred deities. The practice of these four deities as a main practice took place before Lama Tsongkhapa who then taught that in this degenerate time there is the need for much protection and encouraged the practice of Guhysamaja, Heruka, and Yamantaka, who is particularly powerful. From the point of view of lam-rim practice Lama Tsongkhapa taught that the main protectors of great, middle, and small beings are respectively Six-Arm Mahakala, Vaishravana (Nam To Se), and Kalarupa (Dharmaraja). When one asks these deities for help to eliminate interferences to one’s practice one will definitely receive this help.

END

We will now return to the Ornament regarding the subject of partial concordance with liberation (which is the sixth of the eleven topics illustrating the complete training in all aspects).
Since only those who possess the roots of virtue of the partial concordance with liberation will fully know the previously explained trainings, (next is) the partial concordance with liberation.

The term partial concordance with liberation, or similitude of liberation, are synonyms for the path of accumulation.

Gyeltsab (page 381) says that only [the path] possessing the roots of virtue of the partial concordance with liberation, which will be explained, is illustrated here as an object of a valid cognizer by way of the characteristics of the trainings explained before. [Through this illustration] it is thoroughly known as the partial concordance with liberation.

The etymology of partial concordance with liberation derives from the fact that before attaining liberation one must first attain the path of accumulation; for this reason the path of accumulation is called a partial concordance with liberation. In other words, liberation is nirvana; the path of accumulation acts to attain that.

The skill in perfect achievement of signless, great generosity and so forth are regarded as the partial concordance with liberation in this realization of all aspects.

Gyeltsab (page 381) says: in this chapter, which presents the complete training in aspects, the clear realization of all aspects is asserted to be that which partially concords with the buddhahood that is to be attained after collecting merit for three countless great eons. This clear realization of all aspects exists in the continua of those who are skilled in achieving all the aspects of the path, such as the perfect practice of generosity, which are sustained by the wisdom realizing that there are ultimately no signs.

The general definition of the path of accumulation is the clear realization of Dharma. In order to achieve enlightenment one must accumulate merit for three countless great eons. However, there is much debate about this. The conclusion is that one does not need to accumulate merit over a period of three countless great eons but that one has to accumulate the merit of three countless great eons. Thus, it is enough to accumulate a quantity of merit that is equal to that which would be accumulated in three countless great eons. For example, although there are courses of study here in Italy that generally take three years one can complete the course of study and do all the exams in only one year. Such shortcuts exist, as they do for those who want to become geshes. Nowadays monks can make an appeal to the Religious Office of the Tibetan government saying that they have completed the study of specific texts and asking for permission to take the geshe exam lharam parma. If this permission is given the monk presents it to the abbot of his monastery who then gives his okay and the monk takes this exam and becomes a geshe [although he has not gone through all the subjects in detail]. In fact this degree of lharam parma is like the leapers among the twenty sangha! In short, one can achieve the accumulation of three countless great eons of merit without it taking three countless great eons.
Through the aspect of knowing which observes the signless, skill in producing in one’s continuum (qualities ranging) from the perfection of generosity and so forth through the exalted knower of all aspects, is regarded as the partial concordance with liberation in this (context of) manifestly and thoroughly realizing all aspects.

Gyeltsab (page 381) says that here in this chapter which presents the training that completely realizes all aspects, [the path of accumulation] is asserted to be partially concordant with the liberation that is the completion of all the types of paths for becoming enlightened after three countless eons.

What is a partial concordance with liberation? It is a clear realization of Dharma in the continuum of a person who is skilled in generating in his continuum the perfections, generosity and so forth, up to an exalted knower of all aspects sustained by a wisdom observing that there are ultimately no signs of elaboration by the practice of the achievings through realizing them with a valid cognizer. In other words, the aim of the path of accumulation is enlightenment; to achieve that one must begin with the perfection of generosity and proceed up to the final moment before attaining a knower of all aspects.

Gyeltsab (page 382) says that hearing and thinking eliminate doubts regarding all the clear realizations of the twenty-one sections of uncontaminated exalted wisdom, that are yet to be explained. After that by putting them into practice, one generates an experience with respect to all the clear realizations. From that moment on, such a person is known to have begun the entrance of the path of buddhahood over three countless great eons, he/she is known to have entered the Mahayana path, and he/she is known to have generated a partial concordance with Mahayana liberation in his/her continuum. At this moment one is said to have generated the Mahayana path of accumulation and the Mahayana partial concordance with liberation.

Tuesday afternoon, November 24, 1998

Presently we should just be aware that there are twenty-one sections of uncontaminated exalted wisdom. These are:
1) the thirty-seven harmonies with enlightenment
2) the four immeasurables
3) the eight complete liberations
4) the nine serial absorptions
5) the ten exhaustions
6) the eight outshinings/masteries
7) the meditative stabilization without affliction
8) the meditative stabilization knowing the object wished for
9) the six clairvoyances
10) the four individual and accurate cognitions/knowledges
11) the four complete purities
12) the ten controls or powers (wang)
13) the ten strengths (tob)
14) the four fearlessnesses
15) the three unguarded aspects (body, speech and mind of a buddha free of protection from negativities)
16) the three close placements of mindfulness
17) the dhammata of [a buddha’s] non-negligence of the purpose of sentient beings
18) the complete destruction of latencies
19) great compassion
20) the eighteen unshared qualities of a buddha
21) the three exalted knowers, knower of bases, paths, and all aspects

More detail about these will be given in the eighth chapter of the Ornament.
Gyeltsab asks what is the measure of gaining an experience? One first observes all sentient beings, then wishes them to be completely free from suffering. When this wish arises it the aspect of a compassion like that of a mother for her only son. Taking this into account one should understand the measure of gaining the experience of other paths.

With regard to the meaning of emptiness one first familiarizes oneself with it by way of a wisdom arisen from thinking. Thereby one leaves a latency that later on will bring an appearance to the mind when looking at existents/phenomena like that of a reflection of a face in a mirror. From this arises the experience that appearances can disappear with a puff of wind. In this way one gains an understanding of the meaning of emptiness in one’s mind. From this moment on one can say that one has gained an experience of the meditation on emptiness with a wisdom arisen from thinking.

An actual special insight observing emptiness is generated only on the heat level of the path of preparation. In order to understand that all the clear realizations in one’s continuum are sustained by a wisdom realizing emptiness it is said that they have the aspect of knowing the signless.

Gaining an experience of cultivating emptiness is not pervaded by the generation of a wisdom arisen from meditation on emptiness. This experience can arise in different ways; through much hearing, through much thinking, as well through meditation.

2B2C-2A1B-2A2 Identification of those to be subdued who are skilled in that through a summarization into the five bindings of the path
A Making a connection
B Root text
C Commentary

If asked, “What is that skill?,” in order to show that, (more) interceding verses.

Gyeltsab (page 383) asks what is meant by becoming skilled in practicing generosity and so forth in one’s continuum?

2B2C-2A1B-2A2B Root text
1 The measure of skill in the bindings of the general path
2 Identification of those to be subdued by the Ornament who are skilled in that

2B2C-2A1B-2A2B-1 The measure of skill in the bindings of the general path

Faith observing buddha and so forth,
joyous effort ranging over generosity and so forth,
mindfulness of the fulfillment of intention,
non-conceptual meditative stabilization, and
wisdom which knows all phenomena in all ways are the five types (of objects).
Complete enlightenment is accepted as easy to realize by the sharp, difficult to realize by the dull.

1) “Faith observing buddha and so forth” includes the other objects of faith, the Dharma and Sangha.
2) “Joyous effort ranging over generosity and so forth” includes the different objects of practice, the perfection of generosity, perfection of morality, perfection of patience, perfection of effort, perfection of concentration, and perfection of wisdom with the emphasis being placed on joyous effort.
3) “Mindfulness of the fulfillment of intention” means to be mindful of the perfect intention.
4) “Non-conceptual meditative stabilization” is a non-conceptual exalted wisdom which is a meditative stabilization.
5) “Wisdom which knows all phenomena in all ways.”
These are the five principal aspects/bindings of the path of a bodhisattva.

“Complete enlightenment is accepted as easy to realize by the sharp, difficult to realize by the dull” presents the two types of trainees, the trainee with sharp faculties and the trainee with dull faculties. “Easy to realize by the sharp, difficult to realize by the dull” means that those of sharp faculties attain enlightenment easily and in a short amount of time, while those of dull faculty attain enlightenment with difficulty and only after a long period of time.

This has two divisions:
A Shown through mind generation: the door of entry into the Mahayana
B The manner of training in the activities

2B2C-2A1B-2A2B-1A Shown through mind generation: the door of entry into the Mahayana
1 The uncommon going for refuge of the Mahayana  (line 1 - faith)
2 The actual meaning              (line 3 - mindfulness)

Gyeltsab says that the uncommon going for refuge of the Mahayana is to first generate a believing faith observing all the buddhas and so forth and every Mahayana path together with cause and result. One thereby generates a clear faith, after which one is said to be skilled in the two types of faith. It says: “Furthermore, faith is generated in the beginning, like a mother who gives birth.” Faith is to be known as the root of all excellent qualities. One has to take all the Mahayana paths and results as an object of the faith in one’s continuum, then continuously familiarize oneself with them whereby one will establish the roots of the Mahayana in oneself. Although here refuge is presented as the principal [subject], skill in faith is presented first in order to identify it as the root of the Mahayana path.

The above quotation is taken from The Dharani of Precious Meteor (Ratnolkanamadharani). In the root text when it says “faith observing buddha and so forth,” skill in faith is presented first, although this verse presents actually refuge.

There are causal and resultant refuges, in this context the resultant refuge is presented saying that one should take the results of the Mahayana path as objects for developing faith.

In sutra it says: “Without separating from the perfection of wisdom and skill in means think of the buddhas of the three times and their aggregates of morality without conceiving them to have the sign [of true existence]. Know that if a great bodhisattva does not consider the three doors of liberation to have the sign [of true existence], he will attain the highest complete enlightenment of a buddha without falling into the two, [the hearer’s vehicle and the solitary realizer’s vehicle], and without losing or degenerating [the bodhisattva vehicle].”

2B2C-2A1B-2A2B-1A2 The actual meaning     (line 3 - mindfulness)

mindfulness of the fulfillment of intention,

This section presents the Mahayana mind generation as the door to entering the Mahayana. “The fulfillment of intention” refers to the Mahayana mind generation. The Mahayana mind generation is the perfect intention, or thought, of the Mahayana. [This thought is] a mindfulness qualified by being a mindfulness [of enlightenment] that is like the owner of omniscience; for this reason it is called mindfulness.

In order to understand the measure of being skilled in the door to the Mahayana, the special mindfulness that is mindful of omniscience again and again is here called “the branch of skill with respect to the distinctions of mindfulness.” In sutra it says: “Bhagavan, there is no question that a great bodhisattva who is not separated from the perfection of wisdom and skill in means will attain enlightenment.”
joyous effort ranging over generosity and so forth,

Gyeltsab says that one who is qualified by exerting effort in the six objects of practice, the six perfections, generosity and so forth, and by exerting effort in all Mahayana paths is called “skilled in effort.” In sutra it says: “Although a great bodhisattva beginning from mind generation practices generosity, he does not consider it to have the sign [of true existence].”

The meaning of presenting one who trains in practice as qualified by effort is that it has to be maintained in all types of practice as otherwise one will simply generate the mind of enlightenment without any effort in practice. In this case one will have a good mind but not actually accomplish anything. Specifically, it is said that one will not attain highest enlightenment. Therefore, one has to uphold all the specific divisions of conduct with a special effort. This is to be understood.

This means that after a bodhisattva develops the mind generation he must exert effort in his practice. If he does not do so he will not attain enlightenment. If one does not exert effort, one will not practice the six perfections without which one will not create the cause to attain enlightenment. Chandrakirti in Madhyamakavatara says: “All qualities without exception follow upon joyous effort and it is the cause of the two collections: merits and intelligence...”

Gyeltsab (page 384) says that one first observes an image, such as that of the holy body of the Tathagata (a statue), without conceptualization. Then in dependence on the nine stages of calm abiding one familiarizes with it until one engages that object without effort and without any need to apply the antidotes to laxity and excitement. One continues on in this manner until one generates the bliss of physical and mental pliancy.

Based on the meditation done previously one does not conceptualize the aspect thinking, “This is the object of meditation.” This [uncommon calm abiding] is the meditative stabilization of the sky-treasure and the perfection of concentration which are attained on the fifth ground. In sutra it says: “The great bodhisattva beginning from the first moment of mind generation onward does not observe the buddhahood that is actualized, the one who actualizes buddhahood, the place where buddhahood is actualized and all phenomena, ranging from forms to the knower of all aspects.”

There are common and uncommon calm abidings because calm abiding exists among Buddhists and non-Buddhists as well as those who have entered the path and those who have not entered the path. One takes an image, such as the statue of a buddha, [as one’s object of meditation] and then does not conceptualize about its aspects. An object of both a common and an uncommon calm abiding must be free from conceptualization; however, the object of special insight can be
together with conceptualization. This is because when one develops calm abiding one focuses single-pointedly on an object, while in the case of special insight one analyzes an object. The meditation of calm abiding is maintained by mindfulness and introspection, the antidotes to laxity and excitement.

The uncommon calm abiding called the meditative stabilization of sky-treasure is achieved on the ten ground. There is also a perfection of concentration that is attained on the fifth ground. On this ground a bodhisattva actualizes a meditative stabilization that observes the subtle and gross aspects of the four noble truths. In the fifth chapter of *Madhyamakavatara* it says: “The Mahatma, , can not be defeated even by all the maras on the ground Difficult to Overcome. One attains surpassing concentration and extreme skill also in realizing the precise nature of the truths of the good minded. One observes the subtle and gross aspects of the four noble truths.” Thus, the uncommon calm abiding of the fifth ground does not take as its object the body of a deity or buddha; it only takes the subtle and gross aspects of the four noble truths as its object.

Gyeltsab (page 384) says that in dependence on the attainment of an actual calm abiding one then gains a wisdom knowing all the aspects of objects of knowledge, the phenomena that are modes and varieties, by which one becomes skilled in the five. Here both types of special insight, that observing modes and that observing varieties, are mentioned. The special insight that observes varieties is attained on the path of accumulation onward. The special insight observing modes is attained on the heat level of the path of preparation; it is able to induce pliancy through a wisdom that individually analyzes the meaning of emptiness. In sutra Buddha says: “Sons of the gods, I am completely awakened with regard to all phenomena in all aspects because I do not observe the buddhahood that is attained, the one who has attained buddhahood, and the place where buddhahood is attained as truly existent.”

In order to attain special insight one must first attain an actual calm abiding. “Special insight,” literally higher seeing, is so-called because it sees its object higher, or better, than does calm abiding. The object of special insight can be a conventional phenomenon or emptiness; the first type of special insight is attained on the path of accumulation while the second is attained on the heat level of the path of preparation.

Special insight can be of two types: common, or shared, special insight which is also present in the continua of non-Buddhists, and uncommon, or unshared, special insight which is only present in the continua of Buddhists. A special insight exists in the continua of those non-Buddhists who attain an actual concentration or the mental application through belief, one of the six preparations of the first actual concentration, which observe conventionalities. In regard to the objects of calm abiding in *Great Exposition of the Stages of the Path of Enlightenment (Lam Rim Chenmo)* four pervasive objects are mentioned:
1) conceptual image
2) non-conceptual image
3) the end of existents - the conventional and ultimate
4) the accomplishment of one’s meditation

Gyeltsab says that this is to be learned from the texts on the *Stages of the Path of Enlightenment* composed by Lama Tsongkhapa; specifically the *Great Exposition of the Stages of the Path of Enlightenment*.

Having entered the Hinayana path a special insight observing the selflessness of persons is attained on the heat level of the path of preparation. In brief, in order to attain a special insight observing the main object of meditation of one’s respective vehicle one must have attained the heat level of the path of preparation of one’s respective vehicle. The special insight observing conventionalities includes all objects; it exists from the path of accumulation onward. One must actually meditate in order to understand this in more depth.
Complete enlightenment is accepted as easy to realize by the sharp, difficult to realize by the dull.

There are two types of trainee intent on the Ornament: one of sharp faculties and one of dull faculties. Gyeltsab (page 385) says that trainees intent on the Ornament are of two levels of faculty. A bodhisattva of sharp faculty attains complete enlightenment easily, whereas a bodhisattva of dull faculty attains it with difficulty. In sutra [Venerable Subhuti asks a question to the Buddha, but it is Venerable Shariputra who answers. The question regarding what Buddha said is:] “Thus, fully attaining the highest and complete enlightenment is difficult. Bhagavan! According to the desire and the intention I have regarding the meaning (the goal) in the way it is taught by the Bhagavan, it should not be difficult to attain the highest complete enlightenment, should it?” [Shariputra’s answers:] Venerable Subhuti, because of the [large] number [of sentient beings] becoming a fully enlightened being in the highest complete enlightenment is difficult, as...

The trainees intent on the Ornament are definitely presented here as being of two types: followers of faith and followers of Dharma. Saying that this explanation includes trainees of middling faculty and that it says that trainees of dull faculty train themselves in the Hinayana path is the wrong meaning of this passage. Being dull or sharp facultied is, as explained before, in respect to the differences in degree of the strength of their faith, the power of their effort, and whether they have a fully qualified wisdom observing the entire graduated path of the Mahayana.

The faculty being dull or sharp depends on the strength of the five, faith and so forth, in that if they are weak one is of dull faculty while if they are strong one is of sharp faculty. It also depends on the speed of one’s analysis, in that if it is quick one is of sharp faculty, while if it is slow one is of dull faculty. These two faculties are also distinguished by whether the person follows [teachings] only out of faith, such a person being one of dull faculty. On the other hand, followers of Dharma are those who do not believe what is taught only in dependence on who says it but examine whether or not it is correct and only then on the basis of this analysis follow that teaching. In general a trainee intent on the Ornament is of sharp faculty. The division into dull and sharp faculty are sub-divisions of these sharp facultied trainees. However, other texts mention three levels of faculties. Generally those following the bodhisattva vehicle are characterized as being of sharp faculty, those following the solitary realizer vehicle as being of middle faculty, and those following the hearer vehicle as being of dull faculty.

In this passage it is also said that one of sharp faculties attains highest complete enlightenment easily and quickly while one of dull faculty attains it with difficulty and slowly. This subject is easy to understand in terms of oneself; one who learns quickly is of sharp faculty while one who learns more slowly is of dull faculty. Even in daily life those students who quickly complete their university studies and those who complete their studies after a long time are respectively sharp and dull facultied. There are those who learn quickly but are however extremely lazy; because of this they think that they can take their time to learn. Others who are dull facultied put much effort into learning and memorizing the texts with great effort. Either way, at the end of one month they are at the same level. This is frequently verified among the monks of the big monasteries. It seems that normally those who are of sharp faculty are lazy while those of dull faculty are more energetic in their studies. There are also those who are sharp facultied and put much effort into their studies. Then there are also those who are without wisdom and without effort. One should avoid being the fourth type of person and if one is of dull faculty at least put effort into one’s studies. Even if one memorizes only one word a day, at the end of a year one will have memorized 365 words. Doing like this one will also gradually learn all of the Ornament.

Wednesday afternoon, November 25, 1998
Commentary to the *Ornament* by Geshe Jampa Gyatso  January 1998 - May 1999

1 Differences of skill in the five objects
2 Differences of progression on the path by those of sharp and dull faculties
3 Meanings which are indicated indirectly

Differences of skill in the five objects

Distinctive 1) faith, 2) joyous effort, 3) mindfulness, 4) meditative stabilisation, and 5) wisdom are not the entities of the powers. Respectively they are skilled in the five kinds of objects: 1) buddha, 2) generosity, 3) fulfillment of intention, 4) non-conceptual, and 5) complete knowledge of all phenomena in all aspects.

Haribhadra says that a bodhisattva at this level is skilled in the five kinds of objects: the faith that observes the buddha, Dharma, and so forth; joyous effort regarding generosity; mindfulness regarding the fulfillment of intention, the mind of enlightenment; meditative stabilisation which is non-conceptual; and wisdom which is the complete knowledge of all phenomena in all aspects.

Gyeltsab (page 386) sets out a syllogism: a bodhisattva who is a trainee intent on the *Ornament* (subject) is skilled in the five kinds of objects because he is skilled in the five objects enumerated: 1) the faith that observes the buddha and so forth, the Mahayana paths and results, 2) the effort that delights in all practices, generosity and so forth, 3) the mindfulness that is included in mind generation, the perfect thought/intention, 4) the meditative stabilisation that does not conceptualize all phenomena, and 5) [the wisdom that] thoroughly knows all aspects of phenomena, the modes and varieties, as they are.

Differences of progression on the path by those of sharp and dull faculties

Although (they are) indeed like that, not all will attain supreme enlightenment, since (their) nature is like this: supreme complete enlightenment is easy to realize by the sharp who have great faith and so forth. It is difficult to realize for the dull.

The two types of trainees intent on the *Ornament* are similar in the sense of being skilled in the five objects, faith and so forth, but the trainees intent on the *Ornament* are not all the same in terms of easily attaining highest complete enlightenment. Those with sharp faculties who abide on the great vehicle, faith and so forth, realize and attain highest complete enlightenment easily, whereas those of dull faculty who abide on the great vehicle realize and attain it with difficulty. This is natural. Those having the five, great faith and so forth, are of the great vehicle; those with small faith and so forth are of the small vehicle; those with middling faith and so forth, are of the middle vehicle.

Someone who bases himself on the explicit words of the sutra that call hearers by the name “bodhisattvas” and says that those abiding on the Mahayana path of accumulation are divided into three lineage holders gives a wrong explanation of the meaning of the text. In brief, it is not correct to divide those who abide on the Mahayana path of accumulation into three faculties, great, middling, and small. In sutra the Buddha sometimes called hearers and solitary realizers “bodhisattvas.”

Meanings which are indicated indirectly

It is implied that the middling realize the enlightenment of self-buddhas and the lesser realize the enlightenment of hearers.

Gyeltsab (page 386) says that the presentation of the root text implies that those of middling faith and so forth who abide on the path of accumulation of the middling vehicle realize and attain the enlightenment of solitary realizers; and those with small faith and so forth who abide on the path of accumulation of the small vehicle attain the enlightenment of hearers. The root text indirectly
indicates the above two because it explicitly explains the distinction of degree of difficulty in the attainment of highest complete enlightenment by dull and sharp facultied bodhisattvas. The two other attainments are not presented explicitly. Explaining the meaning of the explicit and implicit realizations [of this case] in another way is to be known as being opposite to Haribhadra’s intention.

The root text explicitly presents the difference in how dull and sharp facultied bodhisattvas attain their enlightenment saying that those with great faith and so forth attain enlightenment easily, while those with small faith and so forth attain enlightenment with difficulty. By doing so the attainment of the other two enlightenments, [those of hearers and solitary realizers], are presented implicitly. If someone were to interpret this explicit and implicit presentation in another context it would be wrong.

We have completed the sixth topic, the path of accumulation, or the partial concordance with liberation, of the complete training in aspects.

In Ocean Playground Jetsun Chokyi Gyeltsen quotes Abhidharmasamucchaya as saying: “What is the path of accumulation? It is a morality of an ordinary being, control of the doors of the senses, eating moderately, and exerting effort in the yoga without sleeping in the two parts of the night (dusk and dawn). Knowing this, one abides with strong joy. It can also be other causal virtues, the wisdoms arisen from hearing, thinking and meditating. By familiarizing oneself with these, one will have the clear realization of the truth and thereby become a vessel abiding in liberation.”

Jetsun Chokyi Gyeltsen (page 195) defines the partial concordance with liberation that is explicitly presented in this context as: the clear realization of Dharma of a bodhisattva who is skilled in achieving a knower of all aspects in his continuum.

Generally the path of accumulation is posited when someone generates an uncontrived mind seeking liberation. As a sign of having gained that path of accumulation in Vasubandhu’s self-commentary on Abhidharmakosha it says: “When someone listens to instructions describing the disadvantages of cyclic existence, selflessness, and the excellent qualities of nirvana, whereby his hairs stand on end and tears fall from his eyes, he is known to have the roots of virtue which are partially concordant with liberation. This is similar to the knowledge that there is a seed in a place when a sprout comes up in the summer.” In other words, through seeing the sprout one infers that there is a seed present there.

Jetsun Chokyi Gyeltsen also gives the reason why the first of the five paths is called “path of accumulation”; the reason being that it is the path on which one begins the accumulation of merit of the first countless great eon.

There is some debate concerning the path of accumulation; for example there is debate as to whether one is necessarily on the path of accumulation if one exerts effort in the morality of an ordinary being, controls the doors of one’s senses, eats moderately, and so forth. Many people put effort into the morality of ordinary beings by taking vows, the individual liberation vows, the bodhisattva vows, and tantra vows. Are they necessarily on the path of accumulation? The conclusion is that although exerting effort in the morality of an ordinary being and so forth are not actually part of the path of accumulation, they are associated with the path of accumulation. However, when someone has such signs as the body hair standing on end and tears falling from the eyes upon hearing instructions concerning the disadvantages of cyclic existence, selflessness, and the qualities of nirvana, he has definitely attained the path of accumulation.

2B2C-2A1B-2B The stages of generating the path which ripens the continuum
1 Actual meaning
2 Negating wrong conceptions concerning the order of the six clear realizations
These six clear realizations are the four levels of the path of preparation, the path of seeing, and the path of meditation. These six are called preparation, seeing, and meditation in the text.

Gyeltsab (page 387) merely quotes Haribhadra saying “with liberation.”

Applying the clear realizations presented here to the pure grounds is not even slightly relevant because there is not the slightest purpose to making a connection saying that an exalted wisdom of the eighth ground arises on the path of accumulation. Gyeltsab says this with respect to assertions made by some Indian and Tibetan scholars that the path of preparation, path of seeing, and path of meditation correspond to the last three pure grounds, the eight, ninth, and tenth, whereby it would seem that an exalted wisdom is generated on the path of accumulation.

Here we are discussing the complete training in all aspects, peak training, serial training, and momentary training which are explained in the contexts of the path of preparation, path of seeing, and path of meditation. There are different opinions regarding their relationship.

Thursday morning, November 26, 1998

This begins the discussion of the seventh topic, the partial concordance with definite discrimination.

The observed object of heat here being all sentient beings is admired. The aspects are explained as ten: even-mindedness towards them and so forth. The peak (is) oneself turning away from negativity, abiding in generosity and so forth, placing others in them, praising them, and conforming. Tolerance is to know the truths based on self and others, supreme mundane quality likewise should be known by maturing sentient beings and so forth.

“The observed object of heat here being all sentient beings is admired” means that on the heat level of the path of preparation one observes all sentient beings. In other words, all sentient beings are the observed object of the heat level. The aspect of the heat level is the ten, even-mindedness and so forth, toward them. This means that there are ten types [of aspects], even-mindedness and so forth, regarding sentient beings.

Gyeltsab (page 387) says that the observed object of the three divisions of the heat level of the Mahayana path of preparation of this case are all sentient beings. It is also explained and recommended in sutra that there are ten types of minds, such as looking at sentient beings with even-mindedness. In sutra it says: “Subhuti, a great bodhisattva who wishes to awaken to highest complete enlightenment should abide close to sentient beings. He should generate great love and great compassion.” In addition it says: “He should benefit, not have anger, and not have a mind of harmfulness; he should generate a mind of benefit in the presence of sentient beings. He should not generate a harmful intention. He should [rather] generate a non-harmfulness in the presence of all sentient beings. A bodhisattva who definitely wishes for highest complete enlightenment should generate the mind like that of a father and mother, up to that of a paternal relative and maternal relative, in the presence of all sentient beings.”
In short, one should generate ten types of mind toward sentient beings:
1) even-mindedness/a mind of equality
2) a mind of love
3) a mind of benefit
4) a mind of non-anger
5) a mind of non-harmfulness
6) the mind of a mother and father
7) the mind of a brother and sister
8) the mind of a son and daughter
9) the mind of a friend and companion
10) the mind of a paternal relative and maternal relative

In the meditation on the seven, the six causes and one effect, one considers all sentient beings as having been one’s mother; here this is extended to include looking at them as one’s father, brother, sister, son, and so forth. One should choose which of these is more conducive for one’s mind.

1) even-mindedness/a mind of equality
One regards all sentient beings as equal.

2) a mind of love
One regards all sentient beings with a mind of love. This naturally also means that one regards them with a mind of compassion, in that when one wishes all sentient beings to have happiness one also indirectly wishes them to be free from suffering. These two attitudes accompany each other, one being manifest and the other not. For example, if one has the wish that all sentient beings have happiness the mind of compassion is not manifest, however it is still present in oneself. If one wishes sentient beings to have happiness one necessarily wishes them to be free from suffering. Thus, these two minds are included here.

3) a mind of benefit
One thinks how to benefit, help, and serve sentient beings. One tries to think of all the possible ways and means to benefit sentient beings and to not harm them. Although one may not harm others physically there are many other ways to harm others; all of these must be avoided. There are many ways to harm sentient beings; one should avoid harming them physically, verbally, and mentally.

4) a mind of non-anger
This is to not become angry with other sentient beings. When anger arises it creates unhappiness for both oneself and other sentient beings. Therefore, Buddha recommended not to generate a mind of anger.

5) a mind of non-harmfulness
One should not be mean, directly or indirectly. It is very easy for us to be harmful. Sometimes even though people do not make a mean facial expression or say something in the presence of others, indirectly they can do very heavy harm.

6) the mind of a mother and father
One should regard and treat sentient beings who are similar in age to one’s parents as one’s father and mother.

7) the mind of a brother and sister
One should regard sentient beings who are a bit older or younger in age to oneself as one’s brother or sister.

8) the mind of a son and daughter
One should regard sentient beings who are the age of one’s own children as one’s son or daughter.

9) a mind of a friend and companion
One should regard sentient beings who are equal in age to oneself as one’s friends and companions. Companions are those with whom one shares one’s life, one’s girlfriend or boyfriend, and so forth.

10) a mind of relatives and kinsmen (paternal and maternal relatives)
One should regard older sentient beings as paternal and maternal relatives, grandfather, grandmother, and so forth. More details of this relationship can be found by studying Tibetan grammar in regard to the meaning of these terms.

(1-2) The first two, equality and love, are the aspect of the small level of heat of the path of preparation.
(3-5) The third, fourth, and fifth, benefit, non-anger, and non-harmfulness, are the aspect of the middle level of heat of the path of preparation.
(6-10) The remaining five pairs are the aspect of the great level of heat of the path of preparation.

(1-2) The first two provide happiness and benefit for sentient beings in this life.
(3-5) The next three provide happiness and benefit for sentient beings in their future lives.
(6-10) The last five pairs benefit sentient beings in both this and future lives.

Those who abide on the peak level of the path of preparation also observe all sentient beings. A bodhisattva on this level turns away from the ten non-virtues and abides in generosity and so forth by way of which he places all sentient beings in them. Such a bodhisattva admires those who engage in the ten virtues without being exhorted to do so. In this way he observes all sentient beings.

This bodhisattva places those engaging in the ten non-virtues in the ten virtues, and admires those who engage in the ten virtues without having been exhorted to do so.

In sutra it says: “One should turn away from killing and properly exhort others to turn away from killing. One should express the goodness of turning way. One should be joyful at their turning away from killing, thinking that it is good. One should complete the practice of generosity and exhort others to engage in the perfection of generosity. One should meditate on the emptiness of the internal and correctly exhort others to meditate likewise.”

This is with regard to the peak level of the path of preparation.

Gyeltsab says that likewise the tolerance level of the path of preparation observes sentient beings because by abiding in the knowledge of the four noble truths one places other sentient beings [in this knowledge], which is the support. In sutra it says: “One should thoroughly know sufferings. One should abandon origins.”

The previous three attitudes or the three aspects mind can also be applied to the three levels of peak and tolerance of the path of preparation. The three aspects of peak are:
(i) the aspect of the small level of peak is to turn away from the ten non-virtues,
(ii) the aspect of the middle level of peak is to abide in generosity and so forth, and
(iii) the aspect of the great level of peak is to meditate on the emptiness of the internal and to exhort others to meditate on it.
Regarding the three aspects of the three levels of patience Jetsun Chokyi Gyeltsen in *Ocean Playground* (page 201) says that one on the tolerance level of the Mahayana path of preparation also observes all sentient beings by means of three types of minds/attitudes:

(i) one on the small [level of tolerance observes sentient beings by way of] three aspects [of mind]:
   (1) abiding in the knowledge of the four noble truths and placing others in this [knowledge] and so forth,
   (2) verbally expressing praise to those who place themselves to this knowledge without being exhorted, and
   (3) being joyful at conforming to the previous two aspects.

(ii) one on the middle [level of tolerance observes sentient beings by way of] three aspects [of mind]:
   (1) abiding in the knowledge that although one knows the results of stream enterer and so forth one does not actualize them, and placing others in this knowledge and so forth,
   (2) verbally expressing praise to those who do likewise without being exhorted, and
   (3) being joyful at conforming to the previous two aspects.

(iii) one on the great [level of the tolerance observes sentient beings by way of] three aspects [of mind]:
   (1) abiding in the cause of the path of seeing of a bodhisattva and placing others in [this cause] and so forth,
   (2) verbally expressing praise to those who do likewise without being exhorted, and
   (3) being joyful at conforming to the previous two aspects.

These are the ways in which a bodhisattva observes all sentient beings.

Jetsun Chokyi Gyeltsen says that a bodhisattva on the great level of heat has an attitude toward males and females older than himself like the attitude one has toward one’s father and mother; toward those who are equal in age he has an attitude like that toward a brother and sister; toward those younger than himself he has an attitude like that toward a son and daughter; toward those with whom he is mentally comfortable he has an attitude like that toward helpful friends and trusted companions; and toward those who are older than his parents he has an attitude like that toward paternal relatives and maternal relatives. The explanation regarding this is similar in Lama Tsongkhapa’s *Golden Rosary*.

Thursday afternoon, November 26, 1998

Gyeltsab says that likewise the supreme mundane quality level of the path of preparation observes sentient beings because it observes sentient beings by way of ripening them, liberating them, and so forth. In sutra it says: “I also abode in the faultless behavior of a bodhisattva and generated clairvoyance,” and, “I also generated the exalted wisdom of a knower of all aspects.”

Jetsun Chokyi Gyeltsen says that the supreme mundane quality level also observes sentient beings with three minds/attitudes:

(i) on the small level:
   (1) one abides in the activity of ripening sentient beings and so forth and places others in this activity,
   (2) one verbally expresses praise to those who do likewise without being exhorted, and
   (3) one is joyful at conforming to the previous two aspects.

(ii) on the middle level:
   (1) one abides in the generation of clairvoyance and places others in this,
   (2) one verbally expresses praise to those who do likewise without being exhorted, and
(iii) on the great level:
(1) one abides in the activity of generating a knower of all aspects and abandoning the afflictions that are induced by latencies and so forth and places others in these activities and so forth,
(2) one verbally expresses praise to those who do likewise without being exhorted, and
(3) one is joyful at conforming to the previous two aspects.

Heat during this (training which) manifestly and thoroughly realizes all aspects observes sentient being with five mental aspects: 1) equality, 2) love, 3) benefit, 4) non-anger, and 5) non-harmfulness, and five mental aspects: 6) the mind of mother and father, 7) the mind of brother and sister, 8) the mind of son and daughter, 9) the mind of friend and companion, and 10) the mind of paternal relatives and maternal relatives.

Gyeltsab (page 388) sets out a syllogism: one who has attained the heat level regarding the training which clearly and completely realizes all aspects (subject) is asserted to observe sentient beings (predicate) because one observes sentient beings by way of the five aspects of mind: 1) an equal mind that meditates on the equanimity that ceases the conception which divides sentient beings into classes of objects of attachment and hatred, 2) a mind with the aspect of unconditional love toward all, 3) a mind of long term benefit, 4) a mind not angry regarding heavy torture, and 5) a mind totally free of harm by not designing mischief; and by way of another five aspects of mind: 1) a mind of father and mother toward males and females who are older than oneself, 2) a mind of brother and sister toward those who are the same age as oneself, 3) a mind of son and daughter toward those younger than oneself, 4) a mind of friend and companion toward those whom we feel comfortable and trust, and 5) a mind of paternal and maternal relatives toward those who are of the same blood and not of the same blood.

The distinctions of small and middle are merely illustrations. These [ten aspects of mind] present the fact that one should first meditate on (4) unconditional love before meditating on (5) compassion, and before that as a cause [of unconditional love] one should meditate on (1) recognizing all sentient beings as having been one’s mother, (2) remembering their kindness, and (3) repaying their kindness. However, even before these three one must meditate on equanimity as a basis; this is also taught in the lam-rim teachings.

The three levels of heat observe sentient beings by way of these ten aspects.

Briefly, by rejecting and accepting non-virtue and virtue respectively, having the essence of retreating and engaging, there are two aspects which involve others in reversing from negativity and remaining virtuous, and two (more) types expressing
praise for others who behave like that themselves, and conforming (to such behavior). Observing sentient beings with these “infinite qualities” by analyzing dharmas is peak.

Gyeltsab says those who are on the peak level observe sentient beings. In brief, (a) by abiding in the activity of turning away from non-virtue through abandoning them, (b) one makes others turn away from negativities (non-virtue). And by means of (c) engaging in virtue (d) one places others in virtue. These are two types (or pairs) of application. (e) One expresses praise for those who engage in these activities without being exhorted and (f) is joyful at conforming [to the above applications]; these are the second two applications. Turning away [from non-virtue] is classified well [as one aspect]. Observing sentient beings with [the aforesaid aspects] called ‘infinite aspect’ is the level of peak.

(1) The bodhisattva on this level turns away from non-virtue and thereby causes others to turn away from non-virtue.
(2) The bodhisattva abides in virtue and thereby causes others to engage in virtue.
(3) The bodhisattva praises those who engage in virtue without being exhorted.
(4) The bodhisattva cultivates joy in conforming to this.

Tolerance

Observing the truths of suffering and so forth which are the basis of (the divisions of) self and other is tolerance. Observed objects and aspects are divided on the basis of self and other with the aspects of training, expression of praise, and conformity, as in peak.

Gyeltsab (page 389) says that in the case of the peak level the bases are oneself, the one who places, and others, those who are to be placed, sentient beings. In this way peak is divided in terms of its observed object and aspects. By way of the aspects of training in virtue, praising those who engage without being exhorted, and rejoicing in conformity, the bodhisattva abides in the knowledge of the four noble truths, true sufferings and so forth, and places sentient beings in this knowledge. Observing sentient beings by way of the [above mentioned aspects] is tolerance.

In the case of the last three divisions of the path of preparation there are no clear divisions into small, middle, and great, however all three are presented as having complete observed objects and complete aspects as an object of meditation as presented before. Therefore, the three levels of the path of preparation can be understood as also having three divisions as does the heat level.

Supreme mundane quality

Observing sentient beings based only upon (the distinction of) self and other with the aspects of ripening, liberating, and so forth, as before, is supreme mundane quality.

Gyeltsab (page 390) says that like before, one observes sentient beings based only upon self and others [as a reason]. By abiding [in the activities of] ripening sentient beings and liberating them, one places others in them and so forth; these are the aspects through which the level of supreme mundane quality observes all sentient beings.

Summarized meaning

Thus, (that) is the partial concordance with definite discrimination.

Gyeltsab merely quotes Haribhadra saying “Thus.”
The observed object of bodhisattvas on the path of preparation is sentient beings. On the four levels of the path of preparation sentient beings are observed by way of nineteen perfect thoughts and actions.

The partial concordance with definite discrimination is elaborated in *Golden Rosary* by Lama Tsongkhapa saying that a bodhisattva on the path of preparation observes sentient beings by way of nineteen perfect thoughts and actions. Therefore, the partial concordance with definite discrimination is mainly said to be the entity of subsequent attainment.

Jetsun Chokyi Gyeltsen says that when the meaning is condensed it is that the partial concordance with definite discrimination, the Mahayana path of preparation that is explicitly presented in this case, is mainly an entity of subsequent attainment because it observes sentient beings by way of the nineteen perfect thoughts and actions. Therefore the definition of the Mahayana path of preparation explicitly presented in this case is: a bodhisattva’s clear realization of meaning that is mainly distinguished by the factor of method.

There are nineteen perfect thoughts and actions because there are ten aspects related to the heat level, three to the peak level, three to the tolerance level, and three to the supreme mundane quality level. The three minds/attitudes of the last three divisions are:

1) the mind of placing others in positive activities
2) the mind of expressing praise for those who engage in this without exhorting
3) the mind of rejoicing in those who act accordingly (who conform)

These three attitudes exist at the peak level, tolerance level, and supreme mundane quality level. To these are added the ten of the heat level for a total of nineteen.

2B2C-2A1B-2B2 Negating wrong conceptions concerning the order of the six clear realizations
A Refuting incorrect positions
B Presenting the proper position
C Rejecting contradictions


Dividing the meditation on all aspects, paths, and bases, sequentially into the three clear realizations (of) the exalted knower of all aspects and so forth, the realization of the mundane partial concordance with definite discrimination precedes the realization of the supermundane paths of seeing and meditation. The uncontaminated exalted wisdom included in the paths which are distinguished in all ways will be generated in the (three) degrees of small, middling, and great in the three clear and complete realizations of all aspects and so forth distinguished as the occasions of higher and higher meditation. In order to stop their production all at once, they are termed partial concordance with definite discrimination and so forth.

Gyeltsab (page 390) says that someone says that this passage could be interpreted as a faulty instance of a slight redundancy with respect to the three paths, the path of preparation, path of seeing, and path of meditation. However, explaining this only in this context would abandon the present meaning. This [refutation of an incorrect position as] a subject matter has little doubt regarding the last two of the eight clear realizations or the last two chapters, but there is much doubt regarding the first six clear realizations, a knower of all aspects, a knower of paths, a knower of bases, the complete training in all aspects, peak training, and serial training. For this reason Haribhadra sets out this section.

The order of the clear realizations explained in the commentary on *Compendium of Sutra* seem to only be units of a path as posited by one's own tradition, but here that explanation is negated as follows. Although Haribhadra in his *Great Commentary* in making a connection regarding the truth body (the eighth chapter) seems to present the eight clear realizations as units
of a single path he does mention on many other occasions of the Great Commentary that [each of the eight clear realizations] is a complete path, a synonym of a fully extended path that was explained here.

Jetsun Chokyi Gyeltsen (page 202) says that which is to be negated is some Indian commentators assertion that the eight chapters are stages set out as units of a single path. They say each chapter is meditated on and explained in terms of being stages of a path, rather than that each chapter sets out a complete path. This is what is to be negated. They say that a knower of all aspects is meditated on during the path of accumulation, a knower of paths on the second to the sixth grounds, a knower of bases on the seventh ground, the complete training in all aspects on the eighth ground, peak training on the ninth and the beginning to the middle of the tenth ground, serial training on the middle and last part of the tenth ground, momentary training on the last part of the tenth ground, the final continuum of a sentient being, and the truth body on the buddha ground.

Friday morning, November 27, 1998

QUESTIONS AND ANSWERS

Q: In the definition of a meditative equipoise of the first ground it says “which is actualized/manifest in the continuum of the person who possesses it.” What does this mean?
A: An exalted wisdom of meditative equipoise is necessarily manifest in the continuum of the person who possesses it. Also an exalted wisdom of subsequent attainment is necessarily manifest. If it is not manifest it is not an exalted wisdom of meditative equipoise nor is it an exalted wisdom of subsequent attainment. When someone is single pointedly focused on, for example, the selflessness of persons, the exalted wisdom observing it is necessarily manifest.

Q: The doubt is if it is an exalted knower directly realizing emptiness is it an exalted wisdom of meditative equipoise?
Reply: No. An exalted knower directly realizing emptiness is not necessarily an exalted wisdom of meditative equipoise. Panchen Sonam Drakpa asserts that an exalted knower directly realizing emptiness is necessarily an exalted wisdom of meditative equipoise, thus it is only present during meditative equipoise. However, Lama Tsongkhapa and Jetsun Chokyi Gyeltsen say that an exalted knower directly realizing emptiness is not necessarily an exalted wisdom of meditative equipoise because it exists in subsequent attainment although in a non-manifest way. Panchen Sonam Drakpa says that in subsequent attainment there is no exalted knower directly realizing emptiness. In this case, one could ask: When this person returns to meditative equipoise how does he have an exalted knower realizing emptiness? Panchen Sonam Drakpa responds that although there is no exalted knower directly realizing emptiness in subsequent attainment it does exist in the mode of without degeneration [in subsequent attainment].

Q: What is present during a subsequent attainment of the first ground?
A: During subsequent attainment an bodhisattva may have an exalted wisdom realizing impermanence, love, compassion, a conventional mind of enlightenment, and so forth since during subsequent attainment a bodhisattva performs activities with these various minds. For example, if a bodhisattva performs an act of generosity in subsequent attainment the intention to give is manifest. When this bodhisattva guards morality he has the intention to protect his morality. He can also have an undisturbed mind, which is patience, or effort, which is a mental factor that delights in virtue, and so forth. This bodhisattva can also have the mind of definite emergence.

Q: Can he have an exalted wisdom realizing selflessness?
A: He can have an exalted wisdom realizing the selflessness of persons. According to our tradition he cannot have an exalted wisdom realizing the selflessness of phenomena. But he can have an exalted wisdom realizing non-duality.

Q: Is it possible for a bodhisattva to manifestly realize emptiness during the subsequent attainment of the path of seeing without going on to the first uninterrupted path of the path of meditation?
A: No. A bodhisattva must leave subsequent attainment to enter an uninterrupted path. He enters a meditative equipoise that is neither an uninterrupted path or a liberated path and then enters an uninterrupted path.

Q: Does that mean that the second time a bodhisattva realizes emptiness it is necessarily the path of meditation?
A: He necessarily enters the path of meditation. There is a pervasion. In one text it says that when one transfers from one ground to another one does so only during the exalted wisdom of meditative equipoise.

Q: In the context of a knower of paths knowing hearer paths and a knower of paths knowing solitary realizer paths there is a presentation of a path of preparation that is cause of a knower of paths knowing hearer paths and a presentation of a path of preparation that is a cause of a knower of paths knowing solitary realizer paths. Does a bodhisattva on the Mahayana path of preparation meditate on the sixteen attributes of the four noble truths and the emptiness of apprehender and apprehended as being different substances? Usually a Mahayana path of preparation is presented as meditating on the emptiness of true existence.
A: No! There is no need for a bodhisattva to meditate on all of these. But if we ask does he have the realization of non-duality, non-true existence, and the selflessness of persons the answer is that he does; but this is by way of a meaning generality. A bodhisattva enters meditative equipoise and has the appearance of non-true existence. A solitary realizer enters in meditative equipoise on non-duality, while a hearer enters in meditative equipoise on the selflessness of persons. Does a bodhisattva on the meditative equipoise of the path of preparation meditate on non-duality and the selflessness of persons? There are cases where the answer is yes and other cases where the answer is no. We can conclude that if one meditates it is not necessarily a exalted wisdom of meditative equipoise. For example, a bodhisattva on the path of preparation in subsequent attainment can meditate on non-duality and the selflessness of persons but it is not an exalted wisdom of meditative equipoise.

Q: According to the Svatantrika Madhyamikas when is the developmental lineage activated?
A: It can be said that the developmental lineage is activated when one generates great compassion. The sign of activation of the developmental lineage is when a person sees sentient beings suffering and unable to bear this suffering tears come to their eyes and their body hair stand on end. In the Dashadharma Sutra it says that the buddha lineage is ascertained through the presence of external signs, just as the sign ‘smoke’ indicates the presence of fire and just as the sign ‘water fowl’ indicates the presence of water. In Madhyamikavatara it says: “Tears in the eyes and the body hairs standing on end shows that there is a seed of the mind of complete enlightenment. This very sign shows that the person is a vessel for the presentation of emptiness.” However, the mere presence of tears in the eyes and the body hair standing on end shows that there is a need of the mind of complete enlightenment. This very sign shows that the person is a vessel for the presentation of emptiness.”

Q: Buddha Maitreya said that the afflictions are not the main objects of abandonment of a bodhisattva. However, these afflictions hinder his working for others. What is the boundary in which a bodhisattva starts to work to abandon afflictions so as to dedicate himself to others? Is it on the gold-like mind generation?
A: The boundary is from the moment of attaining the first ground. When a bodhisattva attains the grounds the afflictions are no longer an obstacle. However, even on the path of accumulation and the path of preparation bodhisattvas cannot be harmed by attachment. In the context of saying that attachment is used to benefit sentient beings, attachment actually becomes a limb of benefit only upon attaining the grounds. However, even those on the path of accumulation and path of preparation can use attachment as a means to benefit sentient beings. In *Jang Chub Chung Lam* Lama Tsongkhapa says that even ordinary bodhisattvas are permitted to commit the non-virtues of body and speech. With the mind of enlightenment they can kill, steal, engage in sexual misconduct, lie, and use divisive speech, harsh words, and idle talk for the benefit of sentient beings. Lama Tsongkhapa says this with respect to what is said in the text *Bodhisattva Grounds* in the context of morality.

However, it is not permitted to use anger as a means to benefit sentient beings, nor is it permitted to use jealousy, resentment, and so forth. It is said that on the small level of the path of accumulation a bodhisattva can fall down to the lower vehicle, however this does not happen due to afflictions. Such a bodhisattva falls down because the burden of a bodhisattva’s activities are too difficult and he comes to think that he cannot work for all sentient beings and so generates the wish to attain his own liberation.

Q: When a bodhisattva becomes discouraged does he lose the mind of enlightenment that he generated?
A: Yes. He thinks that it is too difficult to work for sentient beings and decides to work for his own welfare.

Q: But this bodhisattva generated the mind of enlightenment on the basis of calm abiding which is a stable mind. So how can he lose this mind?
A: Calm abiding is a stable mind only in the sense of remaining on the object of meditation. If one attains calm abiding it does not necessarily mean that one changes one’s attitude. Based upon the attainment of calm abiding a bodhisattva may look at the infinite number of sentient beings and become discouraged due to feeling incapable of helping them and decide to work for his own welfare. In this way calm abiding itself can become a cause for a bodhisattva to give up working for all sentient beings.

Q: Does this mean that when a bodhisattva generates the mind of enlightenment on the basis of calm abiding that he has calm abiding only on the basis of that object but does not have calm abiding in general?
A: Calm abiding can be attained long before the mind of enlightenment. It is not a question of taking complete enlightenment as one’s object of meditation. One can develop calm abiding on another object of meditation and then later on focus on enlightenment. In some texts it says that to generate the mind of enlightenment there is no pervasion that one must have developed calm abiding because one can generate the mind of enlightenment on a mind of meditative stabilization of the desire realm. For example, in the context of the path of accumulation when discussing the support of the path of accumulation it was said that if someone has developed the first actual concentration of the form realm he generates the path of accumulation on this support, but if he has not developed the actual concentration he can achieve the path of accumulation on the basis of Not Unable, and if he has not developed that he can attain it on the support of a single pointed meditative stabilization of the desire realm.

Q: When a bodhisattva becomes discouraged and gives up the mind of enlightenment is this the root transgression of the bodhisattva vows of giving up the mind of enlightenment?
A: If the bodhisattva has not taken the bodhisattva vows there is no transgression! The bodhisattva vows are the vows of practical, or engaging, mind of enlightenment. One can have the aspirational mind of enlightenment without having taken vows. A bodhisattva who has generated the mind of enlightenment may give this up later due to becoming discouraged. Those
who take the bodhisattva vows and generate an artificial mind of enlightenment and then give it up transgress the bodhisattva vow. When someone who has taken the bodhisattva vows gives up love for a single sentient being he breaks a bodhisattva vow. It is not necessary for one to give up love for all sentient beings in order to break the vow.

Among the eighteen root vows of bodhisattvas there is no need for the four factors to be complete in order to receive the downfall regarding the vow of not holding wrong views and the vow of not giving up the mind of enlightenment; however, for the remaining sixteen vows these four factors must be present in order to commit a downfall. The four factors are to be happy to have done the action, to not acknowledge that one has committed a fault, to not have a sense of shame, and to not be embarrassed. For example, regarding the vow of not praising oneself and belittling others one must delight in having done the opposite, not consider it wrong, have no shame, and have no consideration in order for the four factors to be complete.

Q: Is a bodhisattva’s consciousness always a path consciousness, a clear realization? Even his anger?

A: A sensory consciousness of a sentient being is not pervaded by being a path, nor is the mental consciousness. In the case of a bodhisattva a consciousness that can be transformed into virtue is a path consciousness. However a bodhisattva can have non-virtuous minds and neutral minds or any the twelve and twenty types of minds explained in Abhidharmakosha. A bodhisattva’s mind of crafts is not pervaded by being a path consciousness, nor is his mind of behavior, his unobstructed unpredicted mind, maturation mind, or his mind of emanation. A bodhisattva’s mind of anger cannot be a path consciousness. A bodhisattva on the path of accumulation can have anger, as can one on the path of preparation, although it is not as strong. This is said by Chandrakirti in Madhyamakavatara quoting from sutra. In the third chapter of that text it discusses the way in which anger destroys roots of virtue, the fact that a bodhisattva has anger, what happens when a bodhisattva who has received a prophecy becomes angry with a bodhisattva who has not received prophecy, and so forth. It is said that when a bodhisattva on the middle level of the path of accumulation who is about to attain the great level becomes angry he needs to accumulate a great amount of merit to return to this level. Likewise, when a bodhisattva on the great level of the path of accumulation who is about to enter the heat level of the path of preparation becomes angry with another bodhisattva he needs to accumulate merit for a long time in order to return to this same point.

Q: On the middle level of the path of accumulation a bodhisattva generates a gold-like mind of enlightenment and can no longer degenerate so how can he degenerate it by anger?

A: Chandrakirti says: “There is no action as heavy as a lack of patience which destroys the roots of virtue accumulated by generosity, morality, and so forth over hundreds of eons. A lack of patience creates an ugly body and leads to unholiness.” The mind of enlightenment does not degenerate but due to anger a bodhisattva destroys his roots of virtue from generosity, morality, thinking, and meditation. He does not actually lose the mind of enlightenment. By becoming angry with another bodhisattva one distances oneself from buddhahood.

Q: Does that mean that the karma of being angry with a bodhisattva is stronger than giving up the aspirational mind of enlightenment.

A: Yes.

Q: By dedicating one’s merit, including that created in past lives, to complete enlightenment it is said that one protects both the merit created in this life and others. So how can it be destroyed by anger?

A: It would seem that perhaps there is a contradiction. It is said that whatever merit is dedicated for enlightenment for the sake of all sentient beings cannot be destroyed. For example, if one has some money one puts it in a bank in order to keep it safe and protect it from thieves. This is similar to dedicating one’s virtues. However, a skilled thief can steal even the money we have put
in a bank; anger is similar in that it is strong and skillful in destroying our roots of virtue. It can be said that the roots of virtue belonging to the class of merit can be destroyed by anger but that the roots of virtue belonging to the class of wisdom cannot be destroyed by anger. Or it can be said that anger weakens the ability of the roots of virtue to bring about a result in that the result comes about after a longer time or when it comes it is less. The destruction of roots of virtue means that the result of virtue is decreased in that they ripen after a longer period of time. We can accumulate merit, such as by saying prayers, to prevent this from happening.

Q: In the doctrine that is actually said to have been spoken by Buddha are there any sutras that explicitly teach the three enlightenments?
A: While Buddha was alive his teachings were not written down. His disciples listened and were able to retain the teachings. Some time after Buddha’s parinirvana there arose a risk of his teachings degenerating and several councils were held in order to write them down. One of the disciples recited the teachings by memory while others transcribed them. This is the meaning of gathering the Buddha’s words. During the first council the principle disciples who recited the Buddha’s words were Ananda, Kashyapa, and Upali. Five hundred foe destroyers attended and piled up their nam-jars (yellow shawls) one upon the other to make a throne. Ananda was first requested by Kashyapa to sit on the throne and recite the Buddha’s teachings on abhidharma, the brief, middling, and extensive Perfection of Wisdom Sutras. When Ananda had completed the recitation he descended from the throne and was succeeded by Upali who was requested by Kashyapa to recite the teachings on vinaya (there are a total of 13 volumes on vinaya). Having completed this he was replaced by Kashyapa himself who sat on the throne and recited the sutra basket which is composed of thirty volumes. In his Ornament for Sutra Maitreya explains the abhidharma basket, vinaya basket, and sutra basket. These three baskets are divided on the basis of the subject matter. Buddha’s words that mainly present the higher training in wisdom are categorized as belonging to the abhidharma basket, those that mainly present the higher training in concentration as belonging to the sutra basket, and those that mainly present the higher training in morality as belonging to the vinaya basket. That which belongs to the vinaya basket is not necessarily a sutra because even the explanations of vows in tantra can be included in the vinaya basket. All the words of Buddha are necessarily included in one of the three baskets. Because of this even the tantras must belong to one of these; they belong to the vinaya basket. However, some say that with respect to sutras there are the three baskets while with respect to the tantras there are the four levels. It seems that all three councils that were held to gather the Buddha’s words are those of the sutras. Some say that the tantras are not Buddha’s words but an innovation of Nagarjuna and that there was no council held to gather the words regarding tantra. However, our tradition says that there was such a council. Who recited the tantras? It is said that they were recited by the disciple Vajrapani. Some say that Ananda recited the sutra in the form of a bhikshu, while he recited the tantra in the form of a bodhisattva or a deity. Where did Ananda do this? The answer is in the village of Padmasambhava, but this needs confirmation.

END
Monday afternoon, November 30, 1998

It is thought that the explanation in the commentary on *Compendium of Sutra (Sutrasamgraha)* is not a statement of Acharya [Haribhadra] himself but a mere presentation of a statement of another acharya of the past. [Haribhadra] instead purposely made an objection to that [statement] in both his *Small Commentary (Commentary Clarifying the Meaning)* and the *Great Commentary*.

Someone says (first disputant): This passage [from *Commentary Clarifying the Meaning*] is to be taken as only an answer to avoid the fault of repetition. From now on the path of preparation and the path of seeing are designated only on the exalted wisdom of the pure grounds.

[Second disputant]: Saying that is as if refuting Haribhadra’s assertion. You clearly show the aspect of not knowing anything about the *Great Commentary* as [designating the paths of preparation and seeing only on the exalted wisdom of pure ground] is negated later on.

[First disputant]: The explanations in the fourth and fifth chapters on the path of preparation in the context of peak training is that it is to place others in perfection and to destroy all that is dormant. They merely explain the dharmas of the three exalted knowers, therefore it would follow that the path of preparation is a designated path.

[Second disputant]: If that follows, it would be similar to the explanation of the path of preparation in the first chapter because there were also explanations of complete purity of the three doors, signs, realm, the meditative stabilization that progresses heroically, prophesy, the exhaustion of conceit, a non-conceptual meditative stabilization, and so forth.

[First disputant]: That explained in the first chapter is a mere abiding in the cause, the mental attention of belief, and therefore it was explained that prophecy is given in a hidden manner.

[Second disputant]: In that case this would also apply to the fourth and fifth chapters because the reason given is similar. [What do you answer to this? I hope that] a crow has not eaten your answer!

The argument that in this case it is similar to the explanation in the first chapter comes because in the first chapter in the context of the path of preparation it was said that some observe by way of cause, some by way of result, some by way of entity, and some by way the dharmata. “Some observe by way of cause” is related to the complete purity of the three doors and so forth. “Some by way of result” refers to the meditative stabilization that progresses heroically. The argument then says that one receives prophecy and exhausts conceit; in fact, one on the path of preparation receives a prophecy from a buddha and becomes less conceited. The former disputant says that meditation and hidden prophecies are explained by merely abiding in the cause and the mental attention of belief. Merely abiding in the cause means that one abides in the cause of the five purities of the three doors, sign and realm; mental attention of belief means that the meditative stabilization that progresses heroically is developed only through imagination. This is similar to the explanation of the other case.

[Second disputant]: In the *Great Commentary* it says that the conceptions that are explained in the context of the path of preparation are the objects of abandonment of the path of seeing and path of meditation included in peak training. However, according to those who assert that [the conceptions that are explained in the context of the path of preparation are the objects of abandonment of the path of seeing and path of meditation included in peak training] as designated, it would follow:

(a) That the object of abandonment and the antidote of peak training that range from the first to the seventh grounds are not explained explicitly on any occasion.

(b) That it would contradict Haribhadra’s assertion that was just explained. In the context of the supreme mundane quality Haribhadra only gave an answer to the argument concerning the Hinayana Dharma baskets that include sutras and commentaries saying that supreme mundane quality is only one moment. The answer was given saying that there is a difference between hearers and bodhisattvas because hearers achieve their own welfare while bodhisattvas achieve
others’ welfare. But Haribhadra does not say that the explanation in the fourth chapter is not the path of preparation.

(c) That what Haribhadra says in the *Great Commentary* is not correct; i.e., saying that in the context of complete irreversibility, the irreversible learner sangha have already been explained, but that now the characteristics of the irreversible non-learner sangha is to be explained would be wrong because it is not proper to divide those who abide on the eight ground into learners and non-learners.

There is an argument concerning the fact that the Hinayana baskets assert that supreme mundane quality is only one moment and that it cannot be divided into small, middle, and great levels. It was said before that the supreme mundane quality level of a hearer path of preparation cannot be said to have these three divisions, while a supreme mundane quality level of Mahayana path of preparation can be said to have these divisions; for this reason it is said to be superior.

If [Haribhadra in his *Great Commentary*] does not say that the path of preparation explained in this context (the fourth chapter) is not a path of preparation it would also follow that the *Great Commentary* saying that at the level of complete irreversibility, the irreversible learner sangha have been explained and now the characteristics of the irreversible non-learner sangha will be explained would not be correct because those abiding on the eighth ground cannot be divided into learners and non-learners.

(d) This would also contradict the passage that says “even in the context of the irreversible [sangha] on the path of seeing, the subsequent forbearance knowing true sufferings is related to the subsequent knowledge” and [many other] infinite assertions of Acharya [Haribhadra].

In this chapter and below Haribhadra only proves that the path of preparation and path of seeing are real, not designated. There is not the slightest explanation by him proving them to be designated. All the wrong explanations [regarding the path of preparation being designated] are due to not understanding well the meaning of the words of the passage whereby one explains it incorrectly.

**2B2C-2A1B-2B2B** Presenting the proper position

Gyeltsab (page 392) says that this is a wrong conception about the order of the six clear realizations and therefore it is to be negated. One should know the negation as follows. Regarding this, Suvarnadvipa said that after proceeding through the mundane partial concordance of definite discrimination [mentioned before] one should apply the term ‘the partial concordance of definite discrimination’ [which will also] come afterward indistinctly to the former and latter, [the path of preparation explained before in the first chapter and the path of preparation explained after that in the second to the fourth chapter]. An uncontaminated partial concordance with definite discrimination is to be understood as explained as being empty of attachment and so forth.

The path of preparation is not explained sometimes as designated and sometimes as actual. ‘Uncontaminated’ means being empty of attachment and so forth, or not having attachment and so forth. These are assertions of Suvarnadvipa (Lama Serlingpa).

Another correct position is to know that there is a purpose to giving the name ‘partial concordance with definite discrimination’ to the path of preparation explained in the first chapter on the knower of all aspects. The purpose is to know that a knower of all aspects knowing the principal causes and results among the seventy topics is continuously meditated on during the occasions of the path of accumulation and the path of preparation. A knower of all aspects knowing principal causes and results that arises without meditation is to be negated. This knower of all aspects knowing principal causes and results that arises at once can be negated because the path of preparation, path of seeing, and path of meditation are generated serially from the small to the middle to the great.

Someone says that a knower of all aspects knowing the relationship of principal causes and results among the seventy topics is generated on the path of accumulation and the path of preparation; this is what is to be negated. Those three paths (the path of preparation, path of
seeing, and path of meditation) arise serially as small, middle, and great because in the first chapter in the context of a knower of all aspects knowing the meanings of principal causes and results it was said that first one realizes a mundane partial concordance with definite discrimination after which one meditates on the supermundane paths of seeing and meditation and realizes them.

Likewise just as Haribhadra says “and so forth” in the chapter which explain the clear realizations, the knower of paths and knower of bases, there is a reason to use the terms “preparation,” “seeing,” and “meditation.” The “and so forth” is quoted from the phrase of the Commentary Clarifying the Meaning that says: “...exalted knower of all aspects and so forth, the realization of mundane partial...” The reason is that it presents all three paths through the divisions of a detailed meditation on the aspects of a knower of paths and a knower of bases, impermanence and so forth, [which are meditated on] during the occasion of all three paths (the path of preparation, seeing, and meditation). In the case of a knower of bases the path of meditation is implied by the meaning.

Furthermore, a knower of paths that arises only from the first to the sixth grounds and a knower of bases that arises only on the seventh ground simultaneously and in one continuity is to be negated.

In the three chapters on the three types of clear realizations, the complete training in all aspects, peak training, and serial training, one should know that there is a purpose to giving the actual name ‘the partial concordance of definite discrimination’ [to the path of preparation]. [The purpose is to specifically negate the statements of those who say] that a complete training in all aspects is meditated on only on the eighth ground and not on other grounds; and that [the three paths] are generated at once and in one continuity. It is possible to negate that the complete training in all aspects is meditated on only on that occasion all at once because by meditating on the complete training in all aspects its entity is improved more and more and it becomes distinctive temporally in all aspects from the paths of hearers and those of solitary realizers.

The object of the mode of apprehension of the exalted wisdom belonging to such a distinctive path (or training) is [the complete training in aspects itself] without the contamination of afflictions. [Such a complete training in aspects] included in the three paths of preparation, seeing and meditation gradually arises [in one’s continuum] as small, middle, and great.

Likewise, in the context of the peak training and serial training there is a purpose to giving the name ‘actual path’ to the three paths. It is to negate the wrong conception thinking that peak training is meditated on only on the ninth ground and the first part of the tenth ground, while serial training is developed only on the later part of the tenth ground, and that they are developed in one continuity. Having negated this conception one should understand that peak training and serial training are meditate on during the occasion of all three paths, the path of preparation, path of seeing, and path of meditation.

Since there are no doubts regarding momentary training and the eighth clear realization, the truth body, nothing is mentioned about them here.

What is to be understood is that in the first four chapters there are explanations of the path of preparation, the path of seeing, and the path of meditation. According to some these are designated, according to others they are actual. Likewise, some say that they are generated at once, while others say that they are not. Here it is negated that these three paths arise all at once in a single continuity.

The path of preparation is a mundane path, while the paths of seeing and meditation are supermundane, or ary, paths. The purpose of mentioning the three paths in terms of the first six clear realizations is to understand that each of the six clear realizations is a complete path (literally, a fully extended path). In other words, the first six chapters present fully extended, or complete, paths, not units of a single path. There is no doubt about this in relation to the seventh and eighth clear realizations.
Gyeltsab says: What about the *Great Commentary* which says that those kinds of conceptions have already been abandoned? Why then are they presented as objects of abandonment in the context of the excellently culminated realization? There is no mistake because the sutras such as the *Sutra Unraveling the Thought* say: “The [minds] and their seeds that are ‘completely obscured’ regarding the subtle secret and impede the [attainment of] great clairvoyance are abandoned on the tenth ground.” For this reason, masters of the past say that the causes of the latencies of the completely obscured explained above are completely severed due to which [even] that possessing the causes, the four conceptions of apprehenders and apprehendeds, [are also abandoned, and] the aspect [of such abandonment] is the very entity of the excellently culminated realization. Therefore, they are definitely abandoned by the clear realization of peak training [of all] ten ground, whereas in other cases they are abandoned only temporarily.

This means that the completely obscured [minds] and their latencies are completely abandoned on the tenth ground, before that they are abandoned only temporarily/partially. Having been completely abandoned, at the second moment of the final continuum of a sentient being one attains enlightenment. Since it was said earlier that the four conceptions are abandoned in the context of the path of preparation, it may seem contradictory to mention them again. However, there is no mistake because the previous explanation meant that beginning from the path of preparation one develops the ability to remove the four conceptions; at this point they are not completely abandoned together with their latencies. In this way there is no contradiction.

It is clear that others have not have even slightly understood the meaning of that passage because they say that each of the ten grounds abandons the two completely obscured/always ignorant [minds]: one with respect to the subtle secret and one that is impeded with respect to clairvoyance. They also say that the seeds of these two obscured, or ignorant, minds are the respective objects of abandonment of the tenth ground, and therefore only posit the peak training of the exalted wisdom of the pure grounds and quote from sutra to support this assertion. Our own tradition says that this is not right. In *Great Commentary* there is a corruption regarding the statement: “Both former and latter, the tenth ground” and “Abandoned on the ten grounds.” The part that says “the former is related to the tenth ground and the latter to the ten grounds” is not corrupt. Former refers to the sutra quotation that says “their seeds are abandoned on the tenth ground,” while latter refers to the statement that “since the abandonments of the four conceptions become the entity of the excellently culminated realization they are the clear realization of peak training related to the ten grounds.”

Gyeltsab (page 394) says that the meaning of the passage is as follows. The conceptions explained in the context of peak training were explained as being qualified by an observed object and an aspect that is apprehended; therefore, only the manifest part of these conceptions are exhausted. One can ask: Have not most of them already been abandoned in the context of the path of preparation? If so, why are they presented here as an object of abandonment of the peak training of the path of seeing and the peak training of path of meditation which are the excellent culmination? In this case only the seeds are removed. The argument is about this.

An answer to that argument is that [on the path of preparation] only the manifest part of the conceptions has been removed, meaning that they are removed temporarily and that they are not removed in such a way that they will not arise again. However, with the peak training of the path of seeing and the path of meditation even the seeds are destroyed whereby the non-manifest are also removed. [All these] are gradually abandoned by the peak training of [all] ten grounds and the seeds of the last two completely obscured [minds] are abandoned on the tenth ground.

In short, it is said that on the path of preparation the observed objects, aspects, and so on are gross; therefore only gross manifest afflictions are removed. On the other hand, during the peak training of the path of seeing and the peak training of the path of meditation only their seeds are removed. Here the argument is that in the context of the peak training of the path of seeing
and the peak training of the path of meditation there is an explanation about the four conceptions that contradicts what was presented before.

If the conceptions of apprehender and apprehended were not presented as being qualified by observed objects and aspects then one would not even realize which seeds of which object of abandonment are abandoned; therefore, they are explained in this way.

The name “excellently culminated realization” refers to peak training alone. Therefore giving that name to the exalted wisdom of the tenth ground is not a correct explanation of the meaning. This means that the excellently culminated realization is only peak training, it is not the exalted wisdom of the tenth ground.

In short, [some of the principle arguments are] that it is not correct to include the explanation of the path of preparation, path of seeing, and path of meditation in [all] of the first six chapters. One argument is that the path of preparation, path of seeing, and path of meditation presented in the first six chapters are merely designated. Another is that in the first six chapters the three paths are repeatedly explained therefore there is the fault of redundancy. Another is that the eight chapters present a single extended path. All of these argument are to be negated. For example, there is a purpose to repeatedly explaining the three paths in different contexts.

These arguments come in the presentation of the partial concordance with definite discrimination because in the chapter on the complete training in all aspects there is a discussion of the partial concordance with liberation and the partial concordance with definite discrimination.

[On which path] does the disputant say that the complete training in all aspects exists? He says that it exists only on the eight ground. He posits the peak training on the ninth and first part of the tenth ground and the serial training on the later part of the tenth ground. He does not mention momentary training and the truth body as there is no doubt about them because there is no explanation of the path of preparation, path of seeing, and path of meditation in the last two chapters (i.e., those discussing momentary training and the truth body).

2B2C-2A1B-2C Having relied on that, explaining the stages of generating the distinguished clear realizations in the continuum
1 Explanation of the signs of irreversibility from supreme enlightenment
2 Explanation of the special paths which achieve the three holy bodies

2B2C-2A1B-2C1 Explanation of the signs of irreversibility from supreme enlightenment
A General meaning
B Meaning of the branches

2B2C-2A1B-2C1A General meaning
There is no actual text from Haribhadra’s commentary related to this outline.
1 Divisions of irreversible persons
2 Meanings of irreversibility
3 The mode of inferring by the signs

2B2C-2A1B-2C1A-1 Divisions of irreversible persons

Gyeltsab (page 395) says that, although certain persons are of indefinite lineage, beginning from the great level of the Mahayana path of accumulation they do not move to any other path. In addition, although it is not possible for them to degenerate from the Mahayana mind generation and therefore they will definitely attain highest complete enlightenment, they are not posited as having the signs of irreversibility. Likewise, it says: “Before the trainings, there is compassion, patience, belief. Those who practice virtue correctly are to be known as having the signs of lineage.” Just as said, prior to cultivating the trainings one can have great compassion observing sentient beings, vast patience toward them, strong belief/appreciation for the Mahayana extensive Dharma, and an extensive practice of virtue, such as generosity. Such a person possesses the Mahayana lineage yet he is not posited as among those who possess the signs of irreversibility. Likewise, those who possess the signs that are yet to be explained are posited as
those who attain the signs of irreversibility. Those of sharp faculty attain signs of irreversibility on the heat level, those of middle faculty on the path of seeing, and those of dull faculty on the eighth ground.

In general, entering the great Mahayana path of accumulation is simultaneous with the attainment of a complete training in all aspects. The complete training in all aspects and an exalted knower of a bodhisattva are mutually inclusive.

2B2C-2A1B-2C1A-2 Meanings of irreversibility

Gyeltsab (page 396) says that irreversible by way of thought means that one has eliminated all occasions on which there could arise a manifest thought regarding the attainment of one’s own welfare, liberation. Irreversible by way of training/action means that one possesses a stable special method and wisdom. Signs of irreversibility in terms of thought are related to self-cherishing; a bodhisattva has this mind through the seventh ground. In fact, the first seven grounds are called impure grounds because self-cherishing is still present. From the eighth ground on all bodhisattvas, both the sharp and dull facultied, no longer have self-cherishing. When one becomes irreversible by way of thought and action externally there are certain signs.

2B2C-2A1B-2C1A-3 The mode of inferring by the signs

The special wisdom is inferred or understood indirectly by a special verbal sign: one presents all the types of Mahayana paths completely, emptiness and so forth. The special Mahayana method is inferred to exist in the continuum of someone in dependence on their body hair standing on end and tears coming to their eyes when they see suffering sentient beings. These two are ‘signs of irreversibility’ in that they show that this bodhisattva is irreversible.

It can be inferred that someone will attain complete enlightenment by way of its powerful cause. How? By the sign of possessing the special method and special wisdom mentioned and by the fact that they have eliminated the occasion of manifesting the thought. In sutra it says: “A bodhisattva who is together with aspect, sign, mark, is to be held as one who is irreversible.” In the Great Commentary it says: “‘To be held’ means a potential cause gives rise to a result; i.e., whatever is inferred without depending on another object is expressed [as being a sign of] nature. By means of this statement one should understand it indirectly.” The others will be explained on another occasion. This statement is quoted by Haribhadra but is taken from Pramanavartika in which two signs are posited, a correct sign of result and a correct sign of nature. This passage only presents the correct sign of nature, which is, for example, ‘sound is impermanent because it is a product.’ In dependence on the sign ‘product’ the impermanence of sound is realized.

Tuesday afternoon, December 1, 1998

2B2C-2A1B-2C1B Meaning of the branches
1 Shown in brief
2 Extensive explanation
3 Summarized meaning

2B2C-2A1B-2C1B-1 Shown in brief
A Making a general connection
B Root text
C Commentary

2B2C-2A1B-2C1B-1A Making a general connection

As the previously explained partial concordance with definite discrimination arises in the irreversible bodhisattva sangha, the characteristics of the irreversible bodhisattvas sangha (are stated).

Gyeltsab (page 397) says that since there arises a partial concordance with definite discrimination in the continua of the bodhisattva sangha who have signs of irreversibility here follows the explanation of the characteristics/definition of the bodhisattva sangha who are irreversible. There
are forty-four characteristics of irreversible bodhisattvas sangha, of which twenty are related to the irreversible bodhisattva sangha on the path of preparation, sixteen to the irreversible bodhisattva sangha on the path of seeing, and eight to the irreversible bodhisattva sangha on the path of meditation. The twenty related to the irreversible bodhisattva sangha on the path of preparation can be further divided into four groups that correspond with the four levels of the path of preparation. There are eleven characteristics related to heat, six to peak, two to tolerance, and one to supreme mundane quality.

Those bodhisattvas who abide (on the stages) from the limbs of definite discrimination through the paths of seeing and meditation are here the irreversible assembly.

Gyeltsab says that the irreversible bodhisattva sangha is of three types: those who abide on a partial concordance with definite discrimination included in the continua of those of sharp faculty and so forth. In other words, these are the irreversible bodhisattva sangha on the path of preparation, the irreversible bodhisattva sangha on the path of seeing, and the irreversible bodhisattva sangha on the path of meditation.

Those heroes who abide on the four (levels of) partial concordance with definite discrimination, on the path of seeing, and the path of meditation, which will be explained, with a manner of realizing this and that, are the assembly of irreversible learner bodhisattvas.

This is just a brief indication. Gyeltsab (page 397) sets out a syllogism: with respect to the heroes who conquer the enemy, cyclic existence and solitary peace, which will be explained later on, those bodhisattvas who abide by means of having realized and obtained such-and-such signs (subject) are irreversible learner bodhisattva sangha because they are the heroic minded who have attained the signs that will be explained. These forty-four signs of irreversibility will be explained later on.

PART FOUR

If asked, “What are their unshared characteristics?” there is an interceding verse (describing) the characteristics of those abiding on partial concordance with definite discrimination.

This type of connection is one that gives an answer having posed a question. Gyeltsab says that there is a general question regarding that and some particular answers. In other words, Gyeltsab explains the question posed by Haribhadra, “What are their unshared characteristics?” and the
answer, “There is an interceding verse (describing) the characteristics of those abiding on partial concordance with definite discrimination.”

2B2C-2A1B-2C1B-2A1B Root text

The characteristics of irreversibility of those who abide on the partial concordance with definite discrimination are expressed as the twenty signs such as turning away from form and so forth.

The twenty signs begin with the sign of turning away from the manifest conception of true existence of forms and so forth.

Gyeltsab (page 397) says that the characteristics of the signs of being irreversible from complete enlightenment of a sharp facultied bodhisattva abiding on the limbs of definite discrimination are to be known as the twenty types of signs beginning with turning away from the conception of true existence of forms and so forth.

2B2C-2A1B-2C1B-2A1C Commentary

The characteristics of irreversibility of those abiding on partial concordance with definite discrimination have twenty types, turning away from form and so forth and non-doubt and so forth.

Gyeltsab (page 397) says that the characteristics of the signs of irreversibility of a sharp facultied bodhisattva abiding on the partial concordance with definite discrimination are to be known as the twenty types of signs beginning from turning away from the conception of true existence of forms and so forth, not having doubt about the perfect source of refuge, and so forth.

2B2C-2A1B-2C1B-2A2 Extensive explanation

A Making a connection
B Root text
C Commentary

2B2C-2A1B-2C1B-2A2A Making a connection

Further, if asked, “What are those characteristics of irreversibility and so forth?” they are taught with six interceding verses.

Gyeltsab merely quotes Haribhadra saying “Further.”

2B2C-2A1B-2C1B-2A2B Root text

Those who abide on heat, peak, tolerance, and supreme mundane quality are irreversible from complete enlightenment with these twenty signs: turned away from form and so forth, extinguished doubt, non-leisure, oneself abides in virtue and involves others in that, generosity and so forth based upon others, without hesitation even about the profound, loving body and so forth, not associated with the five types of obstructions, to destroy all dormant latencies, mindfulness and alertness, robes and so forth are clean, worms (microorganisms) do not arise in the body, mind is not crooked, accepting the trainings, not miserly and so forth, progressing toward true nature, seeking hell for the benefit of others, cannot be led by others, realizing the maras who teach other paths as maras, and activities which please the buddhas.

The first eleven signs belong to the heat level of the path of preparation:
1) turned away from forms and so forth
Gyeltsab says ‘turned away from grasping at the true existence of forms and so forth.’ “And so forth” includes the 53 phenomena of the thoroughly afflicted class and the 55 of the completely pure class.
2) extinguished doubt
One has extinguished manifest doubt regarding the perfect source of refuge, the three.

3) non-leisure
One has exhausted the eight types of non-leisure. Although there are only eight non-leisures mentioned in the texts in reality there are many more!

4) oneself abides in virtue and involves others in that

5) generosity and so forth based upon others
By abiding, for example, in generosity one leads others to that.

6) without hesitation even about the profound
The bodhisattva has the sign of being without doubt regarding the meaning of the profound, emptiness.

7) loving body and so forth
This includes having a loving body, loving speech, and loving mind.

8) not associated with the five types of obstructions
The five types of obstruction are: (1) attachment of the desire realm, (2) harmful intention, (3) sleep and dullness/torpor, (4) excitement and regret, and (5) doubt. There is a reason for counting sleep and dullness as one; it is that they come from similar causes, eating and so forth.

9) to destroy all dormant latencies
This can be said to mean the destruction of all bad views based on dormant ignorance.

10) mindfulness and alertness
All one’s behavior is done with mindfulness and alertness, or introspection.

11) robes and so forth are clean
A sharp facultied bodhisattva on the heat level of the path of preparation no longer dirties his clothes.

The next six signs belong to the peak level of the path of preparation:

12) worms (micro-organisms) do not arise in the body
Generally speaking there are said to be 80,000 types of micro-organisms living in our body.

13) mind is not crooked
The bodhisattva does not have a mind thinking of his own welfare.

14) accepting the trainings
This includes twelve types of qualities of training: wearing discarded clothes and so forth.

15) not miserly and so forth
One no longer has that which is opposite to the perfections, i.e., one is not miserly, does not have corrupt/broken morality, does not have anger, and so forth.

16) progressing toward true nature
Without contradicting the meaning of emptiness one progresses on the path.

17) seeking hell for the benefit of others
This bodhisattva is willing to be reborn in the lower realms for the benefit of other sentient beings.

The next two signs belong to the tolerance level of the path of preparation:
18) cannot be led by others
One cannot be led into other paths by non-Buddhist teachers.

19) realizing the maras who teach other paths as maras
The bodhisattva realizes that the maras who teach practices such as the ascetic practices of the five fires and so forth are maras.

The last sign belongs to the supreme mundane quality level of the path of preparation:
20) activities which please the buddhas
These activities are the actions of one’s three doors, body, speech, and mind.

Gyeltsab says (397-8) that sharp facultied bodhisattvas abiding on the heat, peak, tolerance, and supreme mundane quality levels of the path of preparation are to be known as having signs of being irreversible from complete enlightenment because they are to be known by twenty signs. This follows because they are to be known by the sign of turning away from grasping at the true existence of forms and so forth up to that of the activities which please the buddhas. In sutra it says: “Subhuti asked, ‘Bhagavan, what are the aspects, signs, and marks of being irreversible from complete enlightenment? ’Subhuti, when a great bodhisattva has turned away from [the conception of true existence] of forms up to has turned away from highest complete enlightenment, he is to be known as irreversible.’ In addition, it says: ‘Subhuti, when a great bodhisattva practices the perfection of wisdom and thinks to never be separated from practicing the trainings just as taught by the tathagata and to practice them with the mental attention endowed with the perfection of wisdom, he will not completely degenerate from the perfection of generosity…” up to ‘he will not completely degenerate from a knower of all aspects. Any bodhisattva who knows the actions of the maras as actions of the maras will not degenerate from highest complete enlightenment. Subhuti, a great bodhisattva possessing these aspects, signs, and marks is to be known as irreversible.’”

We need to try to develop these signs of irreversibility.

Wednesday morning, December 2, 1998

2B2C-2A1B-2C1B-2A2CCommentary

Bodhisattvas who abide on heat, peak, tolerance, and supreme mundane quality respectively possessing these twenty signs should be known as being irreversible from highest enlightenment: 1) turning away from phenomena such as form and so forth due to their non-entitiness, 2) extinguishing doubt through attaining faith from having understood, 3) having fulfilled prayers one extinguishes the eight states of non-freedom, namely: birth a) with wrong views, b) in hells, c) as a hungry ghost, d) as an animal; and birth e) not hearing Buddha’s speech, and f) in a barbaric country; and birth g) with incomplete faculties, being stupid and mute, and h) as a long-lived god, 4) involving oneself and others with virtuous dharmas through compassion, 5) thoroughly dedicated generosity and so forth which have other sentient beings as their objects through exchanging self and others, 6) not hesitating regarding even the meaning of the profound through completely realizing dharmas, 7) loving bodily, verbal, and mental actions by engaging in the benefit of others, 8) not associated with the five hindrances: a) desirous aspiration, b) malice, c) sleep and lethargy, d) excitement and regret, and e) doubt, through the fulfillment of training, 9) destroying all dormant latencies such as ignorance through thoroughly cultivating the antidotes,
10) possessing mindfulness and alertness through continuous equipoise, and 11) robes and so forth purely utilized through consistent pure behavior—eleven types for heat, and 12) the eighty thousand types of worms (micro-organisms) do not arise in the body through clear superiority over mundane roots of virtue, 13) mind not crooked through thoroughly purifying the roots of virtue, 14) correctly undertaking the qualities of training of (wearing robes from) the rubbish and so forth through disregard for gain and honor and so forth, 15) without miserliness, broken morality and such contrary (qualities) through special practices of generosity and so forth, 16) progressing with the perfection of wisdom which does not contradict reality through perfectly collecting all dharmas, 17) desiring hell for the benefit of others through taking as one’s own the (sufferings of) migrators—six types (for peak); and 18) cannot be led by others through the nature of confidence in the realizations, and 19) to realize the mara who teaches a counterfeit path as maras through skill in knowing the methods of buddhahood—the aforesaid two types (for tolerance), and 20) pleasing Buddha in all (one’s) behavior through thoroughly purifying the three spheres—the aforesaid one type (for supreme mundane quality).

Gyeltsab (page 398) says that the twenty signs are to be known as the signs of irreversibility of a sharp facultied bodhisattva on the path of preparation. These signs are respectively the eleven types of sharp facultied bodhisattvas abiding on heat, the six types of those abiding on peak, the two types of those abiding on tolerance, and the one type of those abiding on supreme mundane quality. With these one should know that such bodhisattvas abiding on heat, peak, tolerance, and supreme mundane quality are sharp facultied bodhisattvas having the signs of being irreversible from highest complete enlightenment.

The eleven signs of those abiding on heat are:
1) A sharp faculty bodhisattva abiding on heat (subject) is irreversible from highest complete enlightenment because he has attained the sign of having turned away from the manifest conception of true existence of forms and so forth due to having realized that all phenomena do not have the entity of being ultimately existent.

2) A sharp faculty bodhisattva abiding on heat (subject) possesses the extinction of manifest doubt concerning whether or not the sources of refuge are perfect because he has attained faith in them through knowing the Three Jewels by way of the strength of a wisdom arisen from meditation observing emptiness.

   This doubt is a mental factor that wavers between two points, wondering whether the Three Jewels, Buddha, Dharma, and Sangha, are perfect or not. This bodhisattva has extinguished this type of manifest doubt because he has attained a wisdom arisen from meditation observing emptiness whereby he knows the Three Jewels and therefore has faith in them. “He knows the Three Jewels” means that he knows their qualities. Such a bodhisattva is certain with regard to their qualities and thereby has faith in them. There is an explanation of attaining faith through knowing the Three Jewels in Abhidharmakosha.

3) A sharp faculty bodhisattva abiding on heat (subject) possesses the extinction of the non-leisures—wrong view that deprecates the law of cause and result, rebirth as a hell being, hungry ghost, or animal by the power of karma, rebirth where one does not hear Buddha’s speech, rebirth in a barbaric country where there is the absence of the four types of retinues, rebirth having defective faculties, such as being intellectually impaired (stupid) and mute due to defects in the mental faculty and tongue faculty, and rebirth as a long life god without discrimination—because this bodhisattva has achieved the fulfillment of prayers made out of compassion for whatever rebirth he desires.
These eight non-freedoms are the same as those mentioned in the lam-rim teachings. Where there is the absence of the four disciples/retinues, literally means where the four type of disciples do not wander. These four are fully ordained monks (bhikshu), fully ordained nuns (bhikshuni), male lay vow holders (upasaka), and female lay vow holders (upasika). If one of these are not present it would seem that the four are not present and therefore it would be a barbaric country. Perhaps it is enough to say that one of these four is enough. One who is intellectually impaired (stupid) is one who has an impairment of the mental faculty while one who is mute has an impairment of the tongue faculty. A long life god without discrimination is a god who is born in the third of the eight levels of ordinary beings in the fourth concentration called Great Result. This rebirth is taken through meditation on the absorption without discrimination. One who realizes that problems arise from feelings and discriminations stops them through entering the absorption without discrimination. In the lam-rim teachings it merely says to be reborn as a long-life god, here it specifically says a long-life god without discrimination. This distinction is necessary because there are aryas who are reborn as gods with a long life.

A bodhisattva is free from these non-leisures because he has attained a rebirth just as he wished as a result of prayers he made out of compassion.

The non-leisure of not hearing the Buddha’s speech is to be reborn in an eon of darkness. The non-leisure of deprecating the law of cause and effect (action and result) is to say, for example, that suffering does not come from negative actions and happiness does not come from positive actions. Rebirths as a hell being, hungry ghost, and animal are the result of non-virtuous karma and afflictions. It is asserted that by committing a heavy non-virtue one takes rebirth in the hell realm, by committing a middling non-virtue one takes rebirth as an animal, and by committing a light non-virtue one takes rebirth as a hungry ghost. However, it is also asserted that by committing a heavy non-virtue one takes rebirth in the hell realm, by committing a middling non-virtue one takes rebirth as a hungry ghost, and by committing a light non-virtue one takes rebirth as an animal. The first assertion, that one takes rebirth as a hungry ghost due to a light non-virtue, is made on the basis of the fact that hungry ghosts are more intelligent than animals and can therefore avoid particular sufferings while animals who are more stupid cannot avoid them. Thus, this assertion is based on the mind. The second assertion is based upon life span, in that hungry ghosts live a long life while the life span of animals is shorter as a consequence of which they suffer less.

4) A sharp faculty bodhisattva abiding on heat (subject) involves himself and others in virtuous dharmas because he is a bodhisattva whose mind is impelled by compassion which is attained by the power of experience.

Due to compassion the bodhisattva avoids the ten non-virtues and practices the ten virtues whereby he causes others to engage in this practice.

5) A sharp faculty bodhisattva abiding on heat (subject) possesses generosity and so forth that are totally and solely dedicated to the maturation of results for the sake of the object, other sentient beings, because he practices giving and so forth by exchanging himself with others.

This bodhisattva gives away all his happiness to other sentient beings and takes their sufferings upon himself. Instead of saying ‘giving and taking’ one can say cherishing others. This sign includes giving and taking and exchanging oneself for others. [The meditation on] giving and taking is while inhaling to imagine taking others sufferings upon oneself and while exhaling to imagine giving them all one’s happiness.

6) A sharp faculty bodhisattva abiding on heat (subject) does not have any doubt regarding the meaning of the profound because he has perfectly realized the reality of phenomena with a wisdom arisen from meditation. ‘The meaning of the profound’ refers to emptiness.
7) A sharp faculty bodhisattva abiding on heat (subject) possesses physical, verbal, and mental activities motivated by the thought of love because he engages in benefiting others without degenerating the thought that wishes all sentient beings to have happiness.

Such a bodhisattva has a love that wishes all sentient beings happiness, whereby he has particular actions of body, speech, and mind. When someone has a loving mind his actions of body and speech are naturally pleasing.

8) A sharp faculty bodhisattva abiding on heat (subject) is not accompanied by the five obstructions such as aspiration for objects of desire because he has attained the perfect training which only exerts effort for the welfare of others.

The five obstructions are: (1) aspiration for objects of desire, (2) malice, (3) sleep and lethargy, (4) excitement and regret, and (5) doubt. The objects of desire are the five sense objects, forms and so forth. Malice, or harmful intent, is the wish to harm others. There are three reasons for counting sleep and lethargy as one: they have the (i) the same discordant class or the same antidote, (ii) the same cause, eating and so forth, and (iii) the same function. These two mental factors, sleep and lethargy, are both a withdrawing of the sense consciousnesses and are opposed by light.

In his text Golden Rosary Lama Tsongkhapa says that the antidote to sleep and lethargy is the discrimination of illumination. He says that food is not necessarily the food we eat as there are some mental events that feed sleep and lethargy: leaning, unhappiness, stretching out the limbs of the body while yawning, non-digestion, and discouragement. Sleep and lethargy have the same function in that they both draw the mind inside. The antidote to excitement and regret is calm abiding. In the case of excitement and regret food refers to the different conceptions that arise with respect to one’s relatives, sisters, brothers, friends, companions, and so forth, and with respect to past entertainment, playing, laughing, and enjoyment. These are food because such thoughts feed, or induce, excitement and regret. These mental factors function to make the mind unpacified/unruly. In Abhidhammakosha it says: “To objects of desire, the obstructions, the discordant class, for the reason of food and function being the same, the two, one, the aggregates that harm. Due to doubt there are five.” This is a way of counting the five obstructions. They arise in many situations.

9) A sharp faculty bodhisattva abiding on heat (subject) possesses the destruction of all that is dormant, ignorance, bad views, and so forth, through having thoroughly meditated on their antidotes by the power of a wisdom arisen from meditation realizing emptiness.

‘Realizing emptiness’ refers to the emptiness of a self. ‘Bad views’ are the five: the view of the transitory collection, extreme view, the view holding bad view as supreme, the view holding bad morality and bad conduct as supreme, and wrong view. The Svatantrika Madhyamikas assert that the view of the transitory collection takes the I as an object and conceives it to be self-supporting substantially existent; extreme view considers the object of the view of the transitory collection to exist; the view holding bad view as supreme holds the view of the transitory collection and the extreme view as supreme; the view holding bad morality and bad conduct as supreme is consists of the view that holds loose morality as supreme and the view that holds bad conduct as supreme. Loose morality and bad conduct are for instance thinking that the aggregates are evil and that fasting leads to liberation; engaging in the practice of the five fires; jumping in a fire; jumping on a burning hot trident; and considering the behavior of dogs and pigs as supreme. Wrong view thinks that there is no law of cause and effect, no past and future lives, and no liberation. A bodhisattva on this level is said to have destroyed these wrong views; however they have not been totally destroyed but have just been weakened.

10) A sharp faculty bodhisattva abiding on heat (subject) possesses mindfulness and alertness/introspection in all behaviors because he is constantly in meditative equipoise without distraction to wrong objects at an time.
“All behaviors” refer to going/walking, lying, sitting/staying, and standing. In the Eight Verses of Mind Training it says: “I will observe all the behaviors in my continuum and whenever I see that I have an unruly mind I will destroy it with a strong remedy.” This means that whether one goes or walks, lies, sits, or stands one should always use mindfulness and alertness to check the mind and when one sees that an affliction has arisen one should immediately apply the antidote, as otherwise it will harm oneself and others.

Wednesday afternoon, December 2, 1998

11) A sharp faculty bodhisattva abiding on heat (subject) is known to be clean since his conduct regarding his clothes, housing, and so forth is not criticized by holy beings due to his having completely familiarized himself with non-perverse cleanliness.

This bodhisattva is not criticized by holy beings because externally he is clean due to his clothes, house, etc., being clean and because he is internally clean due to having abandoned the ten non-virtues. His clothes are clean because this bodhisattva does not experience illness. In brief, both externally and internally this bodhisattva is clean. Also the clothes of the gods do not get dirty until the signs of impeding death appear.

This concludes the subject of sharp facultied bodhisattvas abiding on the heat level of the path of preparation.

The six signs of sharp facultied bodhisattvas abiding on the peak level are:

12) A sharp faculty bodhisattva abiding on peak (subject) does not have the 80,000 types of worms (micro-organisms) in his body because he has attained superiority with respect to the bodhisattvas of middling faculty and below who abide on the peak level of the path of preparation, the mundane roots of virtue which are the cause of a non-abiding nirvana.

13) A sharp faculty bodhisattva abiding on peak (subject) does not have the crooked mind of mental attention to his own welfare motivated by hypocrisy/dissimulation because the pure conduct of a bodhisattva are roots of virtue.

A bodhisattva at this level no longer has a deceitful mind.

14) A sharp faculty bodhisattva abiding on peak (subject) possesses the excellent qualities of training, wearing abandoned clothes and so forth, because he does not seek material things, respect, and so forth due to greatly relying on the antidotes to the attachment to gain and honor, such as food, clothes, and so forth.

There are twelve excellent qualities of training with respect to food, clothes, housing, etc. The excellent qualities of training with respect to clothes in the case of a monk who is training in virtue are to only possess the three Dharma robes. The excellent qualities of training with respect to housing and clothes are, for example, to use a simple blanket made from animal hair, to wear clothes abandoned in cemeteries, and so forth. In short, this bodhisattva uses clothes that others have thrown away. It happens frequently even here that people just wear second-hand clothes. The purpose of these trainings is to decrease one’s attachment to food, clothes, and one’s house.

15) A sharp faculty bodhisattva abiding on peak (subject) does not have miserliness, loose morality, and so forth, which are contradictory to the six perfections, because he has achieved a special practice of the six perfections, generosity and so forth.

16) A sharp faculty bodhisattva abiding on peak (subject) progresses with the yoga of the perfection of wisdom, which is non-contradictory to the dharmata due to the emptiness of true existence, because all phenomena are perfectly gathered into the emptiness of true existence by the wisdom arisen from meditation realizing the emptiness.
17) A sharp facultied bodhisattva abiding on peak (subject) is known as “one wishing for hell for others’ welfare” because due to being extremely accustomed to exchanging self with others he considers all sentient beings to be his only son.

He takes all sentient beings into his care like a mother for her only son.

The two signs of sharp facultied bodhisattvas abiding on tolerance are:

18) A sharp facultied bodhisattva abiding on tolerance (subject) cannot be led by others who teach other paths because he is confident in his realization of the meaning of the mode of abidance.

19) A sharp facultied bodhisattva abiding on tolerance (subject) is known as “one who realizes the maras who teach counterfeit paths like fasting, relying on the five fires, and so forth as maras” because he is skilled in the method and wisdom which act to attain buddhahood.

Wrong practices include such physical hardships or ascetic practices as not eating. These are not recommended practices for Buddhists; in fact engaging in them would entail the transgression of a root tantra vow.

There is one sign of sharp facultied bodhisattvas abiding on supreme mundane quality:

20) A sharp facultied bodhisattva abiding on supreme mundane quality (subject) is known as “one who pleases the buddhas through all the conduct of his three doors” because he practices a special conduct of the six perfections by means of the purity of the three spheres.

It was said that a bodhisattva abiding on the heat level of the path of preparation has extinguished all doubts concerning the perfect source of refuge, the Three Jewels. In his text *Golden Rosary* Lama Tsongkhapa says that through knowing the uncommon qualities of the Three Jewels one develops a convinced faith in them that extinguishes all doubts, whereby one no longer worships mundane gods. Such a person is a trainee in virtue who does not rely on brahmins. In *Abhidharmakosha* it says: “Having gained knowledge faith is generated; having seen the first three truths there is morality; having understood the Dharma faith is attained; having attained a clear realization of the path there is Buddha and Sangha.” Lama Tsongkhapa says that having directly realized the first three noble truths there arises a knowledge from which comes faith. Such a person then develops a morality that pleases the aryas. Having directly realized true paths one knows the Buddha and Sangha and develops faith in them.

The attainment of faith after gaining knowledge of the Three Jewels is explained to be possessed only by aryas; however it is posited already on the path of preparation. Perhaps Haribhadra says this because he has a special intention. In other words, if one knows the four noble truths one will have firm faith [in the Three Jewels]. Knowing the four noble truths means knowing that true sufferings and true origins are to be abandoned and that true cessations and true paths are to be adopted whereby one develops a convinced faith. The four noble truths include true cessations and true paths which are the real Dharma Jewel, therefore this is emphasized here. It is said that among the Three Jewels the Dharma Jewel is the actual refuge. The Buddha Jewel shows the refuge, the Dharma Jewel is the actual refuge, and the Sangha Jewel is the helper on the path.
After the characteristics of irreversibility of partial concordance with definite discrimination, the characteristics of irreversibility of the path of seeing are taught by one interceding verse.

Gyeltsab (page 401) merely quotes Haribhadra saying “with definite discrimination.”

Sixteen instants of forbearance and knowledge are to be known as the characteristics of the irreversible bodhisattvas on the path of seeing.

Gyeltsab sets out a syllogism: the special method and wisdom included in the sixteen moments of forbearance and knowledge of the path of seeing in the continuum of a bodhisattva of middling faculty and the special signs induced by them (subject) are to be known as ‘the characteristics of irreversibility of a bodhisattva’ because those signs are the perfect proof of that. This passage is much debated. For example regarding “the special method and wisdom included in the sixteen moments of forbearance and knowledge of the path of seeing” one can ask what is this special method? This debate comes because the sixteen moments of forbearance and knowledge are all moments of meditative equipoise. If one asks what is the special wisdom, this question can be answered saying that it is the exalted wisdom of the sixteen moments. However, regarding the special method there is much debate. It can be said that this special method is the mind of enlightenment, compassion, generosity and the other perfections in the continuum of this bodhisattva. There is also debate about the special signs of body and speech induced by the special method and wisdom. For example, one can ask: while a bodhisattva is absorbed in meditative equipoise on the dharmata of any of the four noble truths what is the special sign of speech? What is the special sign of the body induced by this wisdom? It is not sufficient to posit this sign as the posture of the bodhisattva.

The sixteen instants of forbearance and knowledge of dharma and subsequent knowledge of true sufferings and so forth, are the characteristics of irreversibility of the bodhisattvas abiding on the path of seeing.

Gyeltsab merely says “sufferings and so forth.” This should be applied as in the root text.

The sixteen moments of forbearance and knowledge of the four noble truths are the actual signs of irreversibility. Then the question arises: “Should we not be able to point to an external sign of irreversibility?” In other words, can the sixteen moments of forbearance and knowledge be inferred by others?

(Here questions keep arising because the discussion involves three people.) Do you not think that (the third person) to whom (the first person makes) this syllogism (regarding a second person) is higher than oneself, equal to oneself, or lower than oneself? If the answer is that this (third) person is inferior to the second person this cannot be so because (the second person’s) realizations are higher so how can that third person realize them? If the answer is that this third person is superior to the second person what is the need to make such a syllogism? The conclusion is that this person would have to be equal to oneself. For example we can make the syllogism: a Masters Program student abiding on the heat level of the path of preparation has extinguished all doubt regarding the Three Jewels being a perfect source of refuge because he has learned the Three Jewels perfectly and developed faith in them. For whom should we make such syllogism?

Thursday morning, December 3, 1998
If asked, “What kind of aspects of the instants are the characteristics?” (their) aspects are taught by five interceding verses.

Gyeltsab (page 401) merely quotes Haribhadra saying “of the instants.” Here a connection is made between the specific signs of a bodhisattva who has the special method and wisdom included in the sixteen instants and the specific signs of body and speech induced by that method and wisdom. From this comes the question: what are the aspects of those instants?

The sixteen instants are the signs of irreversibility of the wise who abide on the path of seeing: retreating from discriminating form and so forth, stable mind, complete reversal from lesser vehicles, to completely exhaust the limbs of the concentrations and so forth, lightness of body and mind, skilled in methods when employing desire, always pure conduct, livelihood completely pure, concerning aggregates and so forth, interruptions, collections, waging war on the faculties and so forth, and miserliness and so forth toward which ceases individual involvement and subsequently involved abidance, not observing a mere atom of phenomena, certainty of one’s own ground, abiding on the three grounds, and forsaking life for the purpose of dharma.

The signs of irreversibility of the sixteen instants are divided into four which are related respectively to each of the four noble truths.
The four signs of irreversibility related to true sufferings are:
1) retreating from discriminating form and so forth
This bodhisattva has retreated from the intellectually acquired conception of true existence of forms and so forth.
2) stable mind
This bodhisattva’s ultimate and conventional minds of enlightenment are very stable.
3) completely turning away from lesser vehicles
This bodhisattva has completely turned away from the lesser vehicles and does not have conceptions regarding them.
4) to completely exhaust the limbs of the concentrations and so forth
Although this bodhisattva has attained the concentrations and absorptions he has overcome taking rebirth there due to karma. “Limbs” refers to the extinguishing of actions (karma) which are the limbs for being reborn in the concentrations and formless absorptions.

The four signs of irreversibility related to true origins are:
5) lightness of body and mind
This bodhisattva has achieved pliancy of body and mind.
6) skilled in methods when employing desire
When this bodhisattva enjoys sense pleasures, such as forms, he does so without a conception of true existence and is therefore called ‘skilled.’
7) always pure conduct
This bodhisattva lives in pure conduct due to seeing the disadvantages of the objects of desire.
8) livelihood completely pure
This bodhisattva is free from the five wrong livelihoods. These wrong livelihoods are brought about by wrong motivation. These five are hypocrisy/flattery, hinting (asking indirectly), to attain material things by giving something small in return (soliciting), to obtain things by force
(expropriating), and to engage in artificially good conduct, such as pretending to meditate, in order to receive gifts from sponsors (calculated generosity).

The four signs of irreversibility related to true cessations are:

9) concerning aggregates and so forth,

“And so forth” includes the sources and constituents.

10) interruptions

The conception of true existence of forms and so forth is an interruption, or hindrance, to the attainment of true cessations. This bodhisattva has stopped the conception of true existence of the aggregates and so forth.

11) collections

“Collections” refers to the practices that are favorable to enlightenment, these being the six perfections.

12) waging war on the faculties and so forth

“The faculties” are the twenty-two types of faculties: the fourteen faculties of the thoroughly afflicted class and the eight of the completely pure class. The fourteen of the thoroughly afflicted class are: (1-5) the five sense faculties, the eye, ear, nose, tongue, and body faculties; (6) the mental faculty; (7) the faculty of life force; (8-9) the male and female sexual organs; (10-14) the five feelings, mental happiness, mental unhappiness, bliss/pleasure, suffering, and equanimity. The eight faculties of the completely pure class are: (15-19) the five faculties, faith, effort, mindfulness, concentration, wisdom; and (20) the faculty that makes all that is unknown known, (21) the faculty that knows all, and (22) the faculty possessing the knowledge of all.

The four signs of irreversibility related to true paths are:

13) miserliness and so forth toward which ceases individual involvement and subsequently involved abidance

14) not observing a mere atom of phenomena

15) certainty of one’s own ground, abiding on the three grounds

16) forsaking life for the purpose of dharma

Gyeltsab sets out a syllogism: the special method and wisdom included in the sixteen instants and the special signs of body and speech induced by them are the signs of irreversibility of a bodhisattva abiding on the path of seeing because they are the proof that is the three modes. What are they? They are forms and so forth. There are the complete three modes which prove that. The three modes are the property of the subject, the forward pervasion, and the reverse pervasion.

Simply said, a bodhisattva of middling faculty abiding on the path of seeing is irreversible from the path to complete enlightenment because he possesses the signs, such as the sign of having turned away from the conception of true existence of forms and so forth, and he possesses the specific signs of body and speech induced by them.

2B2C-2A1B-2C1B-2B2C Commentary

1 Explained extensively

2 Eliminating qualms

2B2C-2A1B-2C1B-2B2C-1 Explained extensively

A Aspects of the instants of true sufferings

B Aspects of the instants of true origins

C Aspects of the instants of true cessations

D Aspects of the instants of true paths

2B2C-2A1B-2C1B-2B2C-1A Aspects of the instants of true sufferings

The four aspects of suffering are: 1) retreating from realizing phenomena such as form by means of the emptiness of their own nature, 2) stability of the mind of highest enlightenment through blessings by Buddha and so forth, 3) thoroughly turning (one’s) mind away from the vehicles of the hearers and self-buddhas through practicing the special qualities of the mahayana, and 4) perfectly and completely
exhausting the limbs of birth in the concentrations and formless absorptions through the power of finely analyzing phenomena.

Gyeltsab sets out syllogisms related to each of the signs related to true sufferings:
1) A middling faculty bodhisattva abiding on the path of seeing (subject) has retreated from the seeds of the intellectually acquired conception of true existence of phenomena, forms and so forth, because he directly realizes the emptiness of phenomena of ultimately existing by their own nature. “Forms and so forth” refers to all phenomena ranging from forms up to a knower of all aspects. This bodhisattva realizes phenomena ranging from forms up to a knower of all aspects as not existing truly and being empty by their own nature. The nature of forms up to that of a knower of all aspects is discussed in the sixth chapter of Madhyamakavatara saying: “That which is suitable as form and so forth.” The definition of form is that which is suitable as form; the definition of feeling is experience, etc.

2) A middling faculty bodhisattva abiding on the path of seeing (subject) possesses stable ultimate and conventional minds of highest enlightenment because through being blessed by the buddhas and so forth he does not degenerate from these minds.

What is this blessing? Since it is a functioning thing it is either mind, matter, or a non-associated compositional factor. Which one is it? Think about it.

3) A middling faculty bodhisattva abiding on the path of seeing (subject) possesses a mind that has thoroughly turned away from the hearer and solitary realizer vehicles because due to practicing the special Mahayana Dharma he has destroyed the possibility of generating a thought seeking liberation for himself alone. “The special Mahayana Dharma” refers to practices done with love and compassion or with a mind cherishing others.

4) A middling faculty bodhisattva abiding on the path of seeing (subject) has attained the concentrations and formless absorptions yet he is known to have completely exhausted the limbs of the potential which is the cause of being reborn by the power of karma in the form realm and so forth because that karmic cause is exhausted by the power of discrimination through a yogic direct perceiver of the mode of abidance of phenomena. This means that although this bodhisattva has attained the concentrations and formless absorptions he has exhausted the karma to take rebirth there. The cause of being reborn in the concentrations and formless absorptions is the attainment of an actual concentration or an actual formless absorption. Although this bodhisattva has attained this he is not reborn there because he has exhausted the completing cause to be reborn there. The projecting karmas to be reborn in the form and formless realms are the preparations, while the completing causes are the actual absorptions of the concentrations and formless absorptions. This is proved by the fact that this bodhisattva has a yogic direct perceiver of the mode of abidance of phenomena.

These four are the aspects of true sufferings. The next four are the aspects of true origins.

2B2C-2A1B-2C1B-2B2C-1B

Aspects of the instants of true origins

The four aspects of origin: 5) light body and mind through separation from non-virtue, 6) completely enjoying desires without strong clinging through the power of skill in the means of subduing sentient beings, 7) always pure conduct through seeing the shortcomings of objects, and 8) the necessities of life are perfectly completely pure through the nature of holy beings.

Gyeltsab (page 402) sets out syllogisms regarding the four aspects of true origins:
5) A middling faculty bodhisattva abiding on the path of seeing (subject) possesses a lightness which is a special bliss of the pliancy of body and mind because he is characterized by being separated from the seeds of non-virtue which are abandoned by the path of seeing.
6) A middling faculty bodhisattva abiding on the path of seeing (subject) although abiding among householders closely enjoys objects of desire without the strong clinging of craving for them because he abides like this due to the power of being skilled in the methods for subduing sentient beings.

Although this bodhisattva lives among householders he is skilled in subduing sentient beings so this fault does not arise.

7) A middling faculty bodhisattva abiding on the path of seeing (subject) always lives in pure conduct because he abides in pure conduct through directly seeing the disadvantages of the objects included among desirable sense objects. Purity is liberation; pure conduct is the behavior that accords with liberation. Pure conduct can also mean chastity, the abandonment of sexual activity.

8) A middling faculty bodhisattva abiding on the path of seeing (subject) correctly possesses completely pure necessities of life because he has abandoned wrong livelihood by the nature of the holy beings who have gained dominion over not forgetting the mind of enlightenment.

These four are the aspects of true origins.

Thursday afternoon, December 3, 1998

2B2C-2A1B-2C1B-2B2C-1C Aspects of the instants of true cessations

The four aspects of cessation: 9) not occupied or preoccupied with the aggregates, sources, and constituents through abiding in emptiness, thus preventing individually abiding in involvement and subsequent involvement, 10) as before, preventing individually the abidance in involvement and subsequent involvement in phenomena which interrupt the realizations through eliminating the discordant class, 11) as before, preventing individually the abidance in talk which involves and subsequently involves generosity and so forth, (which are ) the collections of enlightenment, through fully knowing the faults of conceptualization, and 12) as before, to subsequently prevent abidance in involvement and subsequent involvement with struggling with the sense faculties, cities and so forth through abandoning the apprehendeds and apprehenders.

This morning I forgot to mention that the aspects of the four instants of the truths are related to the dharma forbearance, dharma knowledge, subsequent forbearance, and subsequent knowledge of the path of seeing.

Gyeltsab (page 402) sets out syllogisms regarding the four aspects of true cessations:

9) A middling faculty bodhisattva abiding on the path of seeing (subject), just as said in sutra “should not engage in involvement and subsequent involvement regarding the aggregates, constituents and sources,” individually negates first the involvement of conceiving them to exist truly and subsequently the involved abidance in conceiving them to exist truly because he abides in a direct realization of the emptiness of all phenomena.

An ordinary being first conceives phenomena, the aggregates and so forth, to be truly existent and then subsequently continues to have this conception; this is the meaning of involvement and subsequent involvement. A bodhisattva does not have this. A middling faculty bodhisattva abiding on the path of seeing has stopped involvement, the conception of true existence, and the subsequent involvement, the continuation of this conception. The aggregates, sources, and constituents are the usual. The aggregates are the five aggregates, forms, feelings, discriminations, compositional factors, and consciousness. The five aggregates do not include all phenomena, in that they do not include uncompounded phenomena. The aggregates can also be
discussed in terms of the five uncontaminated aggregates: the aggregate of morality, the aggregate of meditative stabilization, the aggregate of wisdom, the aggregate of liberation, and the aggregate of that seen by the exalted wisdom of a liberated being. There are also three aggregates mentioned in relation to the practice of the Confession of the Downfalls of a Bodhisattva: these are the aggregate of confession, the aggregate of rejoicing, and the aggregate of dedication. Another set of three aggregates are the aggregate of correct ascertainment, the aggregate of incorrect ascertainment, and the aggregate of wrong ascertainment. There are many groups of aggregates mentioned in sutra. Therefore the word “aggregates” does not always refer to the five aggregates.

There are eighteen constituents which are composed of the six objects (observed objects), the six faculties (the support), and the six consciousnesses (the supported). In Abhidharmakosha sixty-two constituents are mentioned. There are also three, four, five, six, and eleven elements/constituents mentioned. The six are the earth, water, fire, wind, space, and consciousness elements/constituents. Nagarjuna says that a being is designated on the basis of a composition of the six elements; thus they are an important subject.

In general there are twelve sources/entrances, although this term can refer to other types of sources. These twelve are composed of six internal sources and six external sources. The six internal sources range from the eye source to the mental source, while the six external sources range from the form source to the phenomena source. The term ‘source’ (ke che) also comes in the context of the eight sources of complete liberations, the eight sources of the masteries/outshinings, and the ten sources of the totalities. This term is also used in relation to the four levels of the formless absorptions: the source of Infinite Space, the source of Infinite Consciousness, the source of Nothingness, and the source of Without Discrimination Not Without Discrimination. A bodhisattva has stopped the conception of true existence regarding all these sources, he has no involvement and no subsequent involvement in this conception.

All phenomena are included in the eighteen constituents (dhatu) and in the twelve sources (ayatana). The group of six external sources includes all forms and so forth; all remaining phenomena are included in the phenomena source.

This bodhisattva has stopped the conception of true existence of all phenomena and does not abide in involvement and subsequent involvement due to abiding in the realization of the emptiness of all phenomena.

10) A middling faculty bodhisattva abiding on the path of seeing (subject) has stopped all involvement and subsequent involvement regarding the properties that interrupt the realization of the dharma knowledge of true cessations because he has eliminated the discordant class, the seed of that to be eliminated by the dharma forbearance of true cessations. The obstacles to the dharma knowledge are the involvement and the seeds which are the object of abandonment of the dharma forbearance of this level. Interruption means that which interrupts virtuous actions. The sign that proves this predicate is the object to be eliminated by the path of seeing.

The Tibetan word ‘dam’ which generally means talk, conversation, report, etc., in this context is a term that means the abandonment of the grasping at true existence.

11) A middling faculty bodhisattva abiding on the path of seeing (subject) has as before stopped the conception of true existence that is the former and latter, involvement and subsequent involvement regarding the collection of necessities for attaining enlightenment, generosity and so forth, because he thoroughly and directly knows all the faults of the conception of true existence of apprehendeds and apprehenders.

This refers to the four conceptions, the two regarding apprehendeds and the two regarding apprehenders. There are nine conceptions apprehending the nine Mahayana engagements to exist truly, nine conceptions apprehending the Hinayana vehicle to be a truly existent path to be rejected, nine conceptions apprehending an apprehender of substantial existence as truly existent, and nine conceptions apprehending an apprehender of imputed existence to be truly existent; these are abandoned by the peak training of the path of seeing.
12) A middling faculty bodhisattva abiding on the path of seeing (subject) has as before individually stopped first the involvement in the conception of true existence and then the subsequently involved abidance on the conception of true existence regarding waging war on the conception of true existence of the subject and object, such as the sense faculties, the eyes and so forth, which are called by the term ‘village,’ the sensory organs which are called by the term ‘town,’ and the sense objects and the beings, the consciousnesses (the agent), which are called by the term ‘city,’ and on the antidote that has realized them to be non-truly existent (predicate) because he has abandoned the seed of the conception of true existence of apprehenders and apprehendeds which is included among intellectually acquired objects of abandonment (sign).

These are the four aspects of true cessations. In sutra it says: “One does not abide in the involvement of a conversation about war and in the subsequent involvement because it is as follows. Since [everything] abides in dharmata, ultimately nothing should be seen as an object to be attached to or to hate.” In addition it says: “One does not involve oneself in a conversation about a village and does not abide in subsequent involvement. One does not involve oneself in a conversation about a town and does not abide in subsequent involvement. One does not involve oneself in a conversation about a city and does not abide in subsequent involvement. One does not involve oneself in a conversation about the self and does not abide in subsequent involvement.”

The waging of a war is similar to the fight that takes place between the conception of true existence and the wisdom realizing emptiness. When a bodhisattva is on the dharma forbearance and subsequent forbearance the fight is on; when he is on the dharma knowledge and subsequent knowledge the fight is over and the victory has been won. There is a fight between the wisdom realizing selflessness and the adversaries, attachment, hatred, ignorance, and so forth. Wisdom is the victor.

Gyeltsab (page 403) sets out syllogism regarding the four instants of true paths:
13) A middling faculty bodhisattva abiding on the path of seeing (subject) individually stops first the conception of true existence and later the subsequently involved abidance which is [also] a conception of true existence with respect to miserliness, loose morality, and so forth which are to be abandoned (predicate) because he has realized and attained the special generosity and so forth which have abandoned the stains of miserliness, that have abandoned holding on without giving, and that have abandoned loose morality even in a dream (sign).

In brief, this bodhisattva has fought with the six that are opposite to the six special perfections: these being miserliness, loose morality, anger, laziness, distraction, and corrupt wisdom. What is miserliness? Literally the Tibetan word means “yellow nose”! However, miserliness is holding on to something and being unable to give it away. Loose morality is faulty morality. We are well aware of what anger is. Laziness is a reluctance to do something. Distraction is a mind that has become distracted from its object; it is a lack of concentration. Corrupt wisdom is, for example, the view of the transitory collection. One can ask: is the view of the transitory collection a wisdom? If it is a wisdom (she rab) what does the view of the transitory collection know thoroughly (know thoroughly being the literal translation of she rab)? Corrupt wisdom also...
refers to [the function of the mind of] those who do not learn that which they should do, but easily learn that which they should not do. The Tibetan nomads say: “Night arrives when one has to study; day arrives when one has to do negative things!”

14) A middling faculty bodhisattva abiding on the path of seeing (subject) possesses a realization that does not observe the dharmanas which are to be realized, the path and the result, enlightenment, as having an atom of true existence because it is the entity of the three doors of liberation which are direct realizations of the non-true existence of all phenomena included in entity, cause, and result.

If one wants to attain liberation one has to pass through the three doors. In Excellent Explanation of That Which is to be Interpreted and the Definitive the Sutra Upon the Request of Dhritarashtra is quoted as saying: “Sentient beings wander in cyclic existence due to not knowing emptiness, pacification, and the mode of non-generation. In order to make these ignorant sentient beings enter the right path I present here the meaning of the profound through hundreds of reasons.” Emptiness is very profound and holy; even if not realized directly it is very beneficial just to have trust in the teachings on it. Even a small doubt concerning emptiness is important. In his Four Hundred Stanzas Aryadeva says: “By generating a doubt in emptiness one will shake the roots of cyclic existence and the seeds of cyclic existence will be scorched.”

Friday morning, December 4, 1998

Q: Please explain the difference between the three types of faith, how they are produced, and their order of generation.

A: A convinced faith arises due to understanding the object. For example, through understanding the four noble truths a joy arises. Or one first learns the law of cause and effect, and on this basis gains conviction in it and experiences joy in this knowledge. Clear faith is also a type of joy that arises from, for example, having seen the qualities of the objects of refuge, whereby the mind becomes clear of distractions and ignorance. Longing faith is a faith that knows that the first two truths, true sufferings and true origins, are to be abandoned and longs for the last two truths, true cessations and true paths. These are the meanings of the three types of faith.

There is no fixed order for the generation of these three faiths but usually in the texts it sets them out in the order of clear faith, longing faith, and convinced faith. For example, having seen the qualities of the Three Jewels one develops clear faith in them. Then one develops longing faith, for example, regarding the four noble truths one longs to abandon the first two truths and achieve the last two. Convinced faith is a joy that arises on the basis of a longing faith that is a clear understanding of the four noble truths, whereby one comes to understand that by practicing the perfections one will attain particular results. For example, as a result of practicing generosity one will attain wealth, as a result of morality one will attain a rebirth of high status, as a result of patience one will attain a beautiful body, and so forth. Convinced faith is to be convinced of the results of the practice of the six perfections. As Nagarjuna says in his Precious Garland: “From generosity, wealth; from morality, high status; from patience, beauty; from effort, magnificence; from concentration, a stable mind; and from wisdom, intelligence.” To be joyful and convinced of this is convinced faith.

From the point of view of logic, clear faith is based on a direct valid cognizer, longing faith on an inferential valid cognizer by the power of the fact, and convinced faith on an inferential valid cognizer by the power of belief which is based on valid scriptural authority. Faith should be based on reasoning, it should not be blind faith.

Q: Please explain the aggregate of ethics/morality, aggregate of meditative stabilization, aggregate of wisdom, aggregate of liberation, and aggregate of that seen by the exalted wisdom of a liberated being.
A: These aggregates are explained elaborately in *Abhidharmakosha* in the first chapter saying that those with the name aggregate are included in aggregates. The aggregate of ethics, or morality, is the morality in the continua of arya learners. This includes the morality of the individual liberation vows, the morality of the vows of concentration, and the morality of uncontaminated vows. Thus, the morality of the individual liberation vows of an arya learner are called the aggregate of morality. Arya learners by gaining the concentrations naturally give up non-virtues, such as the ten non-virtues, this morality is called the morality of the vows of concentration. Due to gaining an uncontaminated path of, for example, an uninterrupted path of the path of seeing an arya abandons non-virtue, this morality is called the morality of uncontaminated vows.

In regard to ordinary beings the intention to abandon non-virtue is considered to be an aggregate of morality.

The aggregate of meditative stabilization is the meditative stabilization included in the calm abiding of arya learners. The aggregate of wisdom is the wisdom included in the union of calm abiding and special insight. The aggregate of liberation is an uninterrupted path whereby one attains liberation; it is the antidote to the objects of abandonment in the continua of arya learners. However, a path of release can also be considered an aggregate of liberation.

On the path of release there is the exalted wisdom that knows the exhaustion of the afflictions and that they will not be generated again; this is the aggregate of that seen by the exalted wisdom of a liberated being.

These five aggregates are the five uncontaminated aggregates that exist in the continua of learning aryas.

Q: Please explain the benefit branch of the third concentration, happiness of mind. How does it differ from the benefit branches of the second concentration, joy and bliss?

A: The branch of antidote of the second concentration is inner clarity, it abandons investigation and analysis whereby a joy and bliss are induced. The yogi then meditates to generate a detachment to the joy and bliss of the second concentration by way of the antidote branch of mindfulness, alertness, and equanimity whereby the happiness of mind arises. The difference between the happiness of the second concentration and the happiness of the third concentration is difficult to describe and is a subject of debate. They are distinguished in terms of their names as mental happiness (*yi de*) and happiness of mind (*sem de*). What is the difference between physical happy feeling and mental happy feeling? The happiness of the third concentration is similar to a physical happy feeling, in that physical happy feeling does not depend on reasons it merely arises, as does physical suffering feeling. However, mental suffering does depend on reasons, such as my boyfriend left, my friends treat me badly, and so forth. This is one of the main differences between physical and mental feelings. It is possible for someone to simultaneously have a physical happy feeling and a mental suffering feeling or vice versa.

The happiness of mind of the third concentration does not arise due to reasons but is merely a result of abandoning the joy and bliss of the second concentration by way of the antidotes. This is perhaps explained in more detail in the *Great Exposition of the Concentrations and Formless Absorptions* (*Sam Sug Chenmo*) by the first Jamyang Shepa.

Q: What is the definition of a bodhisattva’s yoga?

A: There is no actual textual definition of this term, however one can posit a bodhisattva’s yoga to be an exalted knower in the continuum of a bodhisattva. A meditation that is a union of abiding and analysis can also be called a bodhisattva’s yoga. The Tibetan term for yoga is *nel jor*, *nel* meaning the real state and *JOR* richness; therefore together they mean the real state of richness of the mind. Thus it implies gaining a richness, or quality, on the basis of abiding in the real state of one’s mind.

Q: Does an abandonment exist in the continuum of a bodhisattva on an uninterrupted path of seeing? Is this a non-analytical cessation?
A: In general, there is no abandonment in the continuum of a bodhisattva on an uninterrupted path of seeing because he has not attained a true cessation. However, a bodhisattva on the path of seeing who previously attained the state of a Hinayana foe destroyer does have an abandonment in his continuum; he has the abandonment of the afflicted obstructions. This bodhisattva has abandoned the objects of abandonment of the path of seeing and the objects of abandonment of the path of meditation that are afflictions obstructions.

A non-analytical cessation is that which cannot arise due to a lack of particular conditions; for example, the offspring of a female mule (in that mules cannot give birth). According to the Vaibhashikas a bodhisattva on the tolerance level of the path of preparation is definite to not be reborn in the lower realms due to having attained a non-analytical cessation of rebirth in the lower realm. Has this been abandoned by the power of an antidote? No. When is this abandoned by the power of an antidote? When he attains a Hinayana path of seeing and becomes a stream enterer. However, according to the Mahayana one attains freedom from rebirth in the lower realms when one attains a path of release of the path of seeing. In other words, rebirth in the lower realms is an object of abandonment of the path of seeing. This is explained in Madhyamakavatara in relation to the explanation of the first ground in the context of the twelve divisions of the qualities that ripen one’s own continuum.

The basis of attaining a non-analytical cessation can be either contaminated or uncontaminated, while the basis of attaining an analytical cessation can only be contaminated. An analytical cessation is the abandonment of an object of abandonment through the application of a respective wisdom. In short, it is the abandonment of an object of abandonment by way of its antidote.

Q: How can that which is to be abandoned and that which acts to abandon do battle when they do not exist at the same time?
A: A bodhisattva on an uninterrupted path of seeing has not yet attained a path of release, therefore he has not yet achieved an analytical cessation. He simultaneously attains a compounded result, a path of release, and an uncompounded result, a true cessation, which is an analytical cessation. A non-analytical cessation can be attained already on an uninterrupted path of seeing; this is not a true cessation according to the Svatantrika Madhyamikas. Does a bodhisattva on an uninterrupted path of seeing have an object of abandonment? Does he have a true cessation? No. He attains a true cessation when he attains a path of release at which time the object of abandonment has been abandoned. He simultaneously has an antidote that is just about to be generated and an object of abandonment that is just about to be abandoned. This is like someone who is about to turn on a light switch in that the light is about to come and the darkness is about to go; on the uninterrupted path the object of abandonment is about to go and the uninterrupted path is about to come.

Although one on an uninterrupted path of seeing does not have a manifest mind grasping at a self it is present in a hidden way. The wisdom realizing the selflessness of persons is the antidote which opposes or battles the mind grasping at a self, which is that which is to be opposed; they exist simultaneously. But in meditative equipoise the wisdom realizing emptiness is manifest while the mind grasping at a self is not manifest. The mind grasping at a self can become manifest in subsequent attainment, one then applies the antidote. The moment when this is totally eliminated together with its imprints one becomes a foe destroyer in the lesser vehicle. In the case of someone following the great vehicle he becomes a fully enlightened being after exhausting all obstructions.

For example, when love is manifest although anger still exists it is not manifest. It is like a terrorist in hiding! The wisdom realizing selflessness and the mind grasping at a self in the continuum of a person on an uninterrupted path of seeing are similar.

Q: Haribhadra says that an uninterrupted path is ‘like catching a thief’ but how can it catch the thief (the object of abandonment) if it does not exist at the same time as the thief?
A: In the case of a policeman who catches a thief he and the thief necessarily exist simultaneously. Generally an object of abandonment and its antidote do exist simultaneously but in the case of an uninterrupted path of seeing and its respective object of abandonment they do not exist simultaneously. It is like when a light is turned on in a dark room, the light and the darkness do not exist simultaneously because when the light is switched on the darkness disappears. Does the light remove all the particularities of darkness in a room? No, for example, there may still be darkness left in a corner of the room. In the same way, love, which is likened to light, and anger, which is likened to darkness, cannot exist simultaneously in one particular individual.

In the Commentary Clarifying the Meaning (page 31) it says that the generation of the antidote and the stopping/ceasing of the discordant class occur simultaneously. The abandonment of that to be abandoned occurs on the path of release. When a light is switched on in a dark room the darkness ceases and the light arises. When the light is turned off the darkness returns. The arisal of light and the stopping of the darkness in a particular room occur simultaneously. In Haribhadra’s text in the example of throwing out a thief and closing the door these are said to be simultaneously. The thief cannot return because the door is closed. If a thief is thrown out without closing the door he can come back. One closes the door by generating the antidote. Due to the generation of the antidote, the uninterrupted path, the object of abandonment ceases; for example, like throwing out a thief and closing the door. However, to make throwing out, for example, a dog and the closing of the door behind him simultaneous one would have to be very quick! There are perhaps further explanations of this in other commentaries.

Q: Is the illustrative mental consciousness the substantially existent self?
A: Yes, it is. In one text it says that it is not contradictory for the person to be an imputed existent and the illustrative mental consciousness to be a substantially existent self. This is because the illustrative mental consciousness is substantially existent. In order for the illustrative mental consciousness to appear to the mind it is not necessary to depend on another basis of designation, i.e., another object. This is not the case for the person, meaning that the person is imputedly existent while the illustrative mental consciousness is substantially existent. The person is posited to be imputedly existent because the person appears in dependence on a basis of designation; for example, in order for Olivier to appear to the awareness his aggregates must appear to the awareness. However, for the illustrative mental consciousness of Olivier to appear to the awareness it does not need to depend on anything else. The Svatannieka Madhyamikas say that a person must be found upon thorough analysis; if something cannot be found by thorough analysis it does not exist. Thus they say that a person must be found in the aggregates and therefore posit the person to be the illustrative mental consciousness. In other words, the illustrative mental consciousness is posited as that which is found after thorough analysis. They posit the agent which thoroughly analyses to be a cognizer analyzing a conventionality. However, according to the Prasangika Madhyamikas this agent is a cognizer analyzing an ultimate. They say that it would follow that if an object is found after thorough analysis with a cognizer analyzing an ultimate it would be truly existent in which case it would follow that the object of negation does exist and that would mean that there is no emptiness.

We need to battle the afflictions in our own minds with the weapon of wisdom realizing selflessness. In the text The Names of Manjushri (Namasangita) it says: “Place compassion in one’s mind. Brandishing the sword, and bow and arrow, of the wisdom [realizing selflessness] fight the adversaries, the afflictions, unknowing.” In another text it says that when an enemy arises against the Buddha’s doctrine the disciples should put on armor. This does not refer to actual armor but to the armor of the six perfections, love, compassion, and so forth. This was mentioned in the context of the achieving of armor in which it says that each of the six perfections is to be practiced by incorporating all six perfections within it. In a text by Panchen Losang Chokyi, the First Dalai Lama, it describes how to cut the self-grasping. Lama Zopa Rinpoche began to teach this text at the Institute some years ago but never got to the part about how to cut self-grasping!
Monday afternoon, January 11, 1999

(outline 34)

2B2C-2A1B-2C1B-2B2C-1D  Aspects of the instants of true paths (continued)

Gyeltsab (page 404) sets out the following syllogisms:

15) A middling faculty bodhisattva abiding on the path of seeing (subject) abides [on his respective ground] having attained certainty and is free from doubt just as the three exalted knowers of all [of those realizing bases, paths, and aspects] are very certain of their respective three grounds, [the eighth, ninth and tenth], although the maras and so forth would cause them to doubt (predicate), because he has attained a very strong conviction with respect to the exalted realization he has attained (sign). “He has attained a very strong conviction with respect to the exalted realization” means that this bodhisattva has realized that bases, paths, and the aspects do not exist truly and has attained certainty regarding this.

16) A middling faculty bodhisattva abiding on the path of seeing (subject) does not have the slightest miserliness or suffering regarding giving up his life for the purpose of the Dharma, the very exalted knower of all aspects and so forth, because he directly realizes the final mode of abidance of phenomena and exerts consistent effort regarding a knower of all aspects. This means that during subsequent attainment this bodhisattva is able to give up even his life for the purpose of the Dharma without the slightest suffering or miserliness.

2B2C-2A1B-2C1B-2B2C-2  Eliminating qualms

Thus, these instants of tolerance and knowledge are summarized by sixteen aspects. Their perfect attainment comprises a pure mundane subsequent mind with an aspect of not strongly clinging to apprehendeds and apprehenders as a result similar to itself by retreating from discriminating form and so forth. They are characteristics of irreversibility of a bodhisattva abiding on the path of seeing. They are figuratively explained in order to suggest that the conventions of yogis are completely similar to these realizations except for the power of the need to tame sentient beings; otherwise, how would the instants which are known personally in the continuums of yogis be characteristics which produce confidence (in) others?

Gyeltsab (page 404) says in that case the instants of forbearance and knowledge are the characteristics of a bodhisattva abiding on the path of seeing who is irreversible.

[Disputant:] Are the instants of forbearance and knowledge not meditative equipoise? If so, how can they be a correct sign of result to others [enabling them] to know that such a bodhisattva is irreversible?

[In answer:] The special signs of body and speech are designated by the names “forbearance” and “knowledge.” There is a reason for designating “forbearance” and “knowledge” to the special signs of body and speech of a bodhisattva abiding on the path of seeing; it is because the special signs arise in dependence on the forbearances and knowledges. Designating “forbearance” and “knowledge” to the special signs of body and speech is a case of giving the name of the cause to the result. These special signs of body and speech which are included in the sixteen instants of forbearances and knowledges of meditative equipoise are perfectly attained during meditative equipoise, whereby during pure subsequent attainment - although ordinary things, apprehendeds and apprehenders, appear to him to exist dualistically - this bodhisattva turns away the discrimination which discriminates form and so forth to exist truly. This turning away is a result that is similar to the previous meditative equipoise; it belongs to the mind of subsequent attainment which has the aspect of strongly grasping the object to exist truly (meaning that this bodhisattva still has the appearance of true existence). This activity of turning away the discrimination which discriminates forms and so forth to exist truly gives rise to the special signs of body and speech of this bodhisattva.
There is a purpose to giving the name “meditative equipoise” to the special signs of body and speech of a bodhisattva on the path of seeing; it is in order to understand “the signs of body and speech of yogis who have attained the grounds are similar to the realization of meditative equipoise at all times, excluding the case of the purpose of subduing sentient beings.”

In fact there is a fault to giving the name ‘meditative equipoise’ to the special signs of body and speech. The instants of meditative equipoise in the continuum of a bodhisattva are cognized by himself alone, therefore how can they be a characteristic, a correct sign of result, that convinces others who are inferior to him that he is irreversible? This is not acceptable because such instants of meditative equipoise are not direct objects of persons who are inferior to him.

[Disputant:] The sign and the predicate have already been accepted. [If you do not accept them now] it would follow that the signs that are explicitly presented here are not a correct sign of result for those whose realizations are inferior that [would enable them] to realize that this bodhisattva is irreversible. This would follow because the signs that are explicitly presented are the meditative equipoise of the path of seeing.

In brief, there are three points: (1) the reason for designating “meditative equipoise” to the special signs of body and speech of a bodhisattva on the path of seeing, (2) the purpose of designating this name to them, and (3) there is a fault in designating this name to these signs. The reason for designating “meditative equipoise” to the special signs of body and speech of a bodhisattva on the path of seeing is because they arise from the meditative equipoise of the path of seeing; this is a case of giving the name of the cause to the result. The purpose of designating the name “meditative equipoise” to the special signs of body and speech of a bodhisattva on the path of seeing is that a yogi on the path of seeing shows special signs of body and speech for the purpose of subduing sentient beings but otherwise his special signs are similar to those of meditative equipoise at all times. There is a fault [to designating the name “meditative equipoise” to the special signs of body and speech of a bodhisattva on the path of seeing] in that the special signs of body and speech cannot be discriminated as meditative equipoise. A yogi shows special signs in order to subdue sentient beings in dependence on their particular problems; for example, in order to subdue sentient beings who have much attachment a yogi might manifest much attachment, while for those who have much anger a yogi might manifest much anger.

While Gyeltsab does not discuss any ancillary topics in this context, both Lama Tsongkhapa and Jetsun Chokyi Gyeltsen do mention an ancillary topic that derives from the root text which says “waging war on the powers and so forth” [and presents the fourth sign related to the third noble truth, or the twelfth of the sixteen signs of irreversibility of one on the path of seeing]. “The powers and so forth” includes all of the 22 powers. In his text Ocean of Sport (page 227) Jetsun Chokyi Gyeltsen asks the question: what are the powers? In response to this there are two subdivisions:
1) the entity of the powers which is an object of negation
2) the realms in which in they are negated/posited

1) the entity of the powers which is an object of negation
   a) powers
   b) the support of the powers
   c) the object of the powers
   d) the mode of grasping at a self

i) powers
   a) divisions
   b) individual entities
   c) summary
   d) etymology
   e) the reason for the number of powers being certain
   f) acquiring and losing the powers
g) the way of possessing the powers

h) explanation of the boundaries of the last three powers

a) divisions
The powers are divided into 22, a group of fourteen of the thoroughly afflicted class and a group of eight of the completely pure class. The fourteen are:
1-6) the six sense powers, the eye sense power and so forth,
7-8) the male and female powers,
9) the life force,
10) the feeling of pleasure,
11) the feeling of mental bliss,
12) the feeling of suffering,
13) the feeling of mental discomfort, and
14) the feeling of equanimity.

The eight of the completely pure class are:
1) faith,
2) effort,
3) mindfulness,
4) meditative stabilization,
5) wisdom,
6) the power making all that is unknown known,
7) the power knowing all, and
8) the power possessing the knowledge of all.

The last three are respectively the path of seeing, path of meditation, and path of no-more-learning. These powers are not mutually inclusive because the power making all that is unknown known and the power possessing the knowledge of all are not mutually inclusive, and the power possessing the knowledge of all and the power knowing all are not mutually inclusive. The first reason is established because the path of seeing and the path of no-more-learning are not mutually inclusive, while the second is established because the path of meditation and the path of no-more-learning are not mutually inclusive. This is because a Hinayana foe destroyer who becomes a bodhisattva on the Mahayana path of seeing possesses both a path of no-more-learning and a path of seeing.

b) individual entities
The eye sense power is defined either as:
(i) clear internal matter that is the empowering condition for an eye consciousness which is its own result or
(ii) that which is included in either the physical eye sense power or the physical eye sense power along with the support which acts as the empowering condition of an eye consciousness which is its own result.
If divided there are two:
(a) a physical eye sense power that has a support and
(b) an eye sense power which is similar to that.
These are respectively an eye sense power looking at a form with a primary eye consciousness and an eye sense power during deep sleep. During deep sleep the eye sense power is not together with its support, a primary eye consciousness. In short, these two are an eye sense power that has a support, an eye consciousness, and an eye sense power without a support, an eye consciousness. This is the same for the remaining consciousnesses. For example, when awake the ear sense power has a support, the ear consciousness, but when sleeping the ear sense power is without a support, the ear consciousness. The same is true for the nose sense power, tongue sense power, and body sense power. Jetsun Chokyi Gyeltsen says that having understood the example of the eye sense
power one should apply the same to the four remaining sense powers. Each of these five sense powers is a physical clear internal form.

Tuesday morning, January 12, 1999

Jetsun Chokyi Gyeltsen in Ocean Playground defines the mental sense power as: a primary cognizer that is the empowering condition for the primary consciousness which is its own result. Mental sense power and mental source/entrance are mutually inclusive.
The male power is defined as: one of the two powers and that which abides in the class that acts as a sign that person who possesses it is a male.
The female power is defined as: one of the two powers and that which abides in the class that acts as a sign that the person who possesses it is a female.
The life force is defined as: the life that acts as a support for either warmth or consciousness. The reason for saying “either warmth or consciousness” is because in the formless realms there is no warmth and therefore the life force there only acts as a support for consciousness.
The power of the feeling of pleasure is defined as: one of the five feelings that belongs to either of two levels, the level of the power of the feeling of pleasure of body or the power of the feeling of pleasure which is included in the level of the third concentration, and is experienced as a sense of wellness. There are two: the power of the physical feeling of pleasure and the power of the mental feeling of pleasure.
The power of physical feeling of pleasure is defined as: the feeling that is included in the retinue of the primary sense consciousness that exists simultaneously with it and is experienced as a sense of wellness. This is divided into five: the feeling of pleasure existing in the retinue of a primary eye consciousness and so forth.
The power of suffering feeling that is included in the group of five feelings is defined as: a physical feeling that is experienced as torment.
The power of mental discomfort is defined as: a mental feeling that is experienced as torment.
The power of mental bliss is defined as: a mental feeling belonging to the level of the second concentration and up that is experienced as a sense of wellness.
The power of equanimity is defined as: a feeling that is experienced as indifferent, being neither a sense of wellness nor torment.

Jetsun Chokyi Gyeltsen says that if it is a power of faith it is not pervaded by being faith because faith is pervaded by being a mental factor and there is a power of faith which is a main mind. This same formula should be applied to effort, mindfulness, meditative stabilization, and wisdom. The three uncontaminated powers will be explained later.

In Abhidharmakosha regarding the etymology of the powers it says that a power is that which is empowered with respect to a particular object.

c) summary
Jetsun Chokyi Gyeltsen says that the fourteen powers belonging to the thoroughly afflicted class can be condensed into four:
(1) the support of entering the womb,
(2) the birth of that entered,
(3) the abiding of that born, and
(4) the utilization of abiding.

The eight powers of the completely pure class are also divided into four:
(1) the support of entering the pure,
(2) the birth of that entered,
(3) the abiding of that born, and
(4) the utilization of abiding.
In Lama Tsongkhapa’s *Golden Rosary* [regarding the fourteen powers belonging to the thoroughly afflicted class] it says that the support of entering is of six types: the eye, nose, ear, tongue, body, and mental sense powers; the birth of that entered is the male and female powers; the abiding of that born is the power of the life force; and the utilization of abiding is the five remaining powers.

Regarding the eight powers of the completely pure class, the support of entering the pure is the powers of faith, effort, mindfulness, meditative stabilization, and wisdom; the birth of that entered is the first of the three uncontaminated powers, the power making all that is unknown known (the path of seeing); the abiding of that born is the power knowing all (the path of meditation); and the utilization of abiding is the power possessing the knowledge of all (the path of no-more-learning). These eight powers are likewise listed in *Abhidharmakosha*.

The fourteen powers belonging to the thoroughly afflicted class include the powers that arise upon birth, the eye sense power and so forth. In addition, upon birth in the desire realm one acquires either the male or female power. The five sense powers from the eye sense power up to the body sense power empower their respective objects: the eye sense power empowers the visible forms source, the nose sense power empowers the odor source, and so forth. The powers of the thoroughly afflicted class are so-called because the five feelings induce afflictions; for example, pleasure and mental bliss give rise to attachment, which is a thoroughly afflicted phenomena; suffering and mental discomfort give rise to hatred; and equanimity gives rise to ignorance.

d) etymology

Regarding the five sense powers, the eye sense power and so forth, (subject) there is a reason for referring to them as power; it is because they empower with regard to their respective observed object, forms and so forth. Regarding the mental sense power there is a reason for calling it a power; it is because it empowers with respect to its object condition. The male and female powers are called powers because they empower with respect to distinguishing who is male and who is female. The life force/power is called a power because it empowers with respect to maintaining a similar type of body from the moment of birth up to death. The five feelings included among mundane thoroughly afflicted phenomena are called powers because they empower with respect to afflicted phenomena. The five, faith and so forth, included in mundane virtue (subject) are called powers because they empower with respect to their observed object, a completely pure phenomenon.

A total of nine powers, (1-5) the five powers, faith and so forth, (6) the mental sense power, (7) the power of the feeling of pleasure, (8) the power of mental bliss, and (9) the power of equanimity, are called powers because they empower regarding attaining the power knowing all and abandoning the objects of abandonment of the path of seeing. The nine powers which are the path of meditation are also called powers because they empower with respect to attaining the power possessing the knowledge of all and abandoning the objects of abandonment of the path of meditation. The nine powers which are the path of no-more-learning are called powers because they empower with respect to attaining a nirvana without remainder and abiding in happiness in this life. In *Abhidharmakosha* (v.2.2-4) it says: “Because of exerting influence over observing their own objects and all, six sense powers. Because of influence over masculinity and femininity within the body, the female and male powers. Because of exerting influence over maintaining the class of being, the fully afflicted and the completely pure, life, feelings, and the five, faith etc., are asserted as powers. Because of exerting influence over higher and higher attainments, nirvana etc., making all known, knowing all and possessing all knowledge are powers.”

e) the reason for the number of powers being definite

There is a reason for the powers of the thoroughly afflicted to be fourteen; it is because the six sense powers, the eye sense power and so forth, are posited as the support of entering cyclic existence; the two genitals are posited as the support of taking birth in cyclic existence; the life
force is posited in terms of abiding in cyclic existence; and the five powers of feeling are posited in terms of happiness and suffering being objects of utilization.

There is a reason for the powers of the completely pure class to be eight; it is because five, faith and so forth, are posited in terms of entering the completely pure; the power making all that is unknown known is posited in terms of taking birth in the completely pure; the power knowing all is posited in terms of abiding in the completely pure; and the power possessing the knowledge of all is posited in terms of utilizing the resources of the completely pure. In Abhidharmakosha it says: “Alternatively, from the support of entering, birth, abiding, and through utilization, there are fourteen. Similarly, regarding reversal, the other powers.”

f) acquiring and losing the powers
   1) the way of acquiring the powers
   2) the way of losing the powers

1) the way of acquiring the powers
In Abhidharmakosha it says: “Initially in the desire realm, two ripenings are obtained; not by miraculous rebirth - due to that, six or seven or eight. In the form realm, six; in the upper, one.”

Jetsun Chokyi Gyeltsen says the during the birth existence of one born from a womb in the desire realm two fully ripened effects are newly acquired because the body sense power and the life force are newly acquired. In the continuum of that person there is the mental sense power and the power of equanimity but these are not newly acquired because they are afflicted powers of birth existence. At the time of the birth existence of one without sign/gender who is spontaneously born in the desire realm six sense powers are newly acquired because the eye sense power and so forth as well as the life force are newly acquired. At the time of the birth existence of one with a single sign/gender who is spontaneously born in the desire realm seven powers that are fully ripened effects are newly acquired; the five, the eye sense power and so forth, the life force, and one of the two, the male or female power. At the time of the birth existence of a hermaphrodite who is spontaneously born in the desire realm eight powers that are a fully ripened effect are newly acquired: the five, the eye sense power and so forth, the life force, and the male and female powers. At the time of the birth existence of one born in the form realm six sense powers that are a fully ripened effect are newly acquired: the five, the eye sense power and so forth, the life force. At the time of the birth existence of one born in the formless realm only one power that is a fully ripened effect is newly acquired because only the life force is newly acquired.

In Abhidharmakosha it says that initially in the desire realm two fully ripened effects, the body sense power and life force power, are newly acquired; the mental sense power and equanimity power not being fully ripened effects because they are afflicted. However, the two powers are newly acquired only in the case of one born from the womb. On the other hand, one who is spontaneously born newly acquires either six, seven, or eight powers because one without sign who is spontaneously born in the desire realm newly acquires six sense powers that are a fully ripened effect, the five sense powers, the eye and so forth, and the life force; one with sign who is spontaneously born in the desire realm newly acquires seven powers that are a fully ripened effect, the five sense powers, the eye and so forth, the life force, and either the male or female power; and one with both signs (a hermaphrodite) who is spontaneously born in the desire realm newly acquires eight powers that are a fully ripened effect, the five sense powers, the eye and so forth, the life force, and the male and female powers. A being with both signs may have a predominant male power, a predominant female power, or both male and female powers that are weak.
2) the way of losing the powers
Jetsun Chokyi Gyeltsen (page 233) quotes Abhidharmakosha (2.15-16) which says: “At death in the formless realms just life, the mental sense power and equanimity will cease; in the form realm, eight; in the desire realm, ten or nine or eight. For gradual deaths, four; for virtuous, five to all.”

For a person of the formless realm who at the time of death has an unspecified mind of death three powers simultaneously stop because the life force, mental sense power, and equanimity power simultaneously stop. For a person of the form realm who at the time of death has an unspecified mind of death eight powers cease simultaneously: the five, the eye sense power and so forth, the three unspecified powers, the life force, the mental sense power, and the equanimity power. When a hermaphrodite in the desire realm born spontaneously dies with an unspecified mind all ten powers stop simultaneously: the five, the eye sense power and so forth, the three, the life force, mental sense power, and equanimity power, and the male and female powers. When a person with sign who was born spontaneously in the desire realm dies nine powers cease simultaneously: the five, the eye sense power and so forth, the three, the life force, mental sense power, and equanimity power, and either the male or female powers. When a person without sign who was born spontaneously in the desire realm dies eight powers cease simultaneously: the five, the eye sense power and so forth, the three, the life force, mental sense power, and equanimity power. When a person who was born in the desire realm through a womb dies four powers cease simultaneously: the body sense power, life force, mental sense power, and equanimity power. When a person who was born in the desire realm through a womb dies with a virtuous mind two groups of powers cease simultaneously: the five powers of the completely pure class, faith and so forth, and the four, the body sense power, life force, mental sense power, and equanimity power. In Abhidharmakosha it says: “With a virtuous, five.”

In this case how are the four results of training in virtue attained in dependence on the powers? In Abhidharmakosha (v.2.16-17) it says: “The two end results are acquired by nine. Two are by seven, eight or nine. The state of foe-destroyer by eleven is explained because some are possible.”

The two results [on each end], those of stream enterer and foe destroyer, are attained with nine powers. The result of stream enterer is attained with the following nine powers: (1-5) the five, the power of faith and so forth, (6) the mental sense power, (7) the equanimity power which is the entity of the preparation for the first concentration, (8) the power that makes known all the unknown which is the entity of the uninterrupted path of dharma forbearance, and (9) the power knowing all that is the entity of the subsequent knowledge of paths.

The result of foe destroyer is attained with the following nine powers: (1-5) the five, the power of faith and so forth, (6) the mental sense power, (7) one of the three, the power of equanimity, mental bliss, or mental feeling of pleasure, (8) the power knowing all which is the entity of the vajra-like meditative stabilization, and (9) the power possessing the knowledge of all which is the entity of the path of no-more-learning. This is because when one attains the result of foe destroyer through the preparation of the first concentration, the special actual first concentration, or any of the actual absorptions from the fourth concentration upward one attains it with the power of equanimity. When one attains it on the mere actual first concentration or the actual third concentration one attains it with the power of mental bliss. When one attains it on the actual third concentration one attains in with the power of mental feeling of pleasure.

The result of once returner is attained with seven powers because the result of serial once returner attained on a mundane path is attained with (1-5) the five powers, faith and so forth, (6) the mental sense power, and (7) equanimity power.

The result of once returner directly attained in dependence on a mundane path is attained with eight powers: (1-5) faith and so forth, (6) the mental sense power, (7) equanimity power, and (8) the power knowing all.

The result of a leaping once returner is attained in dependence on nine powers: (1-5) the five, faith and so forth, (6) the mental sense power, (7) the equanimity power which is the entity of the preparation for the first concentration, (8) the power making all the unknown known which is...
the entity of the uninterrupted path that is a dharma forbearance, and (9) the power knowing all that is the entity of subsequent knowledge of paths.

The result of a serial non-returner is attained in dependence on seven or eight powers, like the case of the once returner.

The result of non-returner who previously separated from attachment (the result of leaping non-returner) is attained in dependence on nine powers: (1-5) the five, the power of faith and so forth, (6) the mental sense power, (7) one of the three powers of either equanimity, mental bliss, or mental feeling of pleasure, (8) the power making all the unknown known that is the entity of the uninterrupted path of dharma forbearance, and (9) the power knowing all that is the entity of the subsequent knowledge of paths.

g) the way of possessing the powers

1) powers that are definitely possessed

2) powers that are possibly possessed

1) powers that are definitely possessed (page 236)

In Abhidharmakosha (v.2.17-it says: “In possessing equanimity, life, or the mental sense power, three are definitely possessed. In possessing pleasure or body, four; in possessing eyes, etc., five are possessed, possessing happiness also; possessing suffering, seven; possessing female power etc., eight. In possessing the power possessing the knowledge of all, eleven are possessed; in possessing the power making all known, thirteen are possessed.”

If one possesses either equanimity, life force, or mental sense powers all three are definitely possessed; these three are the powers that are definitely possessed. If one possesses the power of [feeling of] pleasure or the body sense power one definitely possesses four powers: equanimity power, life force, mental sense power, and one of the two, the power of [feeling of] pleasure or the body sense power. If one possesses any of the five sense powers, the eye and so forth, one necessarily possesses five: the three that are definitely possessed, the body sense power, and one of the five, the eye sense power and so forth. If one possesses the power of mental bliss one necessarily possesses five powers: equanimity power, life force, mental sense power, body sense power, and the power of mental bliss. If one possesses the power [of the feeling of] suffering one necessarily possesses seven powers: the three [that are definitely possessed] plus the power of feeling of pleasure, the power of suffering, the power of mental bliss, and the body sense power. If one possesses either the male or female powers or the power of mental discomfort one necessarily possesses eight powers: the previous seven plus one of the three, the female power, male power, or power of mental discomfort. If one possesses the power knowing all or the power possessing the knowledge of all one necessarily possesses eleven: the five, the power of faith and so forth, mental sense power, power of mental bliss, power of [feeling of] pleasure, power of equanimity, life force, and one of the two, the power knowing all or the power possessing the knowledge of all. If one possesses the power making all the unknown known one necessarily possesses thirteen: the nine powers which are bases of designation, the body sense power, life force, equanimity power, and the power making all the unknown known.

2) powers that are possibly possessed

In Abhidharmakosha (v.2.20-21) it says: “Minimum possession within the virtueless possesses eight, body, feeling, life, and the mental sense power; also childish formless ones likewise (possess) equanimity, life, the mental sense power, and the virtuous. Regarding maximum possession, nineteen, excluding the stainless ones. Hermaphrodite and superior with attachment, excluding one gender and two stainless.”

In the continuum of one who has cut his roots of virtue there can be eight powers: the five feelings and the body, life force, and mental sense powers. Ordinary beings without form can possess eight powers: the five, the power of faith and so forth, plus the equanimity, life force, and mental sense powers. Ordinary beings can possess up to nineteen powers, those excluding the three stainless powers (the power making all the unknown known, the power knowing all, and
the power possessing the knowledge of all). The explanation concerning the possession of nineteen powers is mainly in terms of ordinary beings with two signs (a hermaphrodite) because if one has two signs one necessarily does not possess the three stainless powers because a hermaphrodite cannot be an aryā. In addition, certain aryās with attachment can possess nineteen powers because they can possess one of the two, the male or female powers, and one of the three stainless powers, together with the remaining seventeen powers.

h) the explanation of the boundaries of the last three stainless powers
1) According to Abhidharmakosha
2) According to Abhidharmasamucchaya
3) According to the Twenty Thousand Stanza Perfection of Wisdom Sutra
4) According to the Compendium by Arya Asanga

1) According to Abhidharmakosha
In Abhidharmakosha it says: “The nine powers, such as faith, which are the path of seeing are the power making all the unknown known all the unknown. The nine powers which are a mundane path of meditation are the power knowing all. The nine powers which are the path of no-more-learning are the power possessing the knowledge of all.” The nine powers are: faith, effort, mindfulness, meditative stabilization, wisdom, mental, mental bliss, feeling of pleasure, and equanimity. Likewise in Abhidharmakosha it says: “The nine on the seeing, meditation and no-more-learning paths are the three. Three are stainless.” The three stainless powers are the power making all the unknown known, the power knowing all, and the power possessing the knowledge of all.

2) According to Abhidharmasamucchaya
In Abhidharmasamucchaya it says: “The nine powers, such as faith, that are included in the path of preparation and the first fifteen instants of the path of seeing are the power making known all. The nine powers included in the subsequent knowledge of paths up to the mundane path of meditation are the power knowing all. The nine powers which are the path of no-more-learning are posited as the power possessing the knowledge of all. What is the power making all the unknown known? It is that which empowers the path of preparation and the fifteen instants of the path of seeing. What is the power knowing all? It is that which empowers the learner path in dependence on the sixteenth instant of the path of seeing. What is the power possessing the knowledge of all? That which empowers the path of no-more-learning.”

Wednesday morning, January 13, 1999

3) According to the Twenty Thousand Stanza Perfection of Wisdom Sutra
The power making all the unknown known is the five powers of faith and so forth belonging to approachers to stream enterer and bodhisattvas on the level of engagement through belief. The power knowing all is the five powers of faith and so forth belonging to stream enterers, once returners, non-returners, and bodhisattvas on the first to the ninth grounds. The power possessing the knowledge of all is the five powers of faith and so forth in the continua of hearer foe destroyers, bodhisattvas on the tenth ground, and tathāgatas. In the Twenty Thousand Stanzas on Perfection of Wisdom it says: “Regarding that, what is the power making all that is unknown known? The power making all that is unknown known is the power of faith [through the power of wisdom] of learner persons which is not a clear realization and does not reveal itself [but] acts to subdue [others]. What is the power knowing all? The power knowing all is the power of faith through the power of wisdom existing in [the continua] of learner persons who possess the power knowing all. What is the power possessing the knowledge of all? The power possessing the knowledge of all is the power of faith through the power of wisdom existing in no-more-learner persons, hearer foe destroyers, solitary realizer foe destroyers, bodhisattvas, and tathāgatas.” This
quotation shows who possesses which powers. According to it the power making all that is
unknown known also exists in the continua of ordinary beings such as bodhisattvas on the level
of engagement through belief and approachers to stream enterer who on one seat go from the
path of preparation to the path of seeing. A hearer begins the session on the path of preparation
and continues through to the fifteenth moment of the path of seeing. At the sixteenth moment he
becomes an abider in the result of stream enterer.

4) According to the *Compendium* by Arya Asanga

Here there are explanations according to the Hinayana and according to Mahayana. According to
the Hinayana the power making all the unknown known is the five powers of faith and so forth in
the continuum of those on the path of preparation who are approachers to stream enterer. The
power knowing all is the five powers of faith and so forth ranging from the result of stream
enterer through the path of meditation called the vajra-like meditative stabilization. The power
possessing the knowledge of all is the five powers of faith and so forth on the path of no-more-
learning. In the *Compendium* it says: “What is the meaning of the power making all the unknown
known? The power making all the unknown known is the five powers of faith and so forth that
range from the level of those who direct their effort toward the clear realization of the truth
through the path of preparation. What is meaning of the power knowing all? The power knowing
all is to be understood as meaning the five powers of faith and so forth that range from the result
of stream enterer through the vajra-like meditative stabilization. What is the meaning of the
power possessing the knowledge of all? The meaning of the power possessing the knowledge of
all is the five powers of faith and so forth that range from abiding on the path of no-more-learning
through the sphere of a nirvana without remainder of the aggregates. So it is taught.”

Jetsun Chokyi Gyeltsen says that he does not mean that there is no power making all the
unknown known that is a path of seeing because Asanga’s *Compendium* says that the power
making all the unknown known which is a path of seeing is of two kinds, the contaminated and
the uncontaminated. The contaminated power making all the unknown known is all mundane
conceptions that are distant from the result of training in virtue. The uncontaminated power
making all the unknown known is all that is not distant from the result of training in virtue and a
supermundane conception.

The first stainless power, the power making all the unknown known, is the five powers of faith
and so forth which are included in the Mahayana level of engagement through belief. The second,
the power knowing all, is the five powers of faith and so forth in the continua of those on the first
through the ninth grounds. The third, the power possessing the knowledge of all, is the five
powers of faith and so forth in the continua of those on the tenth ground and in the continua of
tathagatas.

How are the bodhisattvas’ powers, the power making all the unknown known and so
forth, posited? The level of engagement through belief is posited as the first [of the three stainless
powers]. The [level of] pure extraordinary thought which is other than that (the above mentioned
level) is posited as the second [of the three]. The tathagata [ground] is posited as the third of [the
three]. One should understand that this is how they are posited. In Lama Tsongkhapa *Golden
Rosary* it says: “The first is posited on the level of engagement through belief. The second is
posited on the pure grounds, the level of pure extraordinary thought, etc. which is other than that.
The third is posited on the tathagata ground.”

Thus, there are different explanations concerning these three powers.

ii) the support of the powers

The support of the powers is the form that has derived from the four elements and evolutes and
that is inseparable from the power. Inside the actual organs, the eye ball and so forth, there is clear
matter which is the power. The actual organ is the support of the power. They are derived from
the four main elements and four evolutes, or secondary elements (form, odor, taste, and
tangibility).
iii) the object of the powers
There are six objects ranging from form through phenomena: the five sense objects and the objects of the mental consciousness which are respectively forms, sounds, odors, tastes, tangible objects, and phenomena.

iv) the mode of grasping at a self
There are two types: grasping at a self and grasping at my retinue or mine. There is a reason for giving the name “king and his ministers” to these two. It is because I and mine have the function of that which controls and that which is controlled just as the king controls and the ministers are controlled.

2) the realms in which they are posited
   a) from the point of view of the object
   b) from the point of view of the entity

a) from the point of view of the object
In the desire realm there are all six objects; in the form realm there are four, excluding odors and tastes; in the formless realm there is only phenomena.

b) from the point of view of the entity
In the desire realm there exist all fourteen powers of the thoroughly afflicted class. In the form realm there exist ten powers, these exclude the male power, female power, power of suffering, and the power of mental discomfort. In the formless realm there do not exist the five sense powers, the eye sense power and so forth, the power of pleasure, the power of mental bliss, and so forth, while there do exist the life force, mental sense power, and power of equanimity. In *Abhidharmakosha* it says: “Except for the stainless, included in the desire [realm]. Except for the male and female powers and the sufferings, included in the form [realm]. Except for the physical, pleasure and also, included in the formless [realm].”

Therefore, in the desire realm there are nineteen powers; this excludes the three stainless powers. In the form realm there are fifteen; this excludes the three stainless powers, the male power, female power, power of the feeling of suffering, and the power of mental discomfort.

In terms of the illustration of the powers there is a reason for presenting these powers using the analogies of a village, town, and city. Just as a village is a support for its inhabitants also the five sense powers, the eye sense power and so forth, function as a support for their respective consciousnesses. There is a reason that the support of the powers is illustrated by a town; just as a town is a basis for a village the support of the power functions as a basis of the power. There is a reason that the object of the powers is illustrated by a city; just as a city is a place in which one enters so too the objects of the powers, forms, sounds, odors, tastes, and tangible objects, are places into which the consciousnesses enter.

There is a reason that the consciousness is termed “self”; it is because the consciousness controls the mental factors. There is a reason that the mental factors are termed “person”; it is because they are the objects to be controlled by the consciousness. Therefore there is a distinction between village, town, city, and so forth. A village is defined as an area where there are only one or two houses; a town is an area where there are eighteen factories/manufacturers; a city is an area where there are many merchants; a region is an area where the four types of castes live. These definitions of villages, towns, and cities existed at the time of Buddha.

A bodhisattva of middling faculty abiding in subsequent attainment after attaining the subsequent knowledge of true cessations is irreversible from highest complete enlightenment because he is a bodhisattva who in subsequent attainment possesses a special conduct of body and speech which is induced by the subsequent forbearance of true cessations. This formula is to be applied to the fifteen remaining instants of knowledges and forbearances.
In the above passage two lines from *Abhidharmakosha* which show the uncommon assertion of the Vaibhashikas were not quoted, they are: “Five exert influence over four matters; four over two - they claim.” The five are the eye sense power and so forth. It is said that these five control four because:

1. they exert influence in terms of giving rise to their respective sensory consciousnesses,
2. they exert influence regarding their respective objects, forms and so forth,
3. they exert influence over a beautiful form; for example if one did not have an eye sense power one’s body would not be beautiful, and
4. they exert influence over the protection of the body.

“Four over two” refers to the male power, female power, life force, and mental sense power. The male and female powers respectively exert influence over the male and female signs/gender. The life force and the mental sense power exert influence over maintaining a similar type and taking a birth of similar class. Those who want to know more about this particular passage can read the commentary on *Abhidharmakosha*.

The explanation of Jetsun Chokyi Gyeltsen is common to the Sautantrika and the higher schools. The powers are so-called because they exert influence, control, or empower.

Wednesday afternoon, January 13, 1999

2B2C-2A1B-2C1B-2C Signs of irreversibility of the path of meditation
1 Mahayana path of meditation explained extensively
2 Explanation of the differences of the signs of irreversibility

2B2C-2A1B-2C1B-2C1 Mahayana path of meditation explained extensively
A Distinctive features of the path of meditation
B The basis of distinctions of the path of meditation
C Divisions of the path of meditation

2B2C-2A1B-2C1B-2C1A Distinctive features of the path of meditation
1 Making a connection
2 Root text
3 Commentary

2B2C-2A1B-2C1B-2C1A-1 Making a connection

Next are the characteristics of irreversibility of those who abide on the path of meditation, but because the tradition says that “without apprehending the distinctions an awareness having those distinctions is not produced,” (we) begin with the distinctions of the path of meditation.

Before the signs of irreversibility of bodhisattvas on the path of seeing were explained, now the signs of irreversibility of those on the path of meditation will be explained.

Gyeltsab (page 405) says that having completed the explanation of the signs of irreversibility of those on the path of seeing it is suitable to explain the signs of irreversibility of those abiding on the path of meditation; therefore there will now be an explanation of those on the path of meditation. This is because the great yogi Acharya Dharmakirti’s tradition says: “Without apprehending the distinctions an awareness having those distinctions is not produced.” Therefore, the signs of irreversibility of those abiding on the path of meditation are explained in order to show the distinctions of the path of meditation itself. In other words, in order to understand the signs of irreversibility of those on the path of meditation one needs to understand the path of meditation itself.

2B2C-2A1B-2C1B-2C1A-2 Root text
The path of meditation is profound since emptiness and so forth are profound. That profundity is free from the extremes of superimposition and deprecation.

Maitreya says here that the path of meditation itself is profound because the eight, emptiness and so forth, are profound.

Gyeltsab sets out a syllogism: regarding the path of meditation of Mahayana superiors (subject) its mode of abidance is profound (predicate) because it is a thusness which is qualified by its respective profound mode of abidance, such as emptiness. The final mode of abidance (subject) is also profound because it is a sphere of phenomena that is free from the extremes of superimposition and deprecation.

Since form does not exist in emptiness and so forth, and emptiness and so forth are not other than form, which are respectively free from the extremes of superimposition and deprecation regarding emptiness and so forth, that (freedom) is profound since it is emptiness and so forth and, by having profundity, the path of meditation is profound.

Gyeltsab says that emptiness and so forth are respectively free from the extreme of superimposition because even within emptiness and so forth ultimately there is no form. Emptiness and so forth are free from the extreme of deprecation because emptiness and so forth are also not different entities from the form. All thusnesses which are free from superimposition and deprecation (subject) are profound because they are a sphere of emptiness and so forth. The Mahayana path of meditation (subject) is profound because it possesses a clear realization of the profound. Due to thusness being profound the exalted wisdom directly realizing it is also very profound.

“Emptiness and so forth” includes the following ten which are mentioned in LamaTsongkhapa’s *Golden Rosary* plus the one, emptiness, for a total of eleven:
1. signlessness
2. wishlessness
3. without strong effort
4. without birth/generation
5. without cessation
6. freedom from attachment
7. cessation
8. pacification
9. thusness
10. perfect end
These eleven are free from the two extremes of superimposition and deprecation. All are profound because they do not exist ultimately; due to not existing ultimately they are free from the two extremes. Because emptiness and so forth do exist conventionally while not existing ultimately they are free from the two extremes.
The path of meditation repeatedly reflects, assesses, and definitely understands (what was realized) on the limbs of definite discrimination, the path of seeing, and the path of meditation.

Gyeltsab sets out a syllogism: the path of meditation of a Mahayana superior (subject) continuously engages because it is a subsequent clear realization that is a path of meditation itself that has seen the aspects of the three exalted knowers and repeatedly reflects, assesses, and definitely understands them. Such a path of meditation pervades meditative equipoise and subsequent attainment because it repeatedly familiarizes itself with all the meanings realized by previous paths. “Repeatedly reflects” refers to the wisdom arisen from hearing and thinking; on the basis of having heard teachings one analyzes them with the four reasonings. The four reasonings are:

- the reasoning regarding dependence
- the reasoning analyzing function/activity
- the reasoning that establishes acceptability
- the reasoning of the dharmata

A yogi on the path of preparation reflects on the teachings he has heard and progresses to the path of seeing and so forth.

“Assesses” means that having reflected on something one comes to see it directly with calm abiding. For example a yogi meditates by progressing through all the nine mental states until at the end he comes to assess it through calm abiding. At this point emptiness, for example, is assessed, or seen. The yogi then continues to meditate on it and through special insight comes to definitely understand it. Thus there are three steps, reflecting, assessing, and understanding, which correspond to reflecting through hearing and thinking, assessing, or seeing, the object through calm abiding, and definitely understanding the object through special insight.

Gyeltsab (page 406) sets out a syllogism: the path of meditation of a Mahayana superior (subject) is a continuity because it is either a wisdom arisen from hearing, thinking, or meditation on the aspects of the three exalted knowers, the meaning which was definitely seen on the occasion of the three, the limbs of definite discrimination and so forth—by the wisdoms arisen from hearing, contemplating, and meditating or by the wisdoms arisen from the preparatory, actual, and subsequent meditative stabilizations, respectively.

In brief, the objects, the aspects of the three exalted knowers, are realized on three occasions, the preparatory, actual, and subsequent meditative stabilizations. Or it can be said that the path of meditation is a continuity because it is a wisdom arisen from hearing, thinking, and meditation on the objects, the aspects of the three exalted knowers, which were seen before.
If asked, “How many types are there?”

Because of being a continuity, it is described as nine-fold with the types of small, middling, and great, divided into small of the small and so forth.

Gyeltsab (page 407) says that the path of meditation of a Mahayana superior is asserted to be of nine types. This is due to dividing the path of meditation into small, middle, and great and [then dividing each of them] further into the small small and so forth. The path of meditation is suitable to be divided into nine, the small, middling, [and great] because it is a path of meditation which is a continuity in terms of the nine, the small, middling, [and great]. In other words, the path of meditation can be divided into nine because it has the three principal divisions of small, middling, and great which are each further divided into small, middling, and great.

Gyeltsab (page 407) sets out a syllogism: the path of meditation of a Mahayana superior (subject) arises as a continuity because there arise respectively the nine types of path of meditation on the nine levels, the desire realm and so forth. It follows that this is so because they have a nature which is characterized by being ultimately empty. Although [the path of meditation] is ultimately not dividable there are nine divisions conventionally which are the nine antidotes to the conceptions of apprehendeds and apprehenders as truly existent. There are nine divisions because the conceptions grasping apprehendeds and apprehenders to exist truly is of three types, the great, middling, and small, which are each divided into great, middling, and small. As antidotes to them the path of meditation of Mahayana superiors also has different divisions into the particularities of small, middling, and great.

There is no fault of unacceptability in the mode of application with respect to dividing the antidotes and objects of abandonment as explained because they are explained by the analogy that a great darkness is dispelled by a small light and a small darkness is dispelled by a great light. With this analogy one should understand that a great object of abandonment of the path of meditation is abandoned by a small level of the path of meditation and a small object of abandonment of the path of meditation is abandoned by a great level of the path of meditation.

Although the Mahayana path of meditation does indeed abandon afflicted obstructions there is a reason that it is posited as a division of the antidotes to the knowledge obstructions; it is because in the text of the great charioteer it is said: “The afflictions of bodhisattvas are conceptions,” [meaning that] according to the great charioteer’s tradition [the path of meditation] is the antidote to the main objects of abandonment. Having understood that one should exert effort in abandoning the afflictions. In other words, the main objects of abandonment of the path of meditation are the knowledge obstructions, this is what is explained here. Thus the path of meditation is explained here as an antidote to them although it is also capable of abandoning the afflicting obstructions. For example, the path of meditation abandons all the afflictions which are...
objects of abandonment of the path of meditation regarding which there are said to be nine but actually there are more as each is further divided into nine.

Thursday morning, January 14, 1999

2B2C-2A1B-2C1B-2C1C-2 Dispelling disputes
A Dispelling disputes about definite enumeration
B Dispelling disputes about activity (improvement)

2B2C-2A1B-2C1B-2C1C-2A Dispelling disputes about definite enumeration
1 Dispute
2 Reply

2B2C-2A1B-2C1B-2C1C-2A1 Dispute

If asked, “Why are there (only) nine aspects and not more aspects of particulars since here and there in the mother of the victors from the point of view of each aspect it says that countless, incomprehensible, and immeasurable merits xx are produced?”

Gyeltsab (page 408):
[A disputant says]: “It is not correct to say that the path of meditation of a Mahayana superior is definitely only of nine aspects” because it is of many more than nine types of particulars; is it not?
It follows [that it is of more than nine aspects] because in the extensive, the middling, and the brief mothers of the conquerors it is said that there are results that are the countless, incomprehensible, and immeasurable merits which are generated from the point of view of each of the nine aspects of the path of meditation.
The answer to the dispute in short is that [what was asserted by the disputant] is not correct because it is like one grain of barley which produces many grains of barley while remaining just one, and just one seed of a fruit which produces a lot of fruit while remaining one.

2B2C-2A1B-2C1B-2C1C-2A2 Reply
A Root text
B Commentary

2B2C-2A1B-2C1B-2C1C-2A2A Root text

Teachings such as countless are not forborne as ultimate meanings. The Muni asserted them conventionally (as effects) similar to the cause of compassion.

In Arya Vimuktisena’s *Illumination of the Twenty Thousand Stanzas* it says: “The presentation of results which are countless merits is not forborne to be [adequate as] an ultimate meaning.” Therefore, [the path of meditation of a Mahayana superior being only of nine aspects] is not correct.
[Reply:] Although it is not correct ultimately there is not the fault of it being incorrect conventionally because the Muni asserted that while the countless results are not correct ultimately they are acceptable conventionally just as is taught in scriptures as being results similar to the cause of the mind of mercy of a buddha.

In other words, although ultimately there are no results from the path of meditation, such as countless merits, conventionally there are such results.

2B2C-2A1B-2C1B-2C1C-2A2B Commentary
1 Relying on the ultimate, the reply is that the reason is not established
2 Relying on the conventional, the reply that the pervasion is not established

2B2C-2A1B-2C1B-2C1C-2A2B-1 Relying on the ultimate, the reply is that the reason is not established

Ultimately, the entities expressed in the words of the teaching: countless, incomprehensible and immeasurable, rely on isolates applied to one object, (that is)
the path of meditation, which has those stated characteristics, and are not fit to be classified as entities of separately produced (results).

Gyeltsab (page 408):
That path of meditation having the characteristics which were explained, such as that of reflecting again and again, is mutually inclusive with, for example, the small small path of meditation, but since relative to the isolate of a single substance it can be readily applied to projecting many results, the path of meditation with produces countless merit and so forth (subject) if it exists ultimately it follows that the entity which is mentioned in the words of sutra teaching the result, countless, incomprehensible, immeasurable merits, as stated cannot be divided by that into different entities of produced results because it is not ultimately established.

2B2C-2A1B-2C1B-2C1C-2A2B-2Relying on the conventional, the reply that the pervasion is not established

Conventionally, those entities of the stated properties (of the isolates), set out the production (of) great results to childish beings as (they are) explained and shown and are asserted by the Tathagata as being (effects) similar to the cause for (realizing) the sphere of reality with the nature of compassion observing the unapprehendable. It does not follow that there are many.

Gyeltsab (page 409):
Explaining and showing that each path of meditation produces infinite results, the entity of the properties, the isolate, that was discussed before (subject) has a purpose (predicate) in that it is for the sake of developing respect in the childish beings who are to be subdued by teaching the generation of a great result.

Conventionally there is no absurd consequence that the Mahayana path of meditation has many [aspects], i.e., that it has more than nine aspects, because the [Tathagata] asserted, just as taught in the words of the sutras, that a single substance, the Mahayana path of meditation, can produce [many] results, infinite merit, which are results similar to the cause, the realization of the sphere of reality (dharmadhatu) which is the nature of great compassion observing the unapprehendable.

The meaning of this is that the pervasion is not established conventionally because even from the small small path of meditation there are infinite results which are presented in sutra as results similar to the cause, the realization of the dharmadhatu of a buddha.

Jetsun Chokyi Gyeltsen in Ocean Playground (page 249) says that the meaning of this is that even though the results that arise from the path of meditation are countless there is no need for the path of meditation which has nine aspects to not be definite [as having nine aspects] because Buddha has seen that the results of the Mahayana path of meditation do not exist ultimately and yet conventionally each of the nine definite divisions of the path of meditation yield countless results. Conventionally Buddha has seen that each of the nine divisions of the path of meditation give many results. It does not necessarily follow that the nine divisions of the path of meditation are indefinite for the reason that the Mahayana path of meditation ultimately generates countless results and so forth.

Conventionally there is a purpose to presenting the generation of countless results from the Mahayana path of meditation. It is that in dependence on [this presentation] trainees generate delight in the result; this being the cause for entering the Mahayana path of meditation. In other words, when sentient beings see that there are many results from the Mahayana path of meditation they will engage in it.

Disputant: The Mahayana path of meditation which is said to be of nine [aspects] is not definite [as having nine aspects] because there are many results that ultimately arise from the path of meditation.
Reply: The reason is not established. Countless results do not arise ultimately from the path of meditation because the path of meditation does not exist ultimately.

Disputant: The Mahayana path of meditation which is of nine [aspects] is not correct because conventionally many results arise from the path of meditation.

Reply: The pervasion is not established. Just because many results arise from the path of meditation there is no need for the divisions of the path of meditation to be more than nine since each division produces countless results.

Gyeltsab (page 409):
[A disputant says:] Can the familiarization on the path of meditation not to be proven? It cannot be proven because it does not exist truly by the characteristic of emptiness.
[Reply:] Yes, [it cannot be proven].

[The disputant is] a person of inferior intelligence, who apprehends the generation of a result and the emptiness of true existence as contradictory and has not understood emptiness to be the meaning of dependent arising, entertains the doubt thinking that [if the path of meditation does not exist truly then] it does not bring even a little benefit or harm. In other words, this person thinks that the Mahayana path of meditation does not harm any object of abandonment and does not improve itself as an antidote because all phenomena do not exist truly. This person thinks that one should not familiarize oneself with something that has the characteristic of not existing ultimately because he thinks that if phenomena do not exist ultimately they do not exist at all. In short, he thinks that there is no benefit to familiarizing with the characteristic of emptiness since the path of meditation cannot be brought to perfection and the object of abandonment cannot be harmed.

Gyeltsab sets out a dispute that by the path called meditation (subject) there is no decreasing of the objects of abandonment and no attainment of antidotes because it does not exist ultimately. There is a pervasion because the path of meditation which cannot be ultimately expressed is not suitable to either ultimately decrease or ultimately increase. In short, by depending on the path of meditation one cannot decrease the objects of abandonment and improve the antidote because the path of meditation does not exist ultimately. In other words, since the path of meditation does not exist ultimately there can be no decrease of the objects of abandonment and no increase of antidote. This is asserted by the Vaibhashikas, Sautrantikas, and Chittamatrins.
(To the objection) that, “The property of the path (of meditation) is asserted as the self-entity of reality (dharma-ta) which is inexpressible as that, other, both, and neither, through non-entitiness, and thus, since the meditation cannot be perfected, the discordant class and the antidotes do not go away or arise respectively. In that case, what entity of the discordant class is forsaken by the path called meditation? What completely pure will be gained? Since not even a little is done, it only leads nowhere.”

Gyeltsab (page 410) sets out the dispute that the dharma-ta being empty of true existence, which is asserted to be the property of the path of meditation, (subject) cannot respectively free from the discordant class and act as an antidote because it is ultimately entitiless. There is a pervasion because ultimately that, other, both, and neither are inexpressible. On the basis of that, the path of meditation cannot be brought to perfection. Therefore the questions are raised: “What entity of the discordant class is forsaken by the path called meditation? What completely pure class is gained? Since not even a little is done, it only leads nowhere.” This means that since the path of meditation does not function as an antidote to the objects of abandonment and does not itself increase as the antidote it is not correct to posit the presentation of the object of abandonment and antidote. This, in brief, is what the disputant thinks.

In short, as said by Jetsun Chokyi Gyeltsen, the meaning of the passage is that it follows that the Mahayana path of meditation does not function to decrease its own objects of abandonment and does not itself function to increase as an antidote because it does not truly exist. There is a pervasion since it is inexpressible whereby it is not suitable to abandon its object of abandonment and increase as an antidote. In other words, if the antidote does not exist truly it cannot eliminate the object of abandonment and cannot give rise to the result, a path of release.

However, the Madhyamikas say that if an antidote exists truly it cannot abandon its object of abandonment and bring about a path of release. On the contrary because of the fact that it does not exist truly it can do this. The Madhyamikas say that an antidote functions like this because it is empty and a dependent arising which functions to abandon its object of abandonment and bring about a path of release.

(No class Thursday afternoon, January 14, 1999 due to a fire at the Institute)

Friday morning, January 15, 1999

QUESTIONS AND ANSWERS

Q: In the transcripts it says that a knower of bases necessarily precedes a knower of paths (see Sept. 28, 1998). Could Geshe-la please explain this.
A: That is not right. When one generates a knower of bases one has to meditate on things that are common to a being of middling scope but it is not necessarily the case that a knower of bases is developed before a knower of paths because an initially determined bodhisattva generates them simultaneously. In order to meditate on the aspects included in a knower of paths one should have previously meditated on the aspects included in a knower of bases within the context of lam-rim. Before generating a knower of paths belonging to a being of great scope one must have meditated on the aspects included in a knower of bases.

Q: Gyeltsab (page 289-290) says: “Therefore the perfection of wisdom that knows a knower of bases does not abide in the extremes of existence and peace nor does it abide between them ultimately. The extremes of existence and peace with respect to conventional truth are eliminated.
By realizing that existence and peace are not truly existent the perfection of wisdom that knows a knower of bases does not abide between the two ultimately.” How does this negate the extremes of existence and peace conventionally?

A: Conventionally there are two types of knower of paths, a knower of paths not abiding in cyclic existence through knowledge and a knower of paths not abiding in peace through compassion. Conventionally with a knower of paths not abiding in cyclic existence through knowledge one does not abide in the extreme of existence and with a knower of paths not abiding in peace through compassion one does not abide in the extreme of peace. When one knows that these do not exist ultimately one does not abide between the two.

Perhaps when Gyeltsab says ‘the perfection of wisdom that knows a knower of bases’ this means the perfection of wisdom knowing bases, the four noble truths. This passage refers to the root verse in chapter three which says: “Not on the extreme of this shore (or) the further shore, (and) not abiding between them, because of knowing the equality of the three times, it is asserted as the perfection of wisdom.” The perfection of wisdom that knows a knower of bases is a perfection of wisdom that does not ultimately abide in cyclic existence, in peace, or between them.

“The perfection of wisdom knowing bases] negates the extremes of existence and peace conventionally” means that the wisdom realizing that existence and peace are not truly existent does not negate the extremes of existence and peace conventionally. What negates the extreme of existence conventionally is the wisdom realizing emptiness, whereas what negates the extreme of peace conventionally is great compassion. In other words, the means by which one does not abide in cyclic existence but attains liberation is the exalted wisdom directly realizing the selflessness of persons and the means by which one does not abide in solitary peace is great compassion. This is the meaning of saying “negates the extreme of existence and peace conventionally.” The wisdom directly realizing that the phenomena of three times are equal in lacking true existence is the means by which one does not abide between the two. By means of a direct realization of cyclic existence and peace as non-truly existent one does not abide in the extreme of cyclic existence, peace, or between them.

Gyeltsab then says: “In this case the disputant who says ‘that which negates the extreme of cyclic existence conventionally is the wisdom realizing emptiness’ shows clearly that he has not analyzed in detail the different ways of engaging in the graduated path because both Acharya Haribhadra and Arya Vimuktisena say that with wisdom one sees the faults of cyclic existence. The faults of cyclic existence cannot be seen by a reasoning consciousness understanding the ultimate.”

It is also possible that the above phrase should read “does not negate the extreme of existence and peace conventionally” but I am not sure about this. Alternately it could say “negates the extreme of existence and peace ultimately” because Gyeltsab goes on to say that only with wisdom are the faults of cyclic existence seen, they are not seen by a reasoning consciousness analyzing an ultimate.

Q: Gyeltsab (page 290) then says that both Haribhadra and Vimuktisena say that wisdom sees the faults of cyclic existence. If this wisdom is the wisdom realizing the selflessness of persons how does it see the faults of cyclic existence?

A: This wisdom sees how the selflessness of persons is the root of cyclic existence and produces many faults such as the sufferings of birth, aging, sickness, death, and so forth. Seeing this one understands that cyclic existence has many faults.

Wisdom can be said to see the faults of cyclic existence but the wisdom that realizes the extremes of existence and peace as non-truly existent does not see the faults of cyclic existence because conventionalities do not appear to a reasoning consciousness analyzing an ultimate. Gyeltsab in his text Commentary on the Path Regarding the Perfection of Wisdom (Par chin lam tik) says that the wisdom realizing the selflessness of persons sees the faults of cyclic existence; in Essential Explanation although it just says “wisdom” without any specification it also refers to the wisdom realizing the selflessness of persons. The wisdom is a wisdom realizing the selflessness of persons but it is not a direct realization of the selflessness of persons.
Q: In the second chapter in the context of the individual entities of the path of meditation and specifically the path of meditation of achieving which is the tenth topic [of a knower of paths] it says that the boundary is from the first ground but in the translation of Gyeltsab it says “the exalted wisdom of meditative equipoise of the second ground is the very entity of the path of meditation of achieving because it is a subsequent clear realization that sees the mode of abidance of forms and so forth” (transcript of Sept. 22, 1998, Essential Explanation page 280).
A: The second ground is just one example, he could have given other examples.

Q: In the Compendium of the Mahayana (see Ocean of Sport page 239) with regard to the three stainless powers how are the four levels, or grounds, of mind generation posited?
A: The boundary of the level of engagement through belief is from the path of accumulation through the path of preparation. This is related to the power making all the unknown known. This is the explanation in Asanga’s Compendium of the Mahayana but in Abhidharmasamucchaya it says that the boundary of the power making all the unknown known is from the last part of the path of preparation through the fifteenth moment of the path of seeing, which is another way of positing the level of engagement through belief.

In Asanga’s Compendium it appears that the other grounds, [from the first ground through the tenth], are the level of pure extraordinary thought; this level is the second stainless power, the power knowing all. Literally in the Compendium of the Mahayana it appears that the first through the tenth ground are related to the second power while the five powers, faith and so forth, belonging to the tathagata ground are the third stainless power, the power possessing the knowledge of all.

Generally the grounds or the mind generations are categorized in four levels. They are (1) the level of engagement through belief, (2) the level of pure extraordinary thought, (3) the level of ripening, and (4) the level of the abandonment of obstructions. The level of engagement through belief covers the path of accumulation through the path of preparation; the second, the level of pure extraordinary thought, covers the first through the seventh grounds; the third, the level of ripening, covers the three pure grounds; and the fourth, the level of the abandonment of obstructions, the tushita ground. This is also mentioned in Ornament for Sutra.

Q: The first two topics of a knower of bases are called knower of paths. Why is that?
A: The first two topics of a knower of bases, a knower of paths not abiding is cyclic existence through knowledge and a knower of paths not abiding in peace through compassion, are called ‘knower of paths’ because they are exalted knowers existing in the continuum of a Mahayana aryas. How do they illustrate a knower of bases? A knower of bases is generally a wisdom belonging to a being of middle scope who mainly seeks to become free from cyclic existence. However, a knower of bases is not only a practice of a being of middle scope, it can also be a practice of a being of great scope if it is conjoined with great compassion. Because of great compassion, when this person becomes free from cyclic existence he does not abide in solitary peace.

Q: How can we meditate on the collective karma for fire related to yesterday’s fire at the Institute?
A: The meditation related to fire is to imagine the suffering of the beings in the hell realm. Although the fire yesterday burnt everything it touched, the fire in hell is much worse. Someone asked me why the fire happened and I said it was due to anger. Some people do not practice patience but continue to be angry; the fire is a manifestation of this anger.

To meditate on the teachings one can take as an object all the things we usually discuss such as the difficulty of gaining a precious human rebirth, how easily it is lost, death, the suffering of the lower realms, karma, the four noble truths, love and compassion. To expand this meditation one can think of the aspects of the three exalted knowers, the four close placements of mindfulness, the four legs of magical emanation, and so forth. In particular one should meditate on the four close placements of mindfulness. If one can, one should elaborate on them by placing
the mindfulness on the body, feelings, mind, and phenomena and in relation to each think of its respective specific and general characteristics. One can do both an analytical meditation and a fixing meditation.

In relation to collective karma we, for example, enjoy a particular building but then one day it burns up. This is due to karma created in the past collectively which then met with necessary cooperative conditions.

Q: What is the karma to see one’s lama as having the aspect of sickness?
A: I don’t know. If a person has created an action the result cannot be given to anyone else. In *Madhyamakavatara* Chandrakirti says that a cause created by others will be consumed by others. This means that a karma created by one person cannot be experienced by someone else. This reasoning is set out in *Madhyamakavatara* for those who believe that past and future lives exist truly. It says that it would follow that the one who created the karma in a past life and the person who is born in the next life would be completely different and therefore could not experience the result of karma created in a past life. The Vaibhashikas say that phenomena and the person exist truly. In this case it would follow that when there is the attainer there is no object to be attained, and when there is the object to be attained (a nirvana without remainder) there is no attainer. In short, the result of karma created by one person cannot be experienced by someone else. However, a collective karma can be experienced collectively and destroyed collectively.

Q: If it is the case that karma can only be experienced by the person who created it how does dedication work?
A: When someone does a puja and makes a dedication the dedicator himself will definitely experience the result. But it is also the case that when someone with a good motivation makes prayers it can benefit others. For example due to the power of the motivation others’ sickness or spirit harms can be pacified. But if we ask can the virtue created by oneself ripen upon others the answer is no, it can only ripen upon oneself. But in addition to the fully ripened result there are such results as the environmental result which are also experienced by others, thus there can be a benefit. Due to the environmental result one will have a good house, good place, etc. which benefits others who come there. But if we look at this in more detail we can see that those who come there have the karma to come there! Collective karma is a karma created by the one who does the puja and the person for whom the puja is done, this brings a collective result. When a puja is done for such-and-such a person a collective karma is generated but the result does not necessarily come about at the same time and in the same way for everyone.

In terms of dedication there is debate about the exhaustion of the virtue created. There is also debate about the fact that anger is said to destroy one’s roots of virtue; for example, is there a case where the roots of virtue of a bodhisattva are not dedicated? If someone says yes, one can ask: is it not the case that all a bodhisattva’s activities are dedicated for the benefit of others? The point is that since bodhisattvas always dedicate for the attainment of enlightenment how can their virtues be destroyed by anger? It is said that when virtues are dedicated to enlightenment they cannot be destroyed. However, one can argue saying that anger does not destroy virtues but merely weakens those already created.

The subject of karma is very subtle and is not easily understood. It can only be accepted in dependence on scriptural authority, it cannot be understood with a direct perceiver nor with an inferential cognizer.

Q: If a dedication mainly benefits oneself is a prayer of more direct benefit to others? It is said that if a guru has a disciple who behaves improperly he can take the negative result upon himself. Is prayer a case of taking the karma upon oneself? At what level can a bodhisattva do this? When can a bodhisattva dedicate for others and have a real effect upon others?
A: This subject is difficult to understand but when someone creates virtue with a good motivation it is possible for it to produce some benefit for those for whom it is dedicated. However, the fully ripened result of the karma can only be experienced by the dedicator himself.
A bodhisattva can take others’ suffering upon himself having trained well in the meditation on “taking and giving.” He can take some small pain or illness upon himself. But is it possible for bodhisattvas to take upon themselves all the causes created by sentient beings to be reborn in the lower realms? This is not possible, however there is still some benefit.

Q: If a bodhisattva knows that he cannot benefit others in this way by doing this meditation why does he do it? Is it just to diminish his ego and progress on the path or is there some other reason?  
A: A bodhisattva does certain practices to benefit others. For example, when a bodhisattva takes gross pain away there is an alleviation of the suffering of others; this is one benefit. In addition, a bodhisattva on the path of meditation creates an atmosphere of peace around him which benefits others. For example when we go to Bodhgaya to the main stupa we become more relaxed and peaceful. Why is this? It is due to the blessings of the Buddha. If bodhisattvas could do everything for us we could just sleep and wait for them to act but instead we need to collaborate. Although they cannot do everything for us there is definitely a benefit. For this reason it is extremely important for us to not be separated from the mind of enlightenment and the compassion which is its cause.

In our own case we can pray that the teachings of the Buddha remain in all worlds so that all sentient beings may become happy and develop their minds.

END
Monday afternoon, January 18, 1999

2B2C-2A1B-2C1B-2C1C-2B1B Reply
1 Making a connection
2 Root text
3 Commentary

2B2C-2A1B-2C1B-2C1C-2B1B-1 Making a connection

It is not like that. (It is) like this:

Haribhadra says that the argument of the disputant is not correct. If the object of abandonment or the path exist truly, there would not be any decrease of the object of abandonment nor any increase of the path. He says that it is correct that the decrease of the object of abandonment and the increase of the path does exist conventionally.

Gyeltsab (page 410) says the fault that is said to exist is not like that but is as follows.

2B2C-2A1B-2C1B-2C1C-2B1B-2 Root text

Exactly like enlightenment, this accomplishes the desired aims. Enlightenment (has) the characteristic of thusness, which is also considered the characteristic of that (path of meditation).

Here enlightenment is discussed; it is the highest goal which is to be attained by the bodhisattvas. Such enlightenment does not ultimately perform a function. Just as enlightenment does not ultimately have an agent, action, and so forth, so too the emptiness which is free from mental elaboration is also ultimately free from an agent and an action. Even conventionally emptiness does not increase or decrease. While the Mahayana path of meditation does not ultimately increase or decrease, it does have a correct agent, action, and so forth. This is because with a path of meditation a bodhisattva increases the antidote and decreases the objects of abandonment of the path of meditation. This is the answer given in the root text.

Gyeltsab (page 410) says that it would follow that there is no ultimate increase and decrease because it cannot be expressed either as one or many ultimately. The answer to those who assert ultimate existence is not actually included in the root text, but the meaning is implied. Even if there is no ultimate increase and decrease, there is no pervasion that the antidote and object of abandonment are not correct. This is because although the uncontaminated exalted wisdom of highest enlightenment does not increase or decrease ultimately, it still conventionally enacts the welfare of sentient beings. Likewise, although the Mahayana path of meditation does not ultimately increase or decrease, it still accomplishes the desired aims such as harming the object of abandonment and so forth. In other words, by meditating on the path of meditation, although ultimately there is no increase and decrease, conventionally it does bring about the desired aims of abandoning the objects of abandonment and increasing roots of virtue.

If someone says that enlightenment and the path of meditation are dissimilar in terms of analogy and meaning, the answer is that this fault does not exist because they are nominally similar in enacting the special purposes. Just as enlightenment itself is characterized by thusness, so too the path of meditation is asserted to be characterized by thusness. In other words, just as you accept that the result enacts the welfare of sentient beings, you should also accept that the cause, the path of meditation, benefits others.

One creates roots of virtue even when not doing anything more than rejoicing in someone else’s cultivation of the path of meditation. In this case, although the actual development of the path of meditation is done by someone else, one can still create roots of virtue by merely rejoicing in this fact. This subject was discussed in chapter two in the context of the rejoicing level of the path of meditation.

2B2C-2A1B-2C1B-2C1C-2B1B-3A Conventionally, the pervasion is not established
Having relied on the ultimate, the reply of acceptance

Conventionally, the pervasion is not established

1 Proving the example
2 Applying the meaning

Just as enlightenment (with the characteristic) of unqualified thusness, the essence of exalted wisdom without elaboration, the nature of the truth body and so forth, enact their strongly desired aims by the mere mastery of a buddha, in a manner of mind generation which appears as (the two form bodies) having special purposes in accordance with the merits and exalted wisdom of the beings to be subdued.

Gyeltsab (page 411) says although the very essence (or the owner) of the exalted wisdom of enlightenment, without mental elaboration, characterized by thusness which is not qualified by the distinctions of ultimate increasing and decreasing does not exist ultimately, it does bring about the aims that are strongly desired by sentient beings conventionally. The mere mastery of a buddha, which is in the nature of an exalted wisdom truth body and so forth realizing non-ultimate establishment and conventionality, enacts the welfare of (beings from the level of) ordinary beings who have pure karma up through (the level of) aryabodhisattvas, in accordance with the merits and exalted wisdom of the beings to be subdued in a manner of the mind generation which appears as the two form bodies having special purposes. From “an exalted wisdom truth body and so forth,” the “and so forth” refers to the truth body acting as the direct empowering condition of the enjoyment body, and the enjoyment body acting as the direct empowering condition of the emanation body. An enlightened being, by using the wisdom truth body as an empowering condition, manifests a form body whereby sentient beings can complete the accumulation of merit and wisdom, whereby they too can attain enlightenment. What is the empowering condition for sentient beings to generate the mind of enlightenment? It is the enlightened activity performed with an exalted wisdom of a buddha.

Just as enlightenment brings these benefits, the path of meditation of a bodhisattva also brings about the same. A bodhisattva on the path of meditation gives sentient beings the possibility of increasing the antidote, such as developing generosity, morality, patience etc., which counteract miserliness, corrupt morality, etc., whereby sentient beings can abandon the discordant class and achieve enlightenment.

Similarly, the path which is actualized in a manner of separating from adventitious stains through meditation, also characterized by thusness, conventionally enacts its strongly desired aims.

Gyeltsab (page 411) says that just like that example, also the Mahayana path of meditation is a path that is actualized through familiarity and is characterized by thusness, the emptiness of true existence, which although it does not exist ultimately, enacts the strongly desired aims conventionally because it functions to destroy all the stains by being a separation from adventitious stains. In other words, just as enlightenment does not exist ultimately, it acts to bring about benefit to sentient beings; likewise, the path of meditation brings about the welfare of sentient beings although it is ultimately without increase and decrease. Although it is ultimately without an agent and action, conventionally it has an agent and action.

In short, it is generally said that any small roots of virtue that one possesses are the result of the empowering condition which is the exalted knower of all aspects of a buddha. The exalted knower of all aspects blesses sentient beings whereby they create roots of virtue. In dependence upon what condition is a virtuous mind generated? The condition is the empowering condition which is a buddha’s exalted knower of all aspects which produces blessings that enable us to create roots of virtue. When the mind is easily turned toward virtue it is through the blessing of
the buddhas. Nectar is also said to be blessing of the buddhas. When nectar is tasted, it brings about a change in the mind; one has entered into the blessings. The meaning of blessing is a transformation of the mind into a state of magnificence. For example, when people go to Bodhgaya and sit near the stupa and some change happens in the mind, such as a peaceful state of mind arises, this is due to receiving the blessings of this powerful place. In the second chapter, it mentions that the place in which a bodhisattva on the path of meditation abides becomes an object of veneration. When one goes to this place, it has an effect on the mind, becoming more relaxed and peaceful. This is the benefit of the path of meditation.

A Dispute

One disputant says, “Although you may be right in terms of ultimate existence, that is not right conventionally.”

Gyeltsab (page 411) sets out the qualm which thinks ‘although the fact that the mind holding the two truths as contradictory does not exist ultimately might be right, it is not unsuitable for the path of meditation to enact the welfare conventionally’.

A former disputant says, "It is not right that the desired aims are achieved conventionally." This disputant says that if desired aims do exist they should exist ultimately. For this former disputant a desired aim should be ultimate. He would not trust so much in a desired aim that is at conventional level since there can be all kinds of things like mistaken appearance, deception etc. The former disputant also states that with a mind generation one cannot attain enlightenment; this is not possible because in the root text it says “neither by the first, nor by the later” meaning that each moment of enlightenment does not exist relative to former and later moments, so how can enlightenment be attained?
Gyeltsab sets out the objection that the conventional mind of enlightenment and ultimate mind of enlightenment as the subject, it follows that they are not suitable to produce enlightenment because enlightenment is not suitable to be produced by the former, it is also not suitable to be produced by the latter, it also does not arise simultaneously with them, and it is also not produced by arising serially with them.

Tuesday morning, January 19, 1999

Gyeltsab (page 412)
(First former disputant - about the impossibility of producing enlightenment with the instants of mind generation individually):
By means of just each of the former and latter minds of enlightenment, the ultimate and the conventional - because all objects which are the causes of the exalted knower of all aspects, such as the aspects of an exalted knower of all aspects, a knower of paths and a knower of bases, which accomplish the enlightenment of a buddha, do not appear to just each of those minds, whether former or latter, it is not suitable to attain enlightenment.

(Second former disputant - about the impossibility of attaining enlightenment with many mind instants of mind generation simultaneously):
Many minds which appear to accomplish the desired aim, the exalted knower of all aspects, do not arise simultaneously, because it is impossible for many (minds) to arise simultaneously, since the sutra says, "Sentient beings are each a continuum of consciousness."

(Third former disputant - about the impossibility of attaining enlightenment with the sequential arisel of the instants of mind generation):
(Dharmas from) the close placements of mindfulness and so forth through the eighteen unshared qualities of a buddha, whose entities will be realized and attained successively, which are causes acting to accomplish the highest enlightenment of a buddha, also will not arise in many former and latter minds, the two types of minds of enlightenment, since there is no mutual relation in producing one single result. This follows because as soon as the latter mind arises, the former immediately disintegrates.

Therefore, how (does it) enact the aims of producing enlightenment by way of mind generation, which appears as enlightenment and others' welfare having special purposes?

In summary, first there is the argument that with (only) each of the two minds of enlightenment, one cannot attain enlightenment. It is not possible to attain enlightenment with these two individually because neither of these two are a complete cause of enlightenment. This is because all the aspects of the three exalted knowers do not appear to them individually. In other words, neither of them individually include the four trainings.

Then there is the argument that with many minds, one cannot achieve enlightenment because many minds cannot arise simultaneously. To prove this, the disputant says that all
sentient beings are each a single continuum of consciousness. Our own system says that this sutra quotation means that there are not different mind-substances of similar type simultaneously in one continuum. There is only one substance, one type of mind, in the continuum of a sentient being at one time.

(Gyeltsab clarifies what the third former disputant means). The meaning of the previous disputant’s philosophy is that the (different instants of mind generation) do arise in sequence, but there is no production of (enlightenment) by gathering the former and the latter (instants of mind generation) together, though the former (instant of mind) remains until the arisal of the latter (instant of mind).

Regarding that (what is said by the three above former disputants, an other fourth former disputant), a scholar says:

“If the modes of producing enlightenment are determined to be these three (1. producing it by the different instants individually, 2. producing it by the different instants simultaneously and 3. producing it by the sequentially generated mode), all these three modes are not correct. Therefore, it follows that it is impossible to produce enlightenment. (And) if (the modes of producing the enlightenment are) not determined to be these three (mentioned possibilities), it follows that Acharya (Haribhadra) is not skilled in setting up the above parts (the hypothetical doubts or position held by the different former disputants)”.

(A fifth former disputant who could be any of the first three former disputants who answers the refutation or the absurd consequence thrown by the fourth former disputant):

“Saying that ‘If the modes of producing enlightenment are determined to be these three (1. producing it by the different instants individually, 2. producing it by the different instants simultaneously and 3. producing it by the sequentially generated mode), all these three modes are not correct. Therefore, it follows that it is impossible to produce enlightenment. (And) if (the modes of producing the enlightenment are) not determined to be these three (mentioned possibilities), it follows that Acharya (Haribhadra) not being skilled in setting up the above parts (the hypothetical doubts or position held by the different former disputants)‘ is completely a wrong absurd consequence”.

With regard to the three modes of producing enlightenment, if none of these three modes were acceptable, it would follow that enlightenment is necessarily not produced. With regard to the three proofs of the non-production of enlightenment, if none of these three (proofs) were acceptable, it would follow that enlightenment is necessarily produced.

To summarize, it is said that (1) enlightenment cannot be produced by former and latter minds of enlightenment individually, (2) enlightenment cannot be produced by many minds, the former and latter, simultaneously, and (3) enlightenment cannot be produced by the minds of enlightenment sequentially. Because these three are not correct, enlightenment can be produced.

Therefore, how (does it) enact aims by way of mind generation which appears as (enlightenment and others' purpose) having special purposes? That is not correct.

Gyeltsab merely says the argument which was set out before is...
The reply is given using the example of a butter lamp. Gyeltsab says that although many instants of former and latter Mahayana mind generation arise sequentially, there is no fault of not attaining the respective result of the three bodies. (This is) because it is like a butter lamp in that the latter instant of the butter lamp is more powerful than the first instant, and the butter lamp completely burns the wick and the butter. Likewise, through many instants of former and latter Mahayana mind generations, their respective results of the three bodies are produced and the eight aspects of the dharmata are attained.

The example of a butter lamp is that (although) the first instant and the second instant of the flame of the butter lamp arise sequentially, they can burn the wick together with the butter. Just as a butter lamp gains greater intensity with each instant, likewise the instants of mind generation that arise sequentially produce the result of the three bodies.

This is the brief answer given in the root text. Through the instants of mind generation, even the eight aspects of the dharmata become realized. For example, if one has a container into which drops of water slowly fall, eventually it will become full. If one asks, has it been filled by the first drop alone, the answer is no. If one asks, has it been filled by the second drop alone, the answer is again no. The container is neither filled by the first drop alone, the second drop alone, or all drops simultaneously; it is filled by the sequentially dripping of drops of water. Another example is when one collects water from a spring or fountain, the bottle slowly fills up. The bottle is not filled by the first instant of the water, nor by the second instant, but only by the sequential flow of the water. Likewise, one generates the first instant of mind of enlightenment, then the second, and so on until enlightenment is produced.

Gyeltsab (page 413) sets out a syllogism: the first instant of contact of the flame and wick together with oil (subject); with respect to that, without the second instant, there is no burning which is the characteristic of the cause, and there is nothing that has been burnt which is the characteristic of the result (predicate). Those two, since they are produced due to mere simultaneous contact by means of their mutual causes, cannot be taken to have a special ability to burn the wick.

Just as in the first instant of contact of the flame and essence (the wick), (the two) are mutually caused due to simultaneous contact, no distinction arises. Without the second instant the characteristics of cause and effect—what burns and what is burned—do not exist.

Gyeltsab (page 413) sets out a syllogism: the first instant of contact of the flame and wick together with oil (subject); with respect to that, without the second instant, there is no burning which is the characteristic of the cause, and there is nothing that has been burnt which is the characteristic of the result (predicate). Those two, since they are produced due to mere simultaneous contact by means of their mutual causes, cannot be taken to have a special ability to burn the wick.

Similarly, although in the second instant a distinction of flame and essence (wick) arises, without the first instant there would be the absurd consequence of existing
always and so forth. Thus the characteristics of cause and effect, what burns and what is burned, do not exist even conventionally.

There is no burning without relying on the second instant. Likewise, it follows that with respect to the second instant, (without the first instant,) the arisal of the special ability of the flame and the wick would always exist because it arises without a cause. Or it would follow that such a second instant does not exist at all because you already accepted the sign (that the two arise without cause). If that is accepted, it would follow that there are many absurd consequences such as the fact that it is harmed by a direct perceiver. Therefore it follows that, without relying on the first instant, there is no burning which is the characteristic of the cause and nothing to be burnt which is the characteristic of the result because without the first instant, the second instant cannot arise even conventionally. If someone says that the second instant of the butter lamp does not exist at all, this is harmed by a direct perceiver. It is seen that the second instant of a butter lamp does exist by depending on the first instant. Therefore this is contradicted by a direct perceiver. If a disputant says that the second instant exists all the time or not at all, in both cases this is harmed by a direct perceiver. If someone says that it exists all the time, this is not correct. However, saying that it does not exist at all is even worse because it can be seen with a valid direct perceiver that it does exist, whereby the thesis is harmed.

Tuesday afternoon, January 19, 1999

Having relied, to burn

Why is that? Because the nature of dependent arising is in essence just this conditionality with the power of connecting cause and effect agreeably solely without analysis. Relying on the first distinct instant of contact of both, if there is a second distinct instant and so forth possessing an increase in intensity caused by that, then despite disintegrating causelessly, what burns and what is burned exist by referring to simultaneous production and destruction, which are respectively cause and effect.

Gyeltsab (page 414) says, “Why is that?” that there is no burning without relying on the former and latter instants. Therefore it is like this. Nevertheless, what burns and what is burned exist despite the first instant disintegrating causelessly, a disintegration that arises later during the second instant, when the flame and wick have a special ability by referring to direct simultaneous production of the result and destruction of the cause, of which are respectively the cause, the flame, and the result, the wick.

That follows because by relying on the first distinct instant that is a contact of the flame and wick, there arises a second distinct instant and so forth, possessing a potential increase in intensity caused by the former.

Because the nature of dependent arising is in essence just this conditionality which is not caused by others, (such as) Ishvara and so forth, what burns and what is burned are acceptable with the power of connecting cause and effect agreeably, solely without analysis by a reasoning consciousness that analyzes the ultimate.

In short, when conditions appear which are not created by Ishvara and so forth, there is an acceptable relationship between cause and result.

Applying the analogy to the meaning

Therefore, “the essence (wick) is not burned by the first instant without relying upon the second instant of the flame, nor is the essence (wick) burned by the second instant without relying upon the first instant of the flame.” Thus the manner of the analogy of a butter lamp tries to make known the application of both former and latter instants to one object. Having depended on a former consciousness that appears as having limited property acting to achieve enlightenment, just like the former instant (in the
analogy), one produces a latter consciousness which appears as the very superior goal separate from the objects which appeared to that (former instant). Therefore, it is suitable to attain enlightenment.

(Page 414) Therefore, from that analogy, the flame and the wick together with oil do not burn without depending on the former and latter instants. Through the manner of analogy of the butter lamp that burns, through relying, it is suitable to attain enlightenment in dependence upon mahayana mind generation.

Having depended on a former consciousness that appears as a small potential having limited property, which is the cause acting to achieve enlightenment just like the former instant of the flame and wick together with oil, one produces a latter mahayana mind generation consciousness which appears as the very superior goal separate from the objects which appeared to that former instant.

Therefore, the manner of analogy tries to make known, through the perfect (analogy of the) butter lamp, the application of the ability of the former and the latter instants of mahayana mind generation to one object of engagement, enlightenment.

This means that former and latter instants of the mind of enlightenment rely on each other. They are related. In the example of the butter lamp, the flame burns the wick. Just as the butter lamp functions to consume the wick, likewise the instants of the mind of enlightenment bring about the end, enlightenment. Just as the flame burns the wick, the mind generation burns the two obstructions, whereby one attains enlightenment. Each of the instants of the Mahayana mind generation, the former and latter, cannot individually produce the result of enlightenment. Enlightenment is brought about in dependence on all the instants of mind generation.

The eight types of profound reality (dharmata) should also be kept in mind with the analogy that was just mentioned.

The analogy of the butter lamp not only shows that enlightenment is brought about from the Mahayana mind generation, but also shows how the dharmata is to be kept in the mind.

Gyeltsab says that the analogy of the butter lamp does not only illustrate the way in which enlightenment is produced by the Mahayana mind generation. In addition, one should also understand that the eight types of profound reality that will be explained are to be kept in mind.

Jetsun Chokyi Gyeltsen (page 256) says that if the former and latter instants of Mahayana mind generation do not exist truly, there is no absurd consequence that by adding these two (instants) together, there is no attainment of enlightenment. Although these two instants do not exist truly, they arise sequentially one after the other and depend on each other, whereby they bring their respective result, the three bodies. For example, the different instants of a butter lamp, the former and latter, in dependence on each other, burn the wick together with the oil. To give the answer with the analogy of a butter lamp has a purpose because in dependence on this analogy, one will easily realize the eight types of profound dharmata such as production, cessation, thusness, and so forth.

The first instant of a butter lamp is unable to burn the wick without depending on the second instant because in order to burn the whole wick, it depends on the second instant. The second instant is not able to burn the whole wick without depending on the first instant because the second instant does not exist without depending on the first instant. If (the reason) is not established, it follows that either the second instant always arises or that there is no occasion for it to arise because it arises causelessly. This sign is accepted by you.

The butter lamp and the wick exist correctly as the subject that burns and the object that is burned because by the power of the butter lamp gradually increasing, the wick is gradually consumed. The gradual arisal of the instants of the Mahayana mind generation bring about their result of the three bodies because, for example, it is similar to the different instants of a flame
burning the wick in dependence on each other. To give the butter lamp as an analogy of Mahayana mind generation as giving rise to the three bodies is for the purpose of easily realizing the eight profundities in dependence upon it.

(Outline 35)

2B2C-2A1B-2C1B-2C2 Explanation of the differences of the signs of irreversibility
A Making a connection
B Root text
C Commentary

2B2C-2A1B-2C1B-2C2AMaking a connection

If asked, “In what objects are those eight profound types of mentioned characteristics of the irreversible bodhisattvas who abide on the path of meditation?”

The eight signs of irreversibility of a bodhisattva on the path of meditation are to be understood in relation to the eight types of profound dharmata/reality. The eight types of profound reality are mentioned in Maitreya’s root text below.

2B2C-2A1B-2C1B-2C2BRoot text

There is profundity regarding production, cessation, thusness, object of knowledge, knowledge, activity, non-duality, and skill in means.

The eight profundities are:
1) profound production
2) profound cessation
3) profound thusness
4) profound object of knowledge
5) profound knowledge
6) profound activity
7) profound non-duality
8) profound skill in means

These are explained in detail later on in conjunction with quotations from sutra.

Gyeltsab (page 415) sets out a syllogism: a bodhisattva abiding on the eighth ground has realized all eight profundities in his mind because he realizes the profound reality of the base which is (1) profound production and (2) profound cessation; he realizes the profound practice/activity, (3) thusness, (4) object of knowledge, (5) knowledge, (6) activity, and (7) non-duality; and he realizes the profound way to actualize the result, (8) profound skill in means.

In sutra it says:
“Subhuti thinking about how it is: ‘Because of the mind ceasing is it generated? Bhagavan, it is not so.’”
Subhuti thinking about how it is: ‘Whatever is a mind that is produced is or is not subject to cessation? Bhagavan, it is subject to cessation.’
Subhuti thinking about how it is: does or does not thusness abide as it is in reality?
Subhuti thinking about how it is: is thusness a mind? Bhagavan, it is not so.”
Does thusness perfectly see thusness? Bhagavan, it is not so.”
“Subhuti, practicing like this is it the practice of the perfection of wisdom? It cannot be.”
“Subhuti, a great bodhisattva who practices the perfection of wisdom on what does he practice?”
“A bodhisattva practices on the ultimate which does not run thoroughly to all.”
“How does a great bodhisattva demolish the discrimination of the sign of the sign? Bhagavan, the practice of a great bodhisattva is as follows. The practice is not to think, ‘I will demolish signs’ and ‘I will establish signlessness.’”
Profound production refers to the production of enlightenment through the sequential generation of [instants of] the Mahayana mind generation, which depend on each other and bring about the result of enlightenment. Or, it means to produce the resultant enlightenment by way of developing the cause, the mind of enlightenment.

Profound cessation refers to the fact that functioning things conventionally cease when their later instant arises. This is because causes cease conventionally at the time of their results, while ultimately there is no cessation because there is no ultimate establishment. Therefore, there is no ultimate cessation established. All compounded phenomena, from the first instant of their existence, have the nature of disintegration. In the texts on Signs and Reasons, there are two specific signs called ‘correct sign of the dependence negating definite’ and ‘correct sign of the definite negating dependence’. The latter means is, for example, from the instant of our existence, there is no need to depend on anything for our disintegration because we are definite to disintegrate. The former is, for example, in order for a piece of white cloth to take on another color, it depends on future conditions since from the beginning, it is itself not definite to be or determined to be a color (other than white). As soon as there is production, there is disintegration. Because we are products, we will cease. This production and cessation occur conventionally; ultimately they do not exist.

Wednesday morning, January 20, 1999

2B2C-2A1B-2C1B-2C2C Commentary
1 The entity of the profound
2 The way the realization of that becomes a sign

2B2C-2A1B-2C1B-2C2C-1 The entity of the profound

(The eight are:) 1) the very superior goal to be realized through meditation is produced without former or latter instants, and not without entitiness—dependent arising, 2) all functioning things arise without inherent entity, but still cease conventionally—cessation, 3) although familiar with thussen on all occasions, not actualizing that—thussen, 4) practicing many aspects, such as generosity concerning all phenomena in the nature of thussen—object of knowledge, 5) seeing is non-seeing by the entity of thussen—knowledge, 6) activity is non-activity regarding all of reality (dharmata)—activity, 7) practice all as non-dual entity—non-dual, and 8) not attaining buddhahood which is a result of thoroughly completing all collections—skill in means.

Gyeltsab (page 416) sets out syllogisms regarding the eight profundities:
(1) A bodhisattva on the eighth ground (subject) realizes the profundity of production which is the meaning of the term dependent arising, the emptiness of true existence, because he possesses the realization that although former and latter instants of mind generation individually do not produce enlightenment, nominally they are not without entitiness, whereby the very superior enlightenment is produced as a goal to be realized through meditation.

(2) A bodhisattva on the eighth ground (subject) realizes the profundity of cessation because he directly realizes that the two truths are not contradictory; all functioning things are without the entity of ultimate nature right from the beginning, even though they cease conventionally.

(3) A bodhisattva on the eighth ground (subject) possesses the realization of profundity of thussen because of realizing the profound mode realizing thussen; “Although familiarizing with thussen on all occasions of the learner path, he will not actualize (the perfect end) at the wrong time.”
(4) A bodhisattva on the eighth ground (subject) possesses the realization of the profoundness of the objects of knowledge because he directly realizes that although all phenomena are not ultimately established in the nature of thusness, many aspects such as generosity are practiced.

(5) A bodhisattva on the eighth ground (subject) possesses profundity of knowledge because he directly realizes that ‘if all phenomena existed ultimately by the entity of ultimate thusness, it should be suitable to be observed, but nothing is (observed to exist) ultimately’; and this very non-seeing is the seeing of thusness.

(6) A bodhisattva on the eighth ground (subject) possesses profundity of activity because he directly realizes through the dharmata, which is the emptiness of true existence, (and) he practices, regarding the meaning of reality, the very non-activity with respect to all phenomena.

(7) A bodhisattva on the eighth ground (subject) possesses the realization of the profoundness of non-duality because he directly realizes the practice of all paths in the entity of ultimate non-duality.

(8) A bodhisattva on the eighth ground (subject) possesses skill-in-means, which is the way of actualizing the result, because he directly knows and familiarizes with, “I will complete all collections of merit and exalted wisdom, but I will not ultimately attain buddhahood which the result of that.”

The profundity of production refers to the production of enlightenment through former and latter instants of the mind of enlightenment. The attainment of enlightenment through this process is what is profound.

The profundity of cessation means that all functioning things, right from the first instant of their existence, begin to disintegrate. However, they do not cease ultimately. All functioning things cease conventionally but not ultimately.

The profundity of thusness (thusness is emptiness) means that a bodhisattva on the eighth ground familiarizes with emptiness on the eighth ground, but out of compassion he determines to not actualize thusness for his own welfare.

The profundity of the object of knowledge refers to the emptiness of all phenomena that is free from elaboration. In the nature (state) of that freedom from elaboration, there is no practice of generosity ultimately; but conventionally there is the practice of the six perfections.

The profundity of knowledge is the very fact of seeing that phenomena, because of being of the entity of thusness that is free from elaboration, are not elaborated by non-conceptual exalted wisdom. Not seeing elaborations is the seeing of suchness. Such knowledge is profound because it realizes that all phenomena are free from elaboration.

The profundity of activity is that by abiding in suchness of all phenomena there is no practice of the sign of true existence, but conventionally there is the activity of generosity and so forth. This can also mean that while a bodhisattva on the eighth ground is single pointedly engaged in meditative equipoise on dharmata, he does not engage in activity; however, in subsequent attainment he does engage in the activity of generosity and so forth.

Regarding the profundity of non-duality, there is an awareness that discriminates sign and signlessness. With this awareness, the activity (the practice) is realized as an entity of non-duality, whereby (the bodhisattva thinks that) ‘although there are not that to be practiced and that which practices I will achieve all the paths’. This subject of non-duality is discussed differently in
different contexts, as in Madhyamakavatara regarding the discussion of non-duality of ultimate and non-ultimate functioning things, ultimate compounded phenomena and non-ultimate compounded phenomena etc.

The profundity of skill-in-means means that conventionally one can complete the two collections of merit and wisdom, while ultimately there is no result, buddhahood. Conventionally, one can attain the two bodies, the result. A bodhisattva knows that conventionally one has to complete the two collections, and this is ‘to be skilled in the means’. Because a buddha has two bodies, the form body and the truth body, a bodhisattva has to complete the two corresponding causes, the collection of exalted wisdom for the attainment of the truth body and the collection of merit for the attainment of the form body. When these causes are completed, one attains these two bodies.

This is a brief explanation of the eight profundities. When this bodhisattva arises from meditative equipoise in subsequent attainment, he has the signs of irreversibility. The eight types of dharmata refer to the signs of body and speech of a bodhisattva in subsequent attainment which arise from meditative equipoise on these eight.

Gyeltsab (page 417) says (a bodhisattva on the eighth ground) realizes the eight profundities. By way of attaining a great forbearance with regard to unborn phenomena, a complete liberation inconceivable to the minds of logicians, he practices and accomplishes on a non-contradictory common basis the meanings that are mutually contradictory to those with inferior mind.

In brief, for those of inferior intelligence, the two truths do not exist in harmony; these two modes of abidance are contradictory. Those of inferior intelligence are those who strongly grasp to the true existence of phenomena; to them, it appears that arising and ceasing are ultimately other, therefore they appear to be contradictory. Although it appears so to such people, in reality phenomena that arise cease. A bodhisattva on the eighth ground in meditative equipoise does not see the arising and ceasing, but in subsequent attainment sees them. Due to the meditative equipoise on the eight profundities, a bodhisattva gains the special signs of body and speech in subsequent attainment. These eight signs are the signs of irreversibility. When the eight signs of irreversibility of a bodhisattva on the path of meditation are posited, they are the special signs of body and speech induced by meditative equipoise on the eight profundities.

With regard to this subject Jetsun Chokyi Gyeltsen in Ocean Playground (page 258) says: A bodhisattva on the subsequent attainment of the eighth ground is irreversible from highest complete enlightenment because he is a bodhisattva who has attained the special activity of body and speech in subsequent attainment, which are induced by realization of the profundities, such as profound production and so forth.

There are eight profundities from the point of view of the compounded, uncompounded, subject-object, and activity. In terms of the compounded, there are profound dependent relation, or production, and profound cessation; in terms of the uncompounded, there is one, profound thusness; in terms of the third, subject-object, there are profound object of knowledge and profound knowledge; in terms of activity, there are three, profound activity, profound non-duality, and profound skill-in-means. Production and so forth are posited as the eight profundities because although they do not contradict each other in meaning, they seem to be contradictory to the minds of those who possess strong settling.

There is a reason that a bodhisattva on the path of meditation realizes them as non-contradictory; it is because this bodhisattva attains a liberation that is inconceivable to those who hold extremes.
The definition of a bodhisattva on the path of meditation who has attained signs of irreversibility is: a bodhisattva abiding in subsequent clear realization who has attained the special activities of body and speech in subsequent attainment that are induced by the realization of the eight profundities.

The definition of signs of irreversibility of one on the path of meditation is: a pure proof that acts to produce conviction that a bodhisattva on the path of meditation who possesses these eight signs is irreversible from highest complete enlightenment.

There are eight special designations of body and speech in subsequent attainment that correspond to the realization of the eight profundities in meditative equipoise.

Wednesday afternoon, January 20, 1999

Jetsun Chokyi Gyeltsen (page 259) continues:

A bodhisattva on the subsequent attainment of the eighth ground (subject) realizes the profundity of production because he is a bodhisattva abiding on the subsequent clear realization that realizes enlightenment is not produced by individual former and latter instants of mind generation, nor by many instants [of mind generation] simultaneously, etc., and that although enlightenment is not produced without depending on them (the different instants), through meditating on mind generation, he produces especially superior highest enlightenment, an object to be realized and attained.

A bodhisattva on the subsequent attainment of the eighth ground (subject) realizes the profundity of cessation because he is a bodhisattva that realizes that nominally all functioning things, due to merely arising from its continuum, cease and do not cease again, and that although there is no ultimate cessation since there is no ultimate entitiness, conventional cessation does exist.

A bodhisattva on the subsequent attainment of the eighth ground (subject) realizes the profundity of thusness because although familiarizing himself with thusness through wisdom on the occasion of all the paths, out of compassion he does not actualize thusness for his own welfare.

A bodhisattva on the subsequent attainment of the eighth ground (subject) realizes the profundity of objects of knowledge because although there are no practices such as generosity in the nature of thusness of all phenomena, he practices the six perfections such as generosity conventionally.

A bodhisattva on the subsequent attainment of the eighth ground (subject) realizes the profundity of knowledge because he realizes that non-seeing of elaborations, with the non-conceptual wisdom [realizing] all phenomena are in the entity of thusness free from all elaborations, is the seeing of suchness.

A bodhisattva on the subsequent attainment of the eighth ground (subject) realizes the profundity of activity because he realizes the abidance in dharmata is the very sign of non-activity with regard to all phenomena and practices generosity and so forth conventionally.

A bodhisattva on the subsequent attainment of the eighth ground (subject) realizes the profundity of non-duality because he realizes the entity of non-duality of activities through the discrimination of sign and signless, and he practices all paths although the object of practice and the one who practice are non-dual.

A bodhisattva on the subsequent attainment of the eighth ground (subject) realizes the profundity of skill-in-means because he is a bodhisattva abiding in the subsequent clear realization that
realizes that ultimately there is no attainment of buddhahood, the result of completing the collection of merit and exalted wisdom conventionally.

2B2C-2A1B-2C1B-3 Summarized meaning

(That) has explained the assembly of irreversible learners together with their characteristics.

The sangha who are irreversible and the forty-four signs of irreversibility have thus been explained. There are 20 signs of irreversibility of bodhisattvas on the path of preparation, 16 on the path of seeing, and 8 on the path of meditation. A bodhisattva of sharp faculty attains signs of irreversibility on path of preparation, those of middling faculty on the path of seeing, and those of dull faculty on the eighth ground of the path of meditation. A bodhisattva of dull faculty definitely attains signs of irreversibility on the eighth ground because at this time, there is no longer the possibility of the thought to attain enlightenment for his own benefit arising. On the lower grounds, it is possible for a slight degree of this thought to arise. For this reason, the lower grounds are called impure, while the eighth ground and above are called pure.

The signs of irreversibility can be divided into (two): attaining signs of irreversibility in terms of thought and attaining signs of irreversibility in terms of conduct. In terms of thought, there is no longer the slightest self-cherishing. In terms of conduct, the bodhisattva attains special signs of body and speech in subsequent attainment induced by meditative equipoise. If these are correct signs, they should be established as having the complete three modes. If these three modes are complete, who is this person who has these signs of irreversibility? We can say it is such-and-such a person by stating the sign “because he has particularities of body and speech induced by meditative equipoise.” If we want to prove to another person that such-and-such person has realizations, that other person must not have realizations that are inferior to his. Then, one who has higher realizations is not in need of this sign. Therefore, the sign is stated for someone whose realizations are similar. Regarding this, there is a story about Rabda Lama in Tibet who had a tutor who was old and bald. Another monk named Tobden debated with Ramdag Lama saying, “If it is a functioning thing, is it pervaded by being newly generated?” The lama replied that there is a pervasion. Then Tobden said that he was wrong and said, “For example, is the bald head of your tutor a newly generated phenomena?” The tutor who heard this became angry saying, “You two can debate as much as you like but do not debate about my head!” Tobden then replied, “If all phenomena can be used as a basis of establishment, then why can I not take your bald head as a basis of analysis?” The tutor angrily turned his back on them.

(Outline 33)
2B2C-2A1B-2C2 Explanation of the special paths which achieve the three holy bodies
A The cause of the truth body: the training in the equality of samsara and nirvana
B The cause of enjoyment body: the training of a pure realm
C The cause of emanation body: the training of skill in means

(Outline 37)
2B2C-2A1B-2C2A The cause of the truth body: the training in the equality of samsara and nirvana
1 Making a connection
2 Root text
3 Commentary

2B2C-2A1B-2C2A-1 Making a connection

Having attained the qualities of the assembly of learners, effort (is necessary) in order to attain buddhahood. The cause of attaining buddhahood is the equality of samsara and nirvana.

Having explained the signs of irreversibility of learners, now there is an explanation of the trainings.
Gyeltsab (page 417) says that having concluded the explanation of the signs of irreversibility, it is correct to give the reasons for attaining enlightenment. This is the explanation of the training in cyclic existence and nirvana because the qualities of the assembly of learners, the signs of irreversibility, are attained here, and on this basis they exert effort in order to attain enlightenment quickly. The signs of irreversibility of those abiding on the eighth ground and above have been explained previously. In the Great Commentary it says: “From now on, the characteristics of non-learning sangha will be presented.” Learners in this context refers to those abiding on the seventh ground and lower. After attaining the eighth ground, the bodhisattva has to complete the special corpus of the path to achieve the three bodies. It in this context that bodhisattvas do not need to learn other paths in order to attain enlightenment; therefore, they are called no-more-learners. In Great Commentary it says: “The way of achieving the corpus of the path will be explained later on.”

Thus, according to the Great Commentary, bodhisattvas on the seventh ground and below are called learner sangha, while those on the eighth ground and above are called no-more-learner sangha. These sangha are called no-more-learner sangha just because they do not need to learn more paths to achieve the three bodies; therefore this is an etymological division. According to the general presentation of the Prasangika Madhyamikas, someone who has removed the afflictive obstructions and become a foe destroyer can be called a no-more-learner. The Chittamatrins posit a no-more-learner on the eighth ground because hearer foe destroyers and bodhisattvas on the eighth ground have totally abandoned the afflictions and therefore the afflictive obstructions, whereby they no longer have a mind-basis-of-all. Generally, a no-more-learner is one who has attained the state of a foe destroyer and no longer has to learn.

In short, they cannot be no-more-learners because those who are on the eighth ground and above are on the path of meditation and not on the path of no-more-learning. This is with regard to an initially determined bodhisattva.

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Not conceiving existence and peace because phenomena are like a dream.

All phenomena are empty of true existence and like a dream; therefore cyclic existence and nirvana are equally not truly existent. In this sense, cyclic existence and nirvana are equal.

Gyeltsab (page 418) says: “Shariputra asked, ‘Subhuti, when someone enters absorption into the meditative stabilization of three doors of liberation in a dream, does the perfection of wisdom improve or...’ Subhuti answered, ‘If the perfection of wisdom improves by meditation during the day, it improves by meditation even during a dream. Why is this? Because a dream and the day are non-conceptual.’” The summarized meaning is that a bodhisattva on the eighth ground (subject), there is a reason for him to not conceive of cyclic existence and nirvana as truly existent because by way of directly realizing cyclic existence and nirvana as non-truly existent, he totally destroys the opportunity to generate a manifest settling on true existence, even in subsequent attainment. Cyclic existence and nirvana do not exist truly because all phenomena included in these two do not exist ultimately, like a dream.

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The replies to the disputes of the non-existence of karma and so forth are explained.

If all phenomena are not ultimately established, it does not follow that there is the fault of non-existence of karma and result because the replies to the disputes, such as the absurd consequence of there not being karma, were explained in the sutra. Therefore, these disputes can be rejected.
Rejecting the absurd consequence of the incorrectness of collecting karmas even during a day,
Rejecting the absurd consequence that the path of action is completed in a dream
Rejecting contradictions with scripture.
Rejecting the extremely absurd consequence
2B2C-2A1B-2C2A-2B1A Argument
The incorrectness of collecting creating virtue and non-virtue even during the day absurdly follows because karma and result do not exist ultimately, like the example of a dream. With the doubt that there would be too many words, all the words from sutra are not stated here. But if the meaning is stated briefly, Shariputra posited this dispute to Subhuti in order to guide disciples who hold the two truths as contradictory. For this reason, a fictitious doubt is brought up by Shariputra.

The answer is given by Subhuti who says: "That refutation by Shariputra is not correct because it can be answered saying ‘accept’ regarding the ultimate and saying ‘no pervasion’ regarding the conventional."
(The question and the answer take place as follows:) Shariputra-- “It follows that creating karma during the day is incorrect because karma is not ultimate existence.”
Subhuti-- “Accept” (because ultimately creating karma during the day is incorrect).

Shariputra-- “It follows that creating karma during the day is incorrect because karma is conventional existence.”
Subhuti-- ‘No pervasion’ (because conventionally it is not necessary that creating karma during the day is incorrect).

Thursday morning, January 21, 1999

Rejected the absurd consequence that a path of action is completed in a dream.

Subhuti says, “When someone kills during the day and kills in a dream, afterwards if these are nourished by a strong settling, then those two actions will similarly become paths of actions. How do you answer?”

Shariputra says, “In that case, it absurdly follows that during a dream, there is a complete path of action of one who kills and one who is killed, one who gives and one who is the recipient, etc., because the waking state and dream are similar. There would be the absurd consequence that a fully ordained monk would lose his vows due to dreaming that he killed a man. Is killing in a dream a complete path of action? The answer is that it is not because in Vinaya it says that a dream is similar to non-existence.
Subhuti says, “The refutation by Shariputra is not correct because the answer could be yes to that. The two actions, that done during awakened state and that done during a dream, are different in terms of heaviness. If nourished by strong settling, then even the karma created during a dream can become a virtuous or non-virtuous path of action.”

There is a difference between a path of action and a complete path of action. When it says that actions committed during a dream can become a virtuous or non-virtuous path of action, it means that, for example, if someone kills in a dream or protects the life of someone in a dream, when that person wakes up and rejoices in the killing, then there is strong settling and it becomes a non-virtuous path of action. If a person dreams of having protected someone’s life and rejoices upon awakening, this becomes a virtuous path of action.

When a fully ordained monk dreams that he killed a man, he does not lose his vow. This is presented in terms of the precepts of the Bhagavan. It is similar to a fully ordained monk who receives the downfall of sexual conduct. If a fully ordained monk generates a mind of concealment after killing or committing sexual conduct, he is posited as not being a fully ordained monk. But if he does not generate this mind of concealment, then he is posited as someone who must undergo the required punishment.

If a fully ordained monk dreams of killing someone, it is not a cause of breaking his vow because breaking this vow depends on formulated rules. This is because in Vinaya, it says that a dream is similar to non-existence, as though non-existent. Likewise, if a fully ordained monk dreams of engaging in sexual conduct, he does not break his vow.

If during the day a fully ordained monk engages in sexual intercourse and immediately afterward generates a mind of concealment, he is no longer a fully ordained monk and is no longer included in the rank of a fully ordained monk. On the other hand, if he decides to announce this and does not generate the mind of concealment, he is still a fully ordained monk. However, he is said to be stained and must fulfill certain obligations. As a consequence, he falls to the bottom of the rank and must sit at the end of the row of fully ordained monks, he should not accept people’s veneration, he must wake up early and open the doors and windows, and he must sweep the ground and clean the shoes of the other monks. These are the lowly conduct in which he must engage. This also applies to fully ordained nuns. According to Sautrantikas, when a fully ordained monk commits a defeat and generates a mind of concealment, the fully ordained monk loses his vow. Therefore, he is no longer a fully ordained monk. On the other hand, if he commits a defeat but does not generate a mind of concealment, he remains a fully ordained monk but has a defective vow.

Shariputra says, “If there is the collection of action during both the wakened state and dream state, it would contradict what it says in sutra, ‘They are devoid of all actions and intentions.’”

Subhuti replies, “That is not contradictory because sutra means that actions and intentions do not exist ultimately, while actions and results do exist conventionally.” Again Shariputra says, “In examining whether that dispute is suitable or not, it is clear that the purpose has not been understood.” Shariputra showed this doubt for the purpose of trainees. He did not have this internal conflict or such thoughts.

Is a dream a consciousness, matter, or a non-associated compositional factor? Think about it. Is the dream the dream consciousness, or the object that is dreamt of, or something else?
(Gyeltsab page 420) Shariputra says to Subhuti, “If in a dream, a bodhisattva familiarizes with generosity up to wisdom and dedicates these roots of virtue to complete enlightenment, it absurdly follows that the two collections become completed because there is the completion of a path of action in a dream. If you accept that the two collections become complete, this is an extremely absurd consequence because the path of action is not established even as a real conventionality.” The Svatantrika Madhyamikas say there are two types of conventional truth for ordinary beings, one that is real conventionality and one that is unreal conventionality. A real conventionality with regard to the mind of ordinary beings is a truth that cannot be easily realized to not exist as it appears (to ordinary beings). An unreal conventionality is a truth that is easily realized as not existing as it appears to ordinary beings; for example, the appearance of the reflection of a face in a mirror is known by ordinary beings to not exist as it appears. A real conventionality is, for example, a table.

The topic of dreams will come once again at the beginning of the fifth chapter in the context of peak training of heat level of path of preparation regarding signs of training.

Subhuti indeed could have given the answers. However, he did not give all the answers because there is a purpose for the buddhas of the future to continually come.

“Shariputra asks questions to Maitri, (but) had Maitri actually answered with his name Maitri or”..... and so forth.

With regard to that, one former disputant says: “‘It is not correct to assert that Maitri did not give an answer because just as Subhuti previously mentioned, he correctly presented the meaning of the equality of cyclic existence and nirvana. Having presented cyclic existence and nirvana as not existing ultimately, and if one practices generosity and so forth in a dream and dedicates (this) to enlightenment, it will become an accumulation. Thereby there would not be the extremely absurd consequence’. Thus an indirect answer is given”.

Also the reason that Maitri did not explicitly complete the answer to Shariputra’s question is that the question and answer are presented here as incomplete. The waking state and the dream are presented as illustrations of cyclic existence and nirvana. The waking state illustrates cyclic existence and the dream state illustrates nirvana. This is because during the waking state we create the karma to take rebirth in cyclic existence, while in a dream we do not create karma and thus this illustrates nirvana.

By realizing samsara and the completely pure—the discordant and antidotes—are like dreams with an entity of reflections, one does not conceive of samsara and nirvana as different, which is equality.

Gyeltsab (page 420) sets out a syllogism: the exalted wisdom of meditative equipoise of a bodhisattva on the eighth ground (subject) is a training in the equality of cyclic existence and nirvana because it is a yoga of the pure grounds which directly realizes cyclic existence and
nirvana as similar in being empty of true existence by not conceiving of cyclic existence and nirvana as different entities. The exalted wisdom of meditative equipoise of this bodhisattva realizes the emptiness of true existence of cyclic existence and nirvana because he realizes that the discordant, cyclic existence, and the completely pure, the antidotes, do not exist truly, but they are nominally like dreams with the entity of reflections. Having attained the eighth ground, during the subsequent attainment all objects of knowledge appear like reflections of a face in a mirror. There is not even the slightest appearance of an object not appearing like an illusion, as it occasionally appears on the seventh ground and below. In other words, whatever appears to this bodhisattva appears as an illusion. Because of destroying the opportunity for generation of manifest grasping at true existence, although not having abandoned exhaustively the seeds of grasping at true existence, one attains the training in equality of cyclic existence and nirvana.

Thursday afternoon, January 21, 1999

To a bodhisattva on the seventh ground and lower, when conventionalities appear they appear as truly existent; conventionalities rarely appear as an illusion or like the reflection of a face in a mirror. However, conventionalities appear to a bodhisattva on the eighth ground and above during subsequent attainment as an illusion or like the reflection of a face in a mirror. On the eighth ground and above, there is no occasion for the manifest conception of true existence. Yet if it is asked whether they have abandoned the conception of true existence, the answer is no. However, the Prasangika Madhyamikas assert that on the eighth ground, the conception of true existence has been completely eliminated. According to the Svatantrika Madhyamikas, only the occasion for the manifest conception of true existence has been eliminated, and not the conception of true existence.

Gyeltsab (page 421) says that a disputant who belongs to a lower school says: “It would follow that there is a pervasion of there not being the ten non-virtuous actions, killing and so forth, and virtuous actions, generosity and so forth, even during the day because all phenomena are empty of true existence, like a dream for example. So won't being awake be like sleeping? These (dream and waking states) illustrate the answers to all the arguments concerning the conflict between the two truths.”

The lower schools assert that virtuous actions, such as generosity, exist truly. Based on this, they set out the above argument.
The answer is: just as in the tradition of propounders of external objects, there is causeless disintegration due to momentariness, there is as well in the tenets: “The diverse worlds arise from karma.” For an ultimate (mind) there is no one (who kills), nor someone (who is killed), nor is there a killing, nor a non-killing; there is no one (who robs), nor someone (who is robbed), nor is there a robbery, nor a non-robbery.

Propounders of external objects are the Vaibhashikas and Sautrantikas.

Gyeltsab (page 422) says the ‘ultimate’ of this context for those who propound external objects, the Vaibhashikas and Sautrantikas schools, means that the killer, the one to be killed, and the killing do not even appear as the part, part-possessor and the continuity-possessor to the face of an ultimate mind, an unmistaken sense consciousness. There is also no appearance of the part and part-possessor of the virtuous karmic path of not killing. It absurdly follows that to that ultimate mind, anybody stealing someone’s object or not stealing someone’s object do not exist, because no part and part-possessor appear to it.

That follows because to the face of that ultimate mind, the instants and particles that are final subtleties appear to it, and functioning things are subject to disintegrate due to momentariness, without abiding for a second moment, without a future cause. Even in their own tenets, Abhidharmakosha says: “The diverse worlds arise from karma.”

Since they accept that the outer and inner, the environment and the inhabitants, arise from common and uncommon karma, the ceasing of life is due to the exhaustion of the karma that projects the life. For that reason, for an ultimate mind even the part-possessors which are the common and uncommon karmas together with their results do not exist.

For the lower schools, the ultimate mind is an unmistaken sense consciousness. If something does not exist for an ultimate mind, there cannot be generating, ceasing, cause and result. The ceasing of life is due to the exhaustion of the karma that projects it. We can ask: as long as the projecting karma is not exhausted, can someone not be killed by a weapon, poison, and so forth? In addition, the lower schools accept that the outer environment and the inner inhabitants arise from common (collective) and uncommon (individual) karma. The result of common and uncommon karma are each a factor; taken together they are composite of factors. For example, this gompa is the result of common, or collective, karma. Each individual’s particular result is due to uncommon karma. The Chittamatrins assert that when ten people look at one person, there is a collective karma that enables all ten people to see that one person. In addition, due to uncommon karma, each of the ten people sees a particular part of the person. Thus, there is a person who is seen by one person and not seen by the other nine. All ten people see this person, but they each see a different person. In this way, it is as if there are ten people that are seen. One person is commonly seen and then another person appears to each of these ten people. This is how the Chittamatrins explain common and uncommon karma.

Yet, they themselves accept that as established as the object of conception of a conventional mind

With regard to the positions such as the aforesaid, possession of improper mental engagement and similitude of killing and so forth are posited as non-virtues and so forth respectively, by way of realizing that the killing and so forth as produced by something which conflicts with the continuity (of life) and so forth.

(Gyeltsab page 422) With regard to the positions such as the aforesaid who accept that [the object to be killed and the killer are not established] for an ultimate mind: as objects of a conventional mind, they themselves posit killing and so forth, by means of realizing that the one to be killed and the killer, are generated by the killer as something which opposes the continuity of life of the one to be killed. Therefore, the pervasion that ‘if something does not exist ultimately, it does not exist conventionally’ is not certain. Possession of improper mental engagement, such as
covetousness or harmful mind, is posited to be non-virtuous and so forth. Similarly, the correct view and so forth are posited as the virtues and so forth. Perhaps the words "similitude" and "so forth" quoted from Haribhadra's commentary (above) respectively refer to the dream state, which is posited as being neutral, and the correct view, which is posited as virtue.

How do the lower schools posit the action of killing, the killer, and the one to be killed? Vaibhashikas and Sautrantikas assert that killing, the killer, and the one to be killed exist for a conventional mind which is the thought, “I have killed,” and so forth. Whatever is posited for that conceptual consciousness is done without depending on (or passing through) a sense consciousness. “Without depending on a sense consciousness” is, for example, an eye consciousness; it does not think, “I will kill.” This means that for Vaibhashikas and Sautrantikas killing, the killer, and the one killed are valid for a conceptual consciousness. They say they are not established by an unmistaken sense consciousness. Likewise, the robber, the object robbed, etc. are only valid with regard to a conceptual consciousness. Likewise, when it is said that someone has non-virtuous karma due to having covetousness and harmful mind, this is only posited with respect to a conceptual consciousness and not with respect to a sense consciousness. Positing virtuous and non-virtuous actions are similar in terms of being posited with respect to a conventional mind, a conceptual consciousness. Likewise, positing a virtuous karma because of having a correct view is only posited with respect to a conventional mind, a conceptual consciousness. A correct view cannot appear to a sense consciousness; therefore, for example, the eye consciousness cannot conceive of virtue and non-virtue. Vaibhashikas and Sautrantikas accept that these various actions are posited with respect to a conceptual consciousness.

2B2C-2A1B-2C2A-3B2A-2 That shown as similar also to the middle-wayers

Similarly, although things are like dreams, there is strong settling on things of similar meanings to those for those who have not broken all the mistaken bonds. This and that replies are taught in other (textual) positions. The aforesaid should be kept in mind.

For the Vaibhashikas and Sautrantikas, the killer, one to be killed, and so forth cannot be posited with respect to a sense consciousness, an ultimate mind. The Madhyamikas do not posit the killer and so forth with respect to a consciousness that analyzes an ultimate; however, the killer and so forth can be posited and are valid with respect to a consciousness analyzing conventionalities. This means that in the case of the Vaibhashikas and Sautrantikas, an ultimate mind is a sense consciousness, while for the Madhyamikas an ultimate mind is one that realizes an ultimate truth, emptiness.

Friday morning, January 22, 1999

QUESTIONS AND ANSWERS

Q: A bodhisattva abiding on the first ground who has realized emptiness in dependence on Not Unable has abandoned attachment of the desire realm. Has he abandoned the innate attachment to the attributes of the desire realm?
A: He has not completed the abandonment of the innate attachment of the desire realm. He has abandoned the intellectually acquired attachment of the three realms. This is because such a bodhisattva who has realized emptiness in dependence on Not Unable has an uncontaminated path which is an antidote to the afflictions of all the realms.

Q: What does it mean that a bodhisattva on the path of meditation can take a mind of the desire realm as a support of the path?
A: This will be explained in detail in the fifth chapter. There is a bodhisattva who can alternate a mind of desire realm with the nine final absorptions, and thus he is said to have a mind of the desire realm. First he absorbs into the first concentration, then a manifest mind of the desire realm, then the absorption of the second concentration, then a manifest mind of the desire realm, then the absorption of the third concentration, then a manifest mind of the desire realm, then the absorption of the fourth concentration, then a manifest mind of the desire realm, then Infinite Space, then a manifest mind of the desire realm, then Infinite Consciousness, then a manifest mind of the desire realm, then Nothingness, then a manifest mind of the desire realm, then the Peak of Existence, then a manifest mind of the desire realm, then the absorption of cessation, then a manifest mind of the desire realm. Then he goes back through these absorptions in the opposite way. Because of this training in these alternations, the path of meditation can be supported on a mind of the desire realm. The fifth chapter of the Ornament mentions a preparation that leaps and an actual absorption that leaps saying (v.24-25) “(Meditations) coming and going in two ways through the nine absorptions including cessation (are) bound by a non-equipoise consciousness which belongs to the desire (realm), passing over one, two, three, four, five, six, seven, and eight, surpassing the absorptions, (one) proceeds without equal until cessation.” The path of meditation of that context does have the mind of desire realm as a support.

Q: When it was said “a manifest mind of the desire realm” as a support, does one still enter into relation with the attributes of the desire realm?
A: This bodhisattva can still manifest gross feelings and discrimination with respect to the forms, sounds, odors, tastes, and tangible objects of the desire realm. Bodhisattva do use these objects. But to use them does not mean that attachment necessarily arises. A bodhisattva manifests a mind of the desire realm for the purpose of perfecting his concentration. For example, when someone trains his body, he does many physical exercises.

Q: At the end of chapter three it explains why the path of meditation is not explicitly presented. In the transcripts it says that in order to guide others, it is enough to have the path of seeing because the bodhisattva can easily understand the path of meditation and thereby guide Hinayana practitioners on their path of meditation. Is there not something special that a Hinayana practitioner does on the path of meditation that a bodhisattva would have to know?
A: In order to guide Hinayana practitioners it is enough to have a realization of the selflessness of persons. Gyeltsab (page 309) says that the path of meditation in the continuum of a bodhisattva who familiarizes with the sixteen attributes, such as impermanence, is not presented here as the path of meditation which is to be cultivated diligently/voluntarily. If it were presented here, it would be a clear realization that would need to be actualized by a bodhisattva; however, it is not. Such a realization having the sixteen attributes, impermanence and so forth, of hearers is to be known by bodhisattvas and passed over. Of the two types of path of seeing, that which passes over and that which passes through, the one that is explained here is the path of seeing that passes through. The path of seeing that directly realizes the sixteen attributes, impermanence and so forth, is not to be cultivated with effort by a bodhisattva.

Q: It would seem that a Hinayana practitioner needs more than the realization of the selflessness of persons to complete his path. What else does he need?
A: A Hinayana practitioner also needs merit in order to complete his path. A person following the hearer path completes his collection of merit over three lifetimes in order to become a hearer foe destroyer. A person following the solitary realizer path collects merit for hundred eons. And a person following the bodhisattva path does so for three countless great eons. Thus, this accumulation of merit is needed in addition to the realization of the selflessness of persons.

Q: So how does a bodhisattva lead this Hinayana practitioner?
A: When it says that the realization of selflessness of persons is taught in order to guide Hinayana practitioners, it means that the principle object of meditation of a Hinayana practitioner is the
selflessness of persons; however, it does not mean that this is all that is necessary to guide this person. Followers of the various vehicles who are initially determined complete their respective paths and achieve their respective goals. Only when initially determined hearers and solitary realizers have completed their paths and achieved their respective enlightenments can a bodhisattva begin to guide them. To do so, he teaches the Mahayana enlightenment to them and tells them that they still have to eliminate the knowledge obstructions before achieving the Mahayana enlightenment. He teaches them that they must develop compassion and the mind of enlightenment in order to do this. A bodhisattva teaches this only when it is appropriate for them; otherwise he leaves them in absorption. When it is not time for them to be led, they remain in absorption for many eons. When they are ready, they receive rays of light from the buddhas whereby they arise from their meditative equipoise.

Q: It was said that on the great path of accumulation one achieves the four legs of manifestation. These were said to be a preparation for the actual four legs. How does a bodhisattva practice them in meditative equipoise and subsequent attainment?
A: These four legs are meditative stabilizations. A bodhisattva on the great path of accumulation is able to emanate himself in various aspects because of his meditative stabilization. On the great path of accumulation, having removed gross stains, he achieves the meditative stabilization of the stream of doctrine, which enables him to receive instructions directly from supreme emanation bodies and retain and repeat all the teachings he hears. At this level, calm abiding is perfectly developed, whereby this bodhisattva can arrive in a certain place just by thinking to go there. For this reason, the meditative stabilization is called a ‘leg.’ “By the power of meditative stabilization one arrives in a place” means that one reaches a higher level. On the basis of calm abiding, the bodhisattva can attain special insight and moves from the path of accumulation to the path of preparation. When this bodhisattva reaches the heat level of the path of preparation, he attains a special insight observing emptiness. There are also other results of the meditative stabilization like showing miracles, such as making the small become big, the big become small, the short become long, the long become short, and so forth. These miracles are performed for the benefit of particular disciples. Through his meditative stabilization a bodhisattva also produces a good atmosphere in which sentient beings feel at peace.

Q: To perform these kind of miracles, does a bodhisattva not need the realization of non-duality?
A: These miracles are performed by a bodhisattva who has a realization of emptiness which includes non-duality. Non-duality is a vast subject, non-duality does not only mean the appearance of something that is not two.

Q: What kind of realization of emptiness does a bodhisattva have on the path of accumulation?
A: A realization of emptiness can exist even before the path of accumulation. For example, the sharp facultied practitioners realize emptiness before generating the mind of enlightenment. This is because such people first check whether it is actually possible to attain enlightenment by examining whether the conception of true existence, which acts to obstruct the achievement of enlightenment, can actually be abandoned. Through doing so, they come to understand that this conception of true existence can be removed and that there is no determined object of this conception, whereby they realize emptiness. They then understand that the conception of true existence can be abandoned, whereby they determine to attain enlightenment and generate a contrived mind of enlightenment followed by an unconstrained mind of enlightenment. They thereby enter the Mahayana path of accumulation. Thus, there is a realization of emptiness before entering the path of accumulation.

On the other hand, a dull facultied person first generates the mind of enlightenment and only later realizes emptiness. The subject of a bodhisattva realizing emptiness before entering the Mahayana path is mentioned in the first chapter (introductory section) of Haribhadra’s commentary saying: "Also followers of Dharma generate extremely clear faith by means of the valid cognition of [reasonings] such as “because of being free of an entitiness of one or many;” not
seeing defects in the mother characterized in the meaning of the stanzas, thoroughly understanding the non-generation of bases, paths, and aspects; the entity of the exalted knower of all, the perfection of wisdom which possesses the three modes; definitely apprehending that “the three exalted knower-mothers without doubt give birth to the buddhas” and so forth.” “Followers of dharma” are bodhisattvas of sharp faculty who use the reason “because of being free of an entitiness of one or many” and come to realize that the three exalted knowers do not truly exist as one or many. In brief, there is a realization of emptiness before entering the Mahayana path of accumulation.

Q: Does this sharp facultied person have a direct realization of emptiness before entering the Mahayana path of seeing?
A: No, he does not. The realization of emptiness that exists before the Mahayana path of accumulation is by way of an inferential cognizer. The direct realization of emptiness in Tibetan can be discussed in terms of ‘ngon sum du tog pa’, realizing directly, and ‘ngo su tog pa’, realizing explicitly. With a direct realization, emptiness is directly realized; with an inferential cognizer, emptiness is explicitly realized.

Q: How does an inferential cognizer explicitly realize emptiness?
A: It explicitly realizes emptiness in that emptiness is realized by appearing to the inferential cognizer.

If something is directly realized, how is it directly realized? What kind of mind is it that directly realizes emptiness? It is a yogic direct perceiver. Can it be a mental direct perceiver? In regard to a mental direct perceiver in the commentary on Pramanavartika, it says that a mental direct perceiver in the continuum of an ordinary being is necessarily an inattentive perceiver. This is because a mental direct perceiver of an ordinary being only lasts the duration of the shortest instant, one sixty-fifth of a finger snap.

If it is realized by a direct perceiver, is it necessarily realized explicitly? Is there not a direct perceiver that realizes implicitly? Think about it.

Q: Is a knower of bases of the antidote class a knower of bases?
A: Yes, it is because a knower of bases of the antidote class is defined to be an exalted wisdom in the continuum of a Mahayana superior included in a class of Hinayana realization and conjoined with special method and wisdom. Special method refers to compassion and the mind of enlightenment, while special wisdom refers to the wisdom that directly realizes emptiness. In brief, a knower of bases of the antidote class is supported by great compassion and the direct realization of emptiness.

Q: Is this that which abides in a Hinayana class of realization?
A: To understand whether something abides in a Hinayana class of realization or not, one needs to check whether a similar observed object and aspect are taken as a principal object of meditation by a Hinayana learner. That which abides in a Hinayana class of realization can be either that which abides in a Hinayana class of wisdom and/or that which abides in a Hinayana class of method. What can be posited to abide in a Hinayana class of method? The mind of definite emergence can be posited to abide in a Hinayana class of realization of method.

A knower of bases of the antidote class is that which abides in a Hinayana class of realization because Hinayana learners meditate on the four noble truths and the selflessness of persons as their principal object of meditation. The four noble truths, the observed object, and the selflessness of persons, the aspect, are also meditated on by a knower of bases of the antidote class, and therefore this is posited as abiding in a Hinayana class of realization.

If it abides in a Hinayana class of realization, it is not pervaded by being an object of meditation of a Hinayana learner; for example, a knower of bases of the antidote class. A knower of paths knowing the path of hearers abides in a Hinayana class of realization, but it is not meditated on by Hinayana learners. Also, an exalted knower of all aspects directly realizing the
selflessness of persons, which is a knower of paths knowing hearer paths, abides in a Hinayana class of realization but it is not meditated on by Hinayana learners. A knower of paths knowing hearer paths is of two types: one existing in the continuum of an aryā bodhisattva and one existing in the continuum of an aryā buddha. More can be said about these points.

Q: Is there a difference experientially between the direct realization of selflessness of persons in the continuum of a bodhisattva and that in the continuum of a Hinayana learner? And if there is a difference, does a bodhisattva realize this only to guide Hinayana learners?
A: A bodhisattva guides Hinayana learners by putting a ring in their noses; this is the ring of compassion! According to the Svatantrika Madhyāmika school, not all Hinayana learners have a realization of emptiness, while according to the Prasangika Madhyamikas all aryas have a realization of emptiness. The Svatantrika Madhyamikas say that those who are initially determined to be hearers do not have a realization of emptiness, but they do have the realization of the selflessness of persons, while solitary realizers have a realization of non-duality. The Prasangika Madhyamikas say that all hearer aryas do have a realization of emptiness.

If it is asked, “According to the Svatantrika Madhyamikas who is a hearer who realizes emptiness?,” the answer is a bodhisattva who gives up the mind of enlightenment and falls to a lower vehicle. Although he has lost the mind of enlightenment he has not lost his realization of emptiness. Therefore, this hearer who was initially a bodhisattva but then achieves the state of a hearer foe destroyer does have a realization of emptiness. The Ornament is mainly from the point of view of the Svatantrika Madhyāmika school, this is divided into the yogachara and the Sautrantika Svatantrika Madhyamika. This assertion is from the point of view of the Yogachara Sautrantika Madhyamika school which is based on Shantaraksita, who is the charioteer of this school and was Haribhadra's principal teacher for twelve or sixteen years. The charioteer of the Sautrantika Svatantrika Madhyamika school is Bhavaviveka. Shantaraksita had two main disciples, Haribhadra and Kamalashila. While Haribhadra and Shantaraksita assert the absence of external forms, Bhavaviveka asserts that external forms do exist. Haribhadra and Shantaraksita assert that there are no external forms and assert non-duality which is similar to the assertions of the Chittamatrins, whereby they founded the Yogachara school. Bhavaviveka asserted the existence of external forms, which is similar to the assertions of the Sautrantikas, and thereby founded the Sautrantika Svetantrika Madhyamika school.

Geshe Jampa Gyatso: If it is an object of meditation of a bodhisattva, does it necessarily exist?
Student: They meditate on selflessness which does not exist. There are some selflessnesses which exist and some which do not. That which is selfless is not pervaded by being an existent, such as the horns of a rabbit.
Geshe Jampa Gyatso: There is a bodhisattva who generates the mind of enlightenment thinking, “I will lead all sentient beings to enlightenment and then I myself will attain enlightenment.” Is there a buddha who becomes enlightened only after leading all sentient beings to enlightenment? There is also a bodhisattva who thinks, “I and all sentient beings will attain enlightenment simultaneously.” Is it possible for all beings to become enlightened simultaneously?
Student: I think these bodhisattvas become enlightened first.
Geshe Jampa Gyatso: There is a bodhisattva who is generates a mind of enlightenment which is like a shepherd. Does there exist a buddha who attains enlightened only after all sentient beings have attained enlightenment?
Student: Maybe such a buddha exists.
Geshe Jampa Gyatso: Think about it.

END
Monday afternoon, January 25, 1999

2B2C-2A1B-2C2A-3B2A-2 That shown as similar also to the middle-wayers (continued)

Similarly, although things are like dreams, there is strong settling on things of similar meanings to those, for those who have not broken all the mistaken bonds. This and that replies are taught in other (textual) positions. The aforesaid should be kept in mind.

Gyeltsab says that like the example (that was given to prove that the killer, giver, etc. do not exist with regard to an ultimate mind, but do exist with regard to a conventional mind according to the two lower schools; there is also something similarly asserted by the Svatantrika Madhyamikas for which that example can be used, that is), things, the one to be killed, the killer, and so forth, do not exist for a reasoning consciousness analyzing the ultimate that comprehends the ultimate truth. They are like a dream, yet they are not non-existent as objects of a valid cognizer of conventionality.

Although the one to be killed, the killer, and so forth do not exist ultimately, it is correct to present actions and results for those who have not weakened all mistaken bonds, the childish who have not realized emptiness. (The childish) strongly settle on the one to be killed, the killer and so forth as objects of comprehension of a valid cognizer of conventionalities such as the one to be killed, the killer, the object to be given, the giver and so forth, and things similar to those.

The two truths are non-contradictory; relative to the conventional, the reply is "no pervasion", and relative to the ultimate the reply is "accept". One should understand that these asserted replies are taught in the Small Commentary (Haribhadra’s Commentary Clarifying the Meaning) and other (textual) positions such as the Perfection of Wisdom Sutras and Protector Nagarjuna’s treatises.

The two lower schools argue, saying: “During the day it follows that there is the pervasion that there is no accumulation of non-virtues like killing, etc. and no accumulation of virtues like giving, etc. because all phenomena are empty of true existence, like a dream.” The Svatantrika Madhyamikas answer: “The above would follow if [phenomena] existed truly, but in terms of non-true existence there is no pervasion.”

The [lower] tenets hold [actions and so forth] to be truly existent. For the lower schools, they ultimately exist as they appear. Are these actions conventional? The lower schools answer that actions are not conventionalities right from the beginning because they are not permanent. To be more precise, for the Sautrantikas a conventional truth is a phenomenon that is not able to perform a function ultimately, while an ultimate truth is a phenomenon that is able to perform a function ultimately. The third chapter of Pramanavartika says that objects of comprehension are of two types, the manifest and hidden, and that just as there are these two, so too are there two valid cognizers. On this basis, this text explains the two truths, the conventional and ultimate, which respectively are phenomena that are not able to perform a function ultimately and phenomena that are able to perform a function ultimately.

Gyeltsab says that the extensive answer is to be known from the Perfection of Wisdom Sutras and Nagarjuna’s treatises, etc. Referring to the fourth line of 60th stanza of the Ornament, “The reply to the dispute of the non-existence of karma and so forth is explained,” Gyeltsab says that [outline 2B2C-2A1B-2C2A-3B2] is a commentary on those words. One should not explain the meaning of these words by saying, “The answers are stated in texts other than the sutra that is asserted by the Chittamatrin to be definitive meaning.” Or, [one should simply] know that the [two] repeated articles this and that used [in Haribhadra’s commentary] means that infinite replies about the two truths being non-contradictory are extensively given in sutra and by the great charioteers.

[A disputant from Svatantrika Madhyamika says:] If the meaning [of this outline 2B2C-2A1B-2C2A-3B2] is condensed, it means that if actions and results do not exist truly, there is no pervasion of the incorrectness of collecting karma even during the day. (This is) because just as
you, who are a propounder of objects, accept that “although there are no action and result, the
complete three spheres for an ultimate mind, they do exist for a conventional mind”’, I, a middle-
wayer, also accept that “although there are no actions and results with respect to a consciousness
seeing the ultimate, objects of a valid cognizer of conventionalities [do exist].”

For the Vaibhashikas and Sautrantikas, the three spheres of an action, the agent, object,
and action, do not exist for an ultimate mind, a sense consciousness, yet they do exist for a
conventional mind, a conceptual consciousness. The Sva\(\text{t}a\)ntrika Madhyamikas set out a similar
assertion: they say that the three spheres, an action, the agent, and the object, do not exist for a
mind analyzing an ultimate, yet they do exist for a mind analyzing a conventionality.

[A disputant who is neither from the lower schools nor from the higher school,] in dependence
on the words of the commentary says: “The two schools, the Vaibhashikas and Sautrantikas, accept
that if it is a gross [object] and a continuity, it is pervaded by being empty of true existence.”
Gyeltsab scolds that disputant, saying: “That is completely wrong because if they accept that their
previous argument [that “During the day it follows that there is the pervasion that there is no
accumulation of non-virtues like killing, etc. and no accumulation of virtues like giving, etc.
because all phenomena are empty of true existence, like a dream,” which was set out for the
Sva\(\text{t}a\)ntrika Madhyamikas] could be turned against themselves, then they would have to accept
that this is [a mistake]. There is no scholar who is a propounder of objects who explicitly refutes
his own thesis, and yet asserts (his thesis) to be a correct refutation for others. Therefore, one
should not insult the followers of the lower schools.”

For the Sautrantikas, if it is a gross object or continuity, it necessarily exists truly; likewise for the
Vaibhashikas, these exist truly.

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For the Sautrantikas, if it is a gross object or continuity, it necessarily exists truly; likewise for the
Vaibhashikas, these exist truly.

1 The analogy is not established for the middle way
2 The analogy is not established for the propounders of objects

2B2C-2A1B-2C2A-3B2B-1 The analogy is not established for the middle way

Furthermore, the analogy is not established because “dream mind is weakened by
sleep, therefore effects are not the same.”

This analogy is not established for the Middle Way.

(Gyeltsab page 424)
[A Sva\(\text{t}a\)ntrika Madhyamika] says: “In addition to the reason being indefinite, a dream is not a
correct parallel analogy of the non-accumulation of karma for my Middle Way school because the
text Vimshika says: ’The dream mind is weakened by sleep; therefore effects are not the same.’
Since the result of actions in a dream are weak, there is the collection of karma - (this) is also our
assertion.”

Previously, the argument was stated that karma is not created during the day because it is
empty of true existence like a dream. However, this analogy of a dream is not established for the
Middle Way school. The reason is indefinite in the argument set out by the lower schools because
with the reason ‘because such-and-such is empty of true existence,’ the pervasion that ‘karma is
not created during the day’ is not definite. It is said that during a dream, the karma is weak but in
fact it is created. In other words, the Middle Way school says that karma is created in a dream
although it is weak.

Gyeltsab comments:
The Vimshika is quoted here as a proof showing that the analogy is not established because the
acharya [of the Sva\(\text{t}a\)ntrika Madhyamika school] propounds tenets in accordance with those of the
Yogachara, and not because the Chittamatrans are taken as the latter disputant. This is because the
propounders of objects, the two lower schools, cannot throw the previously mentioned refutation to the Chittamatrins.

Tuesday morning, January 26, 1999

Gyeltsab (page 424) continues with: if we say that the analogy is not established for the Chittamatrins, although there are the two propounders of objects (the Vaibhashikas and Sautrantikas) established as explicitly arguing with the Middle Wayers, in fact, the Chittamatrins can also argue with the Middle Wayers in the same way as the propounders of objects; therefore, the analogy is also not established for the Chittamatrins when considered as former disputants. Therefore, we can apply the answer that a similar analogy is also not established for the Chittamatrins.

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2B2C-2A1B-2C2A-3B2B-2 The analogy is not established for the propounders of objects

There is virtue and non-virtue committed in dreams as well. When one awakes, if one rejoices, “Oh! It was done. It was well done!” by nourishing strong settling with a subsequent mind, that (type of behavior) is also nourished.

Gyeltsab (page 424) says that just as the analogy of a dream is not established for the Middle Wayers, it is also not established as a correct parallel analogy showing that there is no accumulation of karma. (This is) because you yourselves, the propounders of objects, the Vaibhashikas and Sautrantikas, accept that when someone commits virtue or non-virtue in a dream and upon waking rejoices, “Oh! It was done. It was well done!” whereby nourishing strong settling with a subsequent mind, the karma created in the dream will definitely bring a result. In short, this means that when someone dreams of killing a person and upon waking rejoices in having killed that enemy, this nourishes the karma created in a dream, whereby it will definitely bring a result. If there is no strong settling by the mind upon waking, the karma created in a dream is not definite to bring about a result; however, it may bring a small result. As it says in Vinaya, a dream is as if non-existent: “Whatever is done in a dream is considered as though not done.” In other words, it is only through rejoicing that one accumulates karma created in a dream.

2B2C-2A1B-2C2A-3C The meaning established by this

Also, because of that the analogy is not established, samsara and nirvana are equal.

Gyeltsab (page 424) says that cyclic existence and nirvana are established as equal in being empty of true existence because the sign stated to harm that is indefinite, and also the correct parallel analogy is not established. Therefore, the refutation [given before] is only an apparent refutation. The refutation is that of the lower schools which says: “It follows that there is no accumulation of karma during the day because phenomena are empty of true existence like a dream.” When this refutation is analyzed, it is understood that the sign is not established and that the analogy, or example, is not a correct parallel analogy. Therefore it is wrong.

(Outline 33)

2B2C-2A1B-2C2B The cause of the enjoyment body: the training in a pure field

1 Making a connection
2 Root text
3 Commentary

2B2C-2A1B-2C2B-1 Making a connection

Since by thoroughly meditating upon the equality of (those) two, one will become a buddha in one’s own buddha field, next is the completely pure buddha field.
The training in a pure field is the tenth topic.

Gyeltsab (page 425) says that thorough meditation on the equality of the two, cyclic existence and nirvana, is called ‘one’s own pure buddha field where one will become a buddha.’ Through meditation on the training in the equality of cyclic existence and nirvana, one purifies one’s future pure buddha field where one will become a buddha. This training in a pure field is mutually inclusive with ‘the training in the equality of cyclic existence and nirvana.’ Purifying one’s buddha field actually means to purify one’s mind; it does not mean to purify the external environment!

Gyeltsab sets out a syllogism: a bodhisattva of the eighth ground attains the training in purifying the buddha field where he will become a buddha because he accumulates roots of virtue which establish the impure world of sentient beings as pure, and likewise establishes the impure world of the environment as pure, whereby he also attains a training in pure field.

Gyeltsab says that after attaining the eighth ground the bodhisattva possesses a training in a completely pure buddha field. A bodhisattva, with his previously created extensive roots of virtue which establish the purity of the field, purifies the world of sentient beings and the world of the environment which are the two types of buddha fields. Their remedies produce the purity of the divine pleasure and sections of the ground made of gold and so forth. Such complete purity is the completely pure buddha field.

In Lama Tsongkhapa’s *Golden Rosary* there is more said about the buddha field where one will become a buddha. He says that there is one training for purifying the world of sentient beings, and one for purifying the world of environment. By purifying these two, one purifies one's own buddha field. Purifying the world of sentient beings means that when [a bodhisattva] sees sentient beings -those who are hungry, thirsty, and so forth, who commit the ten non-virtues, who throw stones, hit others with sticks, stab others with weapons, turn their backs to the three vehicles, have the five types of obscurations such as harmful mind, and who are separated from the right view that knows what is a mundane and what is a supermundane view - and sees the
three lower realms imagines, “In the future field where I will be born, there will be sentient beings who enjoy the enjoyments of the gods and so forth, who abide in the ten virtues, love each other, train in the three vehicles with firm effort, develop the concentrations and formless absorptions, and abide in abandoning all wrong views. There, in this place where I will become a buddha, there will not even be the word ‘lower realm.’” By exerting himself in the six perfections this bodhisattva purifies the world of the inhabitants, or sentient beings, of the buddha field.

Lama Tsongkhapa then says that to purify the world of the environment, [the bodhisattva] upon seeing any impure place with stones, cliffs, canyons, and so forth, he imagines as an antidote to them, “In my buddha field there will be a golden ground and places in the nature of lapis lazuli scattered with golden sand.” Visualizing this, the bodhisattva exerts effort in the six perfections, whereby he purifies. This is the meaning of purifying the buddha field.

What do we have to purify? The ten non-virtues. We also have to purify the five obscurations, such as harmful mind and so forth, as well as wrong view. This type of purification is to purify the world of the inhabitants, or of sentient beings. To purify the world of environment there is the visualization of a pure place without stones and so forth. This is like the practice of a tantric practitioner who visualizes the world of the inhabitants as deities and the world of the environment as a pure mandala having the nature of the exalted wisdom of bliss and emptiness.

In short, one should make prayers to be born in a buddha field where there are no impurities as mentioned. This training must be done by a bodhisattva before actualizing the perfect end. As it says in [the introductory section of] the first chapter, a bodhisattva thinks, “[However], not having fully completed prayers, not having fully ripened sentient beings, and not having completely purified [my own] buddha realm, I will not actualize the perfect end.” There is a passage in the Ocean of Sport (page 96, vol. 1) that says, “I will not attain enlightenment until my disciples attain the five clairvoyances.” Similarly the bodhisattva thinks, “I will not attain enlightenment until I complete the purification of the buddha field where I will become a buddha.” With regard to the third, the completion of prayer, there is the completion of prayer with respect to the emanation body and the completion of prayer with respect to the enjoyment body. Gyeltsab (page 39) says that the completion of prayer can differ depending on what one prays for. Regarding the completion of prayer with respect to the emanation body one makes the decision, “Until I become someone with clairvoyance in the buddha field of Buddha Amitabha I will not become a buddha.” Regarding the completion of prayer with respect to the enjoyment body one makes the decision, “I will not become a buddha until I gain complete ability regarding the situation of being completely surrounded by Mahayana aryas.” In relation to our daily practice, we can make a prayer to attain the emanation body by wishing all sentient beings to possess clairvoyance and be reborn in a buddha field, and we can make the decision to not attain buddhahood until this is accomplished. One can also make prayers to attain a buddha field where one will be surrounded by arya bodhisattvas. In brief, we should mainly make the prayer that all sentient beings be reborn in a pure buddha field. By the force of this prayer, the cause, our roots of virtue, will become stronger.
Gyeltsab says that after the training in a pure field comes explanation on the training in skill in means for the reason of “one’s own buddha field.” Training in skill in means is to behave in accordance with the fortunes of disciples.

The objects and this training have ten types of skill in means: passed beyond enemies, not abiding, according to strength, uncommon characteristic, non-attachment, not observing, signs and prayers exhausted, signs of that, and immeasurable.

This is a list of the ten types of training in skill in means. To have skillful means one needs to undergo certain trainings. The ten are:
1) passed beyond enemies
The enemies are the four maras, such as the sons-of-the-gods.
2) not abiding
One does not ultimately abide on all phenomena but does abide on them conventionally.
3) according to strength
One performs powerful activities for others’ welfare in accordance with the strength of the prayers one made in the past.
4) uncommon characteristic
5) non-attachment
6) not observing
7-8) signs and prayers exhausted (signlessness and wishlessness)
9) signs of that
This refers to the signs of irreversibility.
10) immeasurable

Gyeltsab (page 425) says that the object of the training is “the object.” The entity of the training is ‘this training’. On the other hand, the divisions of the training are just as the root text says from “passed beyond enemies” through “immeasurable.” The three doors of liberation, the thirty-seven harmonies with enlightenment, the nine final absorptions, the ten powers, and the eighteen unshared qualities can be posited as the objects of training.

The entity of the training in skill in means is its definition. In Jetsun Chokyi Gyeltsen’s Ocean of Sport, the definition of a training in skill in means is given as: a yoga of the pure grounds that spontaneously accomplishes enlightened activities by way of the quiescence of coarse exertion. It is a wisdom that realizes the emptiness of all phenomena individually without confusion. One who possesses the training in skill in means does not attend to his own welfare. This is the entity of the training in skill in means. The ten divisions are those listed above in the root text.

The training which knows the proper and improper time to manifest the ten types of objects of the perfection of wisdom (is) skill in means: 1) surpassing the divine maras and so forth by perfectly passing beyond impeding phenomena, 2) abiding without abidance by thoroughly meditating on the equality of all phenomena, 3) propelled to others’ welfare by the strength of previous prayers through accomplishing prayer, 4) uncommon due to extreme familiarization with all difficult activities, 5) not grasping to any phenomenon by the completely pure white dharmas, 6) not observing due to the emptiness door of complete liberation, 7) signless due to the signlessness door of complete liberation, 8) wishless due to the wishlessness door of complete liberation, 9) the sign of irreversibility by expressing the irreversible dharmas as previously requested, and 10) immeasurable due to the knowledge of all objects.
Gyeltsab (page 425) first defines the training in skill in means. Such a training in skill in means is:
the training of the pure ground that directly knows the proper time at which to benefit and the
improper time at which not to benefit sentient beings with regard to manifesting the ten types of
objects of the perfection of wisdom such as the three doors of liberation.

[The ten trainings in skill in means are:]
(1) The exalted wisdom of [a bodhisattva] on the tenth ground (subject) has surpassed the maras,
such as the sons-of-the-gods, because by the power of yoga it has perfectly passed beyond
impeding phenomena, such as the interferences of maras.

[The four maras are posited in the context of death: the support that dies, that which
causes one to die, the entity of death, and that which hinders passing beyond death.] The first
mara is the mara of the five appropriated aggregates, which is the support that dies. The second
mara is the afflictions which is that which causes us to die; these are the [root] afflictions and
secondary afflictions in the three realms. The third mara is the mara of the lord of death which is
dying due to the ceasing of life without control. The fourth mara, the mara of the sons-of-the-
gods, is what hinders passing beyond death; this is the Lord of Desire, the lord of Controlling
Others’ Emanations. These four are called maras because they interfere with attaining the state of
nirvana.

Those following the Hinayana surpass the mara of the sons-of-the-gods upon attaining the
path of seeing. They surpass the mara of the afflictions when they attain the state of a foe
destroyer. On the other hand, when a bodhisattva becomes free from both the obstructions to
absorption and obstructions of the afflictions, he surpasses the mara of the lord of death, meaning
that at this time he blesses the compounded (his life). (He only gains control over life on the
buddha ground.) Surpassing the mara of the aggregates is attained when one attains a nirvana
without remainder; this is complete freedom from the remainder, the suffering aggregates. For a
Mahayanist, surpassing the mara of the sons-of-the-gods is attained when one attains the signs of
irreversibility. These are attained at different levels. For example, a bodhisattva of sharp faculty
attains them on the heat level. Having attained the eighth ground one passes beyond the three
remaining maras. The destruction without exception of the four maras occurs at buddhahood.

A. Entity of each of the four maras
Jetsun Choky Gyeltsen in his text Ocean of Sport gives the definition of the four maras. The mara
of the aggregates is defined as: that which is within the four maras and necessarily depends on
either its own cause, contaminated aggregates that arise in dependence on karma and the
afflictions or on the level of the latency of ignorance. The mara of aggregates is therefore not
necessarily a contaminated aggregate produced in dependence on its own cause, karma and the
afflictions, since there is a mental body which is taken in dependence on the level of the latency of
ignorance and uncontaminated karma. Here uncontaminated karma means a karma that is
produced in dependence on subtle effort with the motivation of a knowledge obstruction. There
are two maras of the aggregates, the gross and the subtle. The subtle mara of the aggregates is the
mental body which arises in dependence on the level of the latency of ignorance. The gross mara
of the aggregates is the five appropriated aggregates.

The mara of the afflictions is defined as: that which is within the four maras and abides in the
class of obstructions that mainly hinders the attainment of liberation. There are two divisions, the
subtle and the gross. The subtle mara of the afflictions is the seeds of afflicting obstructions, while
the gross mara of the afflictions is the six root and twenty secondary afflications. The afflictions are
said to be a mara because just as a mara is something that harms us, likewise the afflictions harm
us. The six root afflictions are: (1) attachment, (2) anger, (3) ignorance, (4) pride, (5) doubt, and (6)
afflicted view. Afflicted view includes five views: (i) the view of the transitory collection, (ii) view
holding to an extreme, (iii) the conception of (bad) ethics and modes of conduct as supreme, (iv)
the conception of a (bad) view as supreme, and (v) perverse view. We can easily recognize these
maras within our own mind. For example, attachment and anger are evident, as are pride,
ignorance, doubt, and afflicted view. Perverse view is, for example, thinking that there are no
actions and results (law of cause and effect), no past and future lives, and no Three Jewels. If we check our minds for the secondary afflictions we will find that we have most of them. The twenty secondary afflictions are, for example, belligerence which differs from anger, a root affliction, because it is lighter. Belligerence is a continuity of anger; it is defined as ‘the intention to harm based upon any of the nine bases.’ The nine bases are divided into three groups of three, the first is the thought ‘he has harmed me,’ ‘he is harming me,’ or ‘he will harm me’; the second is ‘he has harmed my friends,’ ‘he is harming my friends,’ or ‘he will harm my friends’; and the third is ‘he has helped my enemies,’ ‘he is helping my enemies,’ or ‘he will help my enemies.’

The second of the secondary afflictions is resentment, which is a mental factor that holds anger in the mind and intends to harm. The third is concealment, which is to hide one’s own or others’ mistakes. The fourth is spite, which is a mental factor that wishes to harm others at a particular time. The explanation of the remaining afflictions can be found in the text *Awareness and Knowledge.*

Jetsun Chokyi Gyeltsen defines the mara of the lord of death as: that which is within the four maras and abides in the class of factors that stop the life force without one's control. It is divided into subtle and gross. The subtle mara of the lord of death is inconceivable death, the gross is a factor that stops the power of life without one's control by karma and afflictions. Bodhisattva of higher levels experience ‘inconceivable death’; it is so-called because we cannot understand how they die.

The mara of sons-of-the-gods is defined as: that which is within the four maras and hinders passing beyond the three other maras and is in the class of the desire realm gods. This is, for example, the lord of Controlling Others’ Emanations, the Lord of Desire (Kameshvara). The Lord of Desire through his clairvoyance sees those to be subdued who are engaged in accomplishing liberation and the exalted knower of all aspects and shoots five arrows at them. These five arrows are attachment, hatred, ignorance, pride, and jealousy. The Lord of Desire is also known as ‘the possessor of flower arrows,’ ‘the possessor of a bow of flowers,’ ‘the one possessing five arrows,’ and so forth. When we practice meditation or engage in practices for attaining liberation or omniscience, the Lord of Desire sees this and shoots down one of his five arrows. Due to being struck by the arrow of attachment our attachment increases; due to being struck by the arrow of hatred our hatred increases; and so forth in the same way for pride, jealousy, and ignorance. There is a Hindu text called the *History of Brahma* in which the Hindi philosophers discuss the subject of the Lord of Desire.

In his text on *Definitive and Interpretive Meanings,* Lama Tsongkhapa calls the Lord of Desire the ‘Lord of the Bodiless’ (or the Bodiless Lord) for two particular reasons. One reason is that the bodies of beings in the desire realm are insignificant compared to that of the Lord of Desire. The second reason is due to a fight that took place between the Lord of Desire and Mahishvara. One day when Mahishvara was making love to his consort, Mahadevi, the Lord of Desire shot the arrow of ignorance at them, whereby they became intoxicated. When they woke from their stupor, Mahishvara looked about for who had done this to them and with his clairvoyance discovered that it was the Lord of Desire. Mahishvara retaliated by sending fire flames from his third eye toward the Lord of Desire, whereby his body was burned up. For this additional reason he came to be called the Bodiless Lord.

Wednesday morning, January 27, 1999

Jetsun Chokyi Gyeltsen quotes the text *Hearer Grounds* saying: “The mara of the aggregates is the five appropriated aggregates. The mara of the afflictions is the afflictions operating in the three realms. The mara of the lord of death is that which makes sentient beings leave their [present] class of life and makes the time of death arrive. The mara of the sons-of-the-gods is the coming of
the Lord who is in the desire realm and creates distraction that hinders those who strive in virtue
for the purpose of surpassing the maras of the aggregates, the afflictions, and the lord of death.”

B. The reason for positing the maras as being four
The mara of the aggregates is posited from the point of view of what dies. The mara of the
afflictions is posited from the point of view of the means by which one dies. The mara of the lord
of death is the entity of death itself. The mara of the sons-of-the-gods is posited from the point of
view of hindering with the surpassing of the other three maras. In Hearer Grounds it says: “They
are posited as the four maras from the point of view of what dies, the means by which one dies,
what death itself is, and that which causes one not to perfectly surpass death through functioning
as a hindrance.”

C. Etymology
These four are called maras because they interfere with passing beyond sorrow (attaining
nirvana).

(Gyeltsab page 426)

(2) The exalted wisdom of [a bodhisattva] on the tenth ground possesses the training of abiding
nominally by not abiding on all phenomena ultimately because he perfectly meditates on all
phenomena as equal in being empty of true existence.

(3) The exalted wisdom of [a bodhisattva] on the tenth ground possesses that which propels him
to others’ welfare by the force of his previous prayers because his prayer “May I perform others’
purpose spontaneously” is accomplished.

(4) The exalted wisdom of [a bodhisattva] on the tenth ground possesses a training that is
uncommon to hearers and solitary realizers because he has familiarized with all the difficult
activities that enacts others’ welfare.

(5) The exalted wisdom of [a bodhisattva] on the tenth ground possesses non-grasping at the true
existence of all phenomena because having familiarized himself with all the white dharmas of the
paths and grounds, he is qualified by being completely purified of the conception of true
existence.

(6) The exalted wisdom of [a bodhisattva] on the tenth ground possesses a training that does not
observe the entity of the self of persons and phenomena as truly existent because he has
familiarized himself with the emptiness door to complete liberation for many countless eons.

(7) The exalted wisdom of [a bodhisattva] on the tenth ground possesses the training that realizes
the signs which are causes to not exist truly because he has familiarized himself with the
signlessness door of complete liberation for many countless eons.

(8) The exalted wisdom of [a bodhisattva] on the tenth ground possesses the training that realizes
the wish for results does not exist truly because he has familiarized himself with the wishlessness
door of complete liberation for many countless eons.

(9) The exalted wisdom of [a bodhisattva] on the tenth ground possesses skill in means regarding
his own signs of irreversibility because by expressing the irreversible dharmas that accord with
the attainment of special signs of irreversibility as previously requested by others who question
his irreversibility, he possesses a special nominal ability to make others understand his own
irreversibility.
(10) The exalted wisdom of [a bodhisattva] on the tenth ground possesses skill in means regarding the realization of immeasurable [objects] because he is skilled in the five sciences and has directly cultivated the meaning of reality for many countless eons whereby he knows all the entire range of methods by which he can extract the replies to questions.

**REVIEW OF CHAPTER FOUR - COMPLETE TRAINING IN ALL ASPECTS**

There are eleven topics related to the complete training in all aspects:

(1) ‘the aspect of the antidote’ or ‘the aspects of the knower that is classed as an antidote’

This is an exalted wisdom which is able to destroy its own respective discordant class.

There are twenty-seven subject-aspects of a knower of bases which as said in the root text range from “non-existent” through “unshakable.” These twenty-seven are related to the four noble truths, four to each of the first three noble truths and fifteen to true paths. Although in sutra these aspects are given different names the terms such as “non-existent” refer to the attributes of true sufferings. For example, “non-existent” shows that true sufferings are not permanent, “not generated” shows that sufferings are not ultimately generated, “devoid” shows that true sufferings are devoid of a self that is permanent, partless, and independent, and “not oppressed” shows that true sufferings are not oppressed by a self-supporting substantially existent self.

There are thirty-six aspects related to a knower of paths. These are divided into four groups: eight related to true origins, seven to true paths, five to true sufferings, and sixteen to true cessations.

In the stanza regarding the knower of bases it says from “non-existence” through “unshakable,” and “four, four, four, and fifteen” to describe the aspects. That same formula could be applied to the knower of paths saying: “From ‘separated from attachment’ through ‘the emptiness of the very entity of functionless phenomena,’ eight, seven, five, and sixteen.” However, in this context the root text does not actually unify the first and the thirty-sixth aspect together as is done for the first group of 27 subject-aspects and the third group of 110 subject-aspects. The first of the thirty-six aspects of a knower of paths is ‘separated from attachment.’

Beginning with the attributes of the four noble truths we need to know to which discordant class to apply the aspect. The eight aspects of true origins are explained in sutra from the point of view of abandonments and the antidotes. The seven aspects related to true paths are explained in sutra from the point of view of theses and proofs. When these seven aspects are related to the four attributes of true paths they are: a thesis and proof related to each of the first three attributes and a thesis related to the last attribute. There is no proof given in relation to the last attribute because disciples can indirectly understand that there is also a proof through having understood the reasons related to the other attributes.

The five aspects related to true paths are explained from the point of view of general and specific characteristics. For example, the four attributes of true sufferings, impermanence and so forth, are the specific characteristics of true sufferings while their emptiness of true existence is the general characteristic of true sufferings.

The sixteen aspects related to true cessations in sutra are explained in terms of emptiness. However, others say they are explained in terms of benefit.

An exalted knower of all aspects has 110 aspects: thirty-seven aspects that are common with hearers, thirty-four that are common with bodhisattvas, and thirty-nine that are uncommon to buddhas. The root text says: “From the close placements of mindfulness (through) the final aspects of buddha... thirty-nine are accepted.” The thirty-seven aspects of an exalted knower of all aspects that are common with hearers are the 37 harmonies of enlightenment; they exist in the continuum of learner hearers, bodhisattvas, and buddhas. These 37 are composed of seven groups:

(1) four close placements of mindfulness
(2) four thorough abandonings
(3) four legs of magical manifestation
(4) five powers
(5) five forces
(6) seven branches of enlightenment
(7) eight-fold path of superiors

The thirty-four aspects that are common with bodhisattvas are:

(1-3) three paths of antidotes
(4-6) three paths of manifestation
(7-11) five paths that abide in happiness in this present life (12-20) nine supermundane paths
(21-24) four paths of abandoning
(25-34) ten paths of buddhahood

The three paths of antidotes are: (1) emptiness, (2) signlessness, and (3) wishlessness.
The three paths of manifestation are: (1) the liberation of the embodied looking at a form, (2) the liberation of the formless looking at a form, and (3) the liberation of the beautiful which eliminates obstacles.
The five paths that abide in happiness in this present life are: (1) the liberation of infinite space, (2) the liberation of infinite consciousness, (3) the liberation of nothingness, (4) the liberation of the peak of existence, and (5) the liberation of cessation.
The four subsequent paths that are similar to paths of abandoning are: (1-4) the four paths observing the four noble truths.
The nine supermundane paths are: (1-4) the four concentrations, (5-8) four formless absorptions, and (9) the absorption of cessation.
The ten paths of buddhahood are: (1-10) the ten perfections.

The thirty-nine uncommon aspects of an exalted knower of all aspects are:

(1-10) the ten powers
(11-14) the four fearlessnesses
(15-18) the four individual correct knowledges
(19-36) the eighteen unshared attributes
(37-39) the three mental aspects

When all the aspects are added together there are a total of 173 aspects of the three exalted knowers. Just as there are 173 object-aspects there are also 173 subject-aspects.

(2) The second topic of the complete training in all aspects is called ‘training’ or ‘the principle training that is explicitly presented in this case.’ There are twenty trainings in general, and nineteen principle trainings. The difference here is related to the training with great difficulty after a long time. This topic includes the person who trains/practices. The root text says: “Vessels who will listen to this have served the buddhas... ethics, and so forth.” These two stanzas in brief present four vessels: a vessel for listening, a vessel for holding, a vessel for not forgetting, and a vessel for paying proper attention.

Wednesday afternoon, January 27, 1999

Regarding the second topic there are twenty trainings in general and nineteen principal trainings. In the root text it says: “(Trainings) without abiding in form and so forth...are pure, and limited.”

(3) The third topic is the qualities of training of which there are fourteen, such as destroying the might of the maras and so forth. A quality of training is: a benefit that is attained by the power of meditating on a Mahayana training which is the means for attaining it. There are fourteen divisions beginning with defeating the might of the maras. The remaining quality range from ‘the
buddhas pay attention to and know one’ through ‘to able to find the mother, the resultant perfection of wisdom.’

(4) The fourth topic is the faults of training: that which hinders the generation of, abiding on, and completion of a Mahayana training. There are forty-six faults composed of various sets of ten and so forth of which there are twenty contradictory conditions dependent on oneself, twenty-three incomplete cooperative conditions dependent on either oneself or other, and three contradictory conditions dependent upon other. The faults are the obstacles which are encountered; for example, while studying the Ornament we experience various problems.

(5) The fifth topic is called ‘the characteristics of training’ or ‘the characteristics of the yoga of the path perfection of wisdom.’ The definition of the characteristics of training is: a yoga of a bodhisattva that is sustained by the union of calm abiding and special insight which is the method for attaining one’s aim, the resultant perfection of wisdom. The characteristics of training are of four types: the characteristics of knowledge, the characteristics of distinction, the characteristics of activity, and the characteristics of entity. In the root text it says: “Whatever indicates should be known as a characteristic...” up to “also the indicated objects.” The characteristics of knowledge are themselves of three types: the sixteen characteristics of knowledge of training of a knower of bases, the sixteen characteristics of knowledge of training of a knower of paths, and the sixteen characteristics of knowledge of training of an exalted knower of all aspects. In the root text regarding the characteristics of knowledge of a knower of all (a knower of bases) it says: “In the case of the knower of all...”; regarding the characteristics of knowledge of a knower of paths it says “In the case of the knower of paths...”; and regarding the characteristics of knowledge of a knower of all aspects it says: “(This) explains the characteristics of knowledge in the range of an exalted knower of all aspects...”

The characteristics of distinction are also divided into three groups. Regarding the sixteen characteristics of distinction the root text says: “The characteristic of distinction are explained by the sixteen moments...” Then there are the sixteen characteristics of activity; in the root text it says: “These are the characteristics of activity...” There are also sixteen characteristics of entity; in the root text it says: ”The essences of the sixteen entities are accepted as the fourth...”

This concludes the fifth topic, the characteristics of training.

(6) The sixth topic is the partial concordance with liberation. The root text says: “The skill in perfect achievement...” The principal practice on the path of preparation is to become skilled in faith and so forth; this is explained in the root text which says: “There are five types: faith observing buddha and so forth...” “Faith” is faith in Buddha, Dharma, and Sangha. “Joyous effort ranging over generosity” shows that a bodhisattva has to put effort into the ten perfections. “Mindfulness of the fulfillment of intention” means to be mindful of the Mahayana mind generation. “Non-conceptual meditative stabilization” is a concentration without conceptualization. “Wisdom which knows all phenomena” is just that.

“Complete enlightenment is accepted as easy to realize by the sharp, difficult to realize by the dull” sets out the two kinds of trainees, the sharp facultied and the dull facultied. Those of sharp faculty attain buddhahood quickly, while those of dull faculty do so after a long time. This difference is also seen among normal students, in that those of sharp faculty learn much quicker than those of dull faculty.

The sixth topic, the partial concordance with liberation of this case, is the path of accumulation which is a clear realization of the Dharma. In other words, the partial concordance with liberation and the path of accumulation are mutually inclusive. A trainee who is intent on the Ornament is necessarily an ordinary bodhisattva, he cannot be an arya bodhisattva. The scriptural authority for this is found in the subject of the speech related to the purpose in the third stanza of the Ornament which says: “In order for the intelligent to behold the meaning of the sutra which is the entity of the ten Dharma practices... of composing the Ornament.” This passage shows that a trainee intent upon the Ornament is necessarily an ordinary bodhisattva.
(7) The seventh topic is the partial concordance with definite discrimination. In the root text it says: “The observed objects of heat are here recommended as being all sentient beings...” The observed object of a partial concordance with definite discrimination, the path of preparation, is all sentient beings. There are ten ways of observing sentient beings: the five, equality and so forth; and the five attitudes, the mind of mother and father and so forth. One should look at all sentient beings with these attitudes. The way of observing sentient beings on each of the four levels of the path of preparation is explained. The first five ways of looking at sentient beings are with equality, love, benefit, non-anger, and non-harmfulness. While these are specific to bodhisattvas on the path of preparation we should try to emulate them. We should also look upon sentient beings of appropriate ages as our mother and father, brother and sister, son and daughter, friend and companion, and maternal relatives and paternal relatives. These are the different ways in which the four levels of the path of preparation look at sentient beings but we will not go into this in detail.

(8) The eighth topic is called ‘the signs of irreversibility’ or ‘the bodhisattva sangha who have attained the signs of irreversibility.’ This is a bodhisattva who has attained any of the forty-four signs mentioned previously. These signs are explained in the root text saying: “Those who abide on heat, peak, tolerance and supreme mundane quality...” A bodhisattva on the path of preparation has twenty signs of irreversibility: eleven of these are related to bodhisattvas on the heat level, six to those on the peak level, two to those on the tolerance level, and one to those on the supreme mundane quality level.

In addition, there are the signs of irreversibility of a bodhisattva on the path of seeing. In the *Ornament* it says: “Sixteen instants of forbearance and knowledge are to be known as...” These signs are listed in the root text as: “These sixteen instants are the signs of irreversibility of the wise who abide on the path of seeing...” In short, there are sixteen signs of body and speech of a bodhisattva on the path of seeing which are induced by the forbearances and knowledges of the path of seeing. These sixteen are divided in relation to the four noble truths.

Then there are the signs of irreversibility of a bodhisattva on the path of meditation. In the *Ornament* it says: “The path of meditation is profound since emptiness and so forth...” There are arguments regarding this subject saying that it is not possible for a single moment of the mind of enlightenment, many moments of the mind of enlightenment simultaneously, or many serial moments of the mind of enlightenment to produce enlightenment.

(9) The ninth topic is the training in the equality of cyclic existence and nirvana. In the *Ornament* it says: “Not concerning existence and peace....” There are also arguments concerning this subject.

(10) The tenth topic is the training in a pure field. In the *Ornament* it says: “The world of sentient beings is impure....”

(11) The eleventh topic is the training in skill in means. In the *Ornament* it says: “The objects and this training have ten types of skill in means....” There are also arguments regarding this.

These, in brief, are the eleven topics of the complete training in all aspects, the subject of the fourth chapter. Regarding the ninth, tenth, and eleventh topics: with the ninth one accumulates the cause to actualize the truth body, with the tenth one accumulates the cause to actualize the enjoyment body, and with the eleventh one accumulates the cause to actualize the emanation body.

**2B2C-2A1C** Summarizing the section

From The Treatise of Oral Instructions of the Perfection of Wisdom, called ‘The Ornament for Clear Realization,’ the commentary of the fourth section.
This concludes the fourth chapter. Gyeltsab (page 427) says that this is the explanation of the commentary of the fourth chapter from the *Ornament of Essential Explanation on The Treatise of Oral Instructions of the Perfection of Wisdom, called ‘The Ornament for Clear Realization.’*

**CHAPTER FIVE**

**PEAK TRAINING**

The first of the eight topics of peak training is the peak training of heat. The eight topics are:

1. peak training of heat or ‘signs of that [peak training]’ (see introductory chapter)
2. peak training of peak or ‘full increase’
3. peak training of tolerance or ‘stability’
4. peak training of supreme mundane quality or ‘thoroughly abiding mind’
5. peak training of the path of seeing
6. peak training of the path of meditation
7. uninterrupted peak training
8. the perverse achieving presented here that is to be dispelled

These eight will be explained in the fifth chapter.

2B2C-2A2 Peak training: the effect which is strengthened
A Making a connection by stating the relationship
B Explaining the text of the chapter
C Summarizing the section

2B2C-2A2A Making a connection

The attainment of clearly and fully realizing all aspects arises as the consummate realization. The clear realization of peak is preceded by stating the signs and so forth for ease of understanding.

A connection links two subjects by showing their relationship.

Thursday morning, January 28, 1999

Having completed the explanation of the complete training in all aspects, there is a reason for explaining the clear realization of the peak. It is because (during peak training), the consummate realization which gains control in familiarizing with the attainment of complete clear realizations of all the aspects of the three exalted knowers in order to master familiarity will arise. There is a reason that the explanation of peak is preceded by stating the signs of attaining peak and so forth; it is for ease of understanding.

Lama Tsongkhapa’s text says: what is the way in which the peak training is presented? It is presented through preceding the statement (about the eight signs:) the signs of peak training, full increase, stability, a mind that thoroughly abides, path of seeing, path of meditation, uninterrupted peak training, and the perverse achieving that is presented here to be dispelled.”

2B2C-2A2B Explaining the text of the chapter
1 Peak training of the path of preparation
2 Peak training of the path of seeing
3 Peak training of path of meditation
4 Uninterrupted peak training

2B2C-2A2B-1 Peak training of the path of preparation
A Individual entities
B Summarizing the meanings

2B2C-2A2B-1A Individual entities
1 Peak training of heat
2 Peak training of peak
3 Peak training of tolerance
There are twelve signs of peak training which are explained in two groups of six: six related to the wakened state and six related to sleep. A bodhisattva at the heat level of the path of preparation knows, even in a dream, that phenomena are like a dream. “To look upon all phenomena as dreams and so forth” includes the other example such as optical illusion, reflection of a form in a mirror, illusion. In the third chapter the seven types of appearance were mentioned: like a dream, reflection, magician's illusion, echo, mirage, emanation, city of the smell-eaters. In short, a bodhisattva knows that phenomena are like these analogies, even in a dream. The root text just sets out these signs in brief but they will be explained in the commentary.

Gyeltsab (page 428) says the twelve types of signs of having attained the training which has gone to the peak are mentioned in sutra because it is said in sutra: by the power of the wisdom arising from meditation, even in a dream all phenomena are seen to be like a dream which are the twelve aspects such as seeing with the meditative stabilization that is a union of calm abiding and special insight. Even if one is able to observe (phenomena) like that only one time in a dream by the power of special insight, a meditation observing emptiness during the wakened state, this should be known as a sign of having attained peak training. In sutra it says, “Subhuti, bodhisattvas even in a dream see all phenomena as being like a dream” up to “Bhagavan, a bodhisattva practicing in this way will become close to the state of an exalted knower of all aspects.”

There are twelve signs of peak training related to heat, six regarding the dream state and six regarding the wakened state but there are differences in the Indian commentaries regarding the six of the wakened state.

The twelve types of the special signs of having attained the clear realization of peak are: 1) viewing all phenomena as like a dream and so forth even while dreaming because of thorough familiarization, 2) not producing thoughts of attraction for the stages of hearers and so forth, 3) seeing the Tathagata and so forth, 4) observing manifestations of the miracle powers of Buddhas, 5) resolving to teach the holy dharma, 6) mindful of abandoning states gone to sorrow in one’s own buddha field from having previously seen sentient beings in the hells and so forth, 7) accomplishing the blessings (of words) of truth which quenches burning cities and so forth, 8) accomplishing words of truth destroy non-human givers of harm and so forth, 9) serving the virtuous friends who suppress the other sides with one’s own clairvoyances, 10) training in the perfection of wisdom in all ways, 11) not strongly settling on any phenomenon, 12) becoming close to the enlightenment of buddha.

Gyeltsab (page 428) says that the twelve types of the signs are signs of particular occasions of having attained the clear realization of peak. What are these twelve? (1) A bodhisattva abiding on the heat level of the path of preparation views all phenomena as being like a dream even during a dream because he is thoroughly familiar with a union of the calm abiding and special insight that observes emptiness during the wakened state. (2) A bodhisattva abiding on the heat level of the path of preparation has attained peak training because due to the power of his familiarity with Mahayana mind generation, he does not produce...
thoughts of attraction for the stages of hearers and so forth even in a dream. (For the 10 following
signs of peak-trainings both subject and predicate are same) as before.
(3) A bodhisattva abiding on the heat level of the path of preparation has attained peak training
because by the power of his ripened Mahayana roots of virtue (for) seeing buddhas and for non-
separation from them, even in dreams sees tathagatas teaching dharma and so forth while
surrounded by hundreds and thousands of retinues.
(4) A bodhisattva abiding on the heat level of the path of preparation has attained peak training
because during dreams he observes the miraculous powers of buddhas manifesting, levitating,
teaching dharma and so forth.
(5) A bodhisattva abiding on the heat level of the path of preparation has attained peak training
because even in a dream she resolves to teach dharma, thinking that, "Upon awakening, I will
Teach sentient beings that phenomena are like a dream."
(6) A bodhisattva abiding on the heat level of the path of preparation has attained peak training
because she is mindful of abandoning the lower realms even in a dream and the wakened state
due to having previously seen sentient beings such as those in the hells and made the prayer,
"May even the words 'lower realm' not exist in my buddha field."
(7) A bodhisattva abiding on the heat level of the path of preparation has attained peak training
because he has accomplished the blessings (of the words) of truth which are to be able to quench
burning cities and so forth.
(8) A bodhisattva abiding on the heat level of the path of preparation has attained peak training
because he has accomplished the words of truth with which during the wakened state he can
destroy the problems of men and women who are possessed by non-human beings, such as harm-
givers (yakshas).
(9) A bodhisattva abiding on the heat level of the path of preparation has attained peak training
because he does not have manifest pride, and through clairvoyance of the actions of the maras, he
serves a virtuous spiritual friend who overcomes with splendor the actions of antagonistic maras.
(10) A bodhisattva abiding on the heat level of the path of preparation has attained peak training
because both in meditative equipoise and subsequent attainment, he trains in the perfection of
wisdom in all ways for the welfare of others.
(11) A bodhisattva abiding on the heat level of the path of preparation has attained peak training
because he does not have a strong settling on true existence by the power of realizing emptiness
with the wisdom arisen from meditation regarding all phenomena.
(12) A bodhisattva abiding on the heat level of the path of preparation has attained peak training
because by abiding in the faultless (conducts) and so forth of a bodhisattva, he becomes close to
the enlightenment of a buddha.

2) A bodhisattva on the heat level does not generate a mind that is attracted to the grounds
of hearers and solitary realizers nor to the three realms.
3) A bodhisattva on the heat level sees tathagatas even in his dreams.
4) A bodhisattva on the heat level sees buddhas levitating by their miraculous powers in his
dreams.
5) A bodhisattva on the heat level generates the thought to teach even in a dream.
6) A bodhisattva on the heat level is mindful of abandoning the lower realms in his dreams
thinking, "May there not even be the words 'lower realm' in my buddha field."
These are the six signs that arise even in dreams.

The seventh sign can take place in both the dream state and the awakened state: 7) a bodhisattva
on the heat level has the blessings of words of truth which quench burning cities and so forth.
8) A bodhisattva on the heat level expresses words of truth which can annihilate being possessed
by non-human beings such as yakshas.
9) A bodhisattva on the heat level follows a virtuous spiritual friend without manifest pride due
to the clairvoyance that sees the actions of the maras.
10) A bodhisattva on the heat level trains in the perfection of wisdom in all ways.
11) A bodhisattva on the heat level does not have strong settling on the true existence of phenomena.
12) A bodhisattva on the heat level is close to the enlightenment of a buddha.

These are the twelve signs of peak training of the heat level of the path of preparation.

Gyeltsab (page 430) quotes Haribhadra saying “like that.”

Gyeltsab (page 430) sets out a syllogism: a bodhisattva who abides on peak training of peak (subject) attains the essence of sixteen increases of merit because he has attained much greater merit than in assorted analogies of the virtue done by the number of sentient beings in the "three thousand" worlds, such as people in Jambudvipa worshipping the buddhas.

In sutra it says: “If a son or a daughter of a good family teaches this perfection of wisdom to others and practices well by reflecting over it, he/she increases his/her merits much more than the amount of merits that a son or a daughter of good family would make (regarding) all the sentient beings, however many there are in the Jambudvipa who sooner or later attain a human body and become buddhas, toward whom he/she renders service and pays respect as long as they live” through “If one with that thought thinking ‘this is perfection of wisdom, with this perfection of wisdom I will attain omniscience’ the perfection of wisdom is not practiced; down to here is taught”.

In addition, in sutra it says that the entire accumulation of merit that is created by hearers, such as Shariputra, in a whole lifetime is surpassed by the merit created by a bodhisattva who meditates on the mind of enlightenment for one morning. This amount of merit equals the number of grains of sand of the river Ganges. In the introductory chapter of Ornament it says that the merit from meditating on the perfection of wisdom is greater than that of filling a billion world systems with the seven precious objects and offering them to the buddhas. Why is that? Because the realization of emptiness is able to abandon the afflicted obstructions, which obstruct the attainment of liberation, and the knowledge obstructions, which obstruct the attainment of enlightenment.

Thursday afternoon, January 28, 1999

Having made many types of analogies, such as the virtues of making offerings to buddhas with flowers and so forth, because distinguished as higher and higher in superiority, the entities of the 16 states are increased. They are eight kinds of merit: 1) exceeding (the merits) through making offerings to Tathagatas of that of the number of sentient beings of the “three-thousand” worlds, Jambudvipa and so forth, 2) mental engagement to the perfection of wisdom, 3) attaining forbearance with respect to unborn phenomena, 4) not observing any phenomena as what is enlightened and what enlightens, 5) especially superior to the ten virtues and so forth and the
attainment of formless absorptions, 6) all classes of gods approach, 7) overcoming all maras by splendor, and 8) toward beings like the founder, to abide similarly; and eight other kinds of merit: 9) pure training with all kinds of skill in means, 10) having the lineage of a buddha, 11) the reason for attaining the result, buddhahood, 12) not producing attitudes which are of a discordant class to the perfections, 13) not strongly producing thoughts which are realizations associated with form and so forth, 14) knowledge including all perfections, 15) attaining all excellences, and 16) to become close to perfectly complete enlightenment.

This is a list of the sixteen states of increase. Gyeltsab (page 430) says that the entities of the sixteen states of increase of peak training of peak (subject) are increases of merit because having made many types of analogies such as the virtues of making offering to buddhas with flowers and so forth, the later (states) are attainments distinguished as higher and higher in superiority than the earlier ones. In other words, each of these listed is superior to the preceding.

1) A bodhisattva who has attained peak training of peak possesses an increase of merit because he possesses merit that greatly exceeds the merit of making offerings to the tathagatas by as many sentient beings of the realms in the “three thousand” worlds, such as Jambudvipa.

2) A bodhisattva who has attained peak training of peak possesses an increase of merit because he possesses mental engagement on the perfection of wisdom with the two trainings. This is a sign that his merit is distinguished as more superior than before. The two trainings could be either method and wisdom or complete training in all aspects and peak training.

3) A bodhisattva who has attained peak training of peak possesses an increase of merit because he possesses the more distinguished attainment of forbearance with respect to the unborn, emptiness. This bodhisattva not only is distinguished in having the two trainings, but also in gaining forbearance with regard to emptiness.

4) A bodhisattva who has attained peak training of peak possesses an increase of merit because he becomes more distinguished than before in that he has gained a realization that does not observe phenomena, the causes that enlightens and the result that is enlightened, to exist ultimately by the power of his peak training.

5) A bodhisattva who has attained peak training of peak possesses an increase of merit because he attains a realization that is especially superior to the attainment of the concentrations and formless absorptions and the practice of the ten virtues and so forth by all the sentient beings of Jambudvipa.

6) A bodhisattva who has attained peak training of peak possesses an increase of merit because all the classes of gods approach him without harming him and respect his effort in the perfection of wisdom of the peak.

7) A bodhisattva who has attained peak training of peak possesses an increase of merit because by the force of the perfection of wisdom of the peak he overcomes all the maras by his splendor.

8) A bodhisattva who has attained peak training of peak possesses an increase of merit because he regards other bodhisattvas--the beings who have entered the same vehicle as himself--with respect, like the buddha, the founder, and abides in similar training. These eight types of increases of merit are mainly external because they depend on other people.

9) A bodhisattva who has attained peak training of peak possesses an increase of merit because, by having skill in means in the two accumulations in all ways, possesses a completely pure training with the wisdom arisen from meditation that realizes dharmata.

10) A bodhisattva who has attained peak training of peak possesses an increase of merit because by the force of the perfection of wisdom of peak, he attains the buddha lineage.

11) A bodhisattva who has attained peak training of peak possesses an increase of merit because he attains mind generation and so forth which are concomitant with the training, the reason for the attainment of the result, buddhahood. In the context of the 22 types of mind generation, it was
said that on the path of preparation a bodhisattva has a mind generation that is concomitant with, or matches, his training.

(12) A bodhisattva who has attained peak training of peak possesses an increase of merit because by the force of the perfection of wisdom of the peak, he attains the quality of not producing attitudes which are of a discordant class to the perfections, miserliness and so forth. In other words, by training internally in the six perfections, miserliness and so forth are eliminated.

(13) A bodhisattva who has attained peak training of peak possesses an increase of merit because by the force of the peak, he does not strongly produce the thoughts which are realizations associated with manifest acquired conceptions of true existence of forms and so forth. Simply said, this means '...because this bodhisattva does not have the grasping at the true existence of phenomena ranging from form up through the exalted knower of all aspects.'

(14) A bodhisattva who has attained peak training of peak possesses an increase of merit because he has gained the knowledge of the practice that includes all the perfections within each perfection. This can mean that this bodhisattva knows how to practice all of the six perfections within each perfection.

(15) A bodhisattva who has attained peak training of peak possesses an increase of merit because he has attained all the excellences of the types of realizations of the three vehicles by the wisdom arisen from meditation. "All the excellences of the types of realizations of the three vehicles" refers to the realization of selflessness of persons, non-duality, and emptiness.

(16) A bodhisattva who has attained peak training of peak possesses an increase of merit because by the force of perfection of wisdom of peak, he attains a state which is close to perfect complete enlightenment.

These are eight other types of increase of merit which depend mainly on the internal in the sense that they depend on practice.

These are the sixteen increases of merit, eight which are mainly external and eight which are mainly internal. The eight which are mainly external

(1) However many sentient beings there are in the "three thousand" worlds, for example Jambudvipa, who make offerings to the buddhas their merit is exceeded by the merit of a bodhisattva on the peak training of peak.

(2) One pays particular attention to the perfection of wisdom.

(3) One has forbearance with respect to the unborn, whereas ordinary beings generate fear.

(4) One gains a realization by which one does not observe phenomena, the cause of enlightenment and the result of enlightenment itself, to be truly existent.

(5) The merit of one who places countless beings in Jambudvipa and the billion worlds in the ten virtues, the concentrations, and the formless absorptions is exceeded by the bodhisattva on peak training of peak.

(6) The bodhisattva cannot be harmed by others and is protected by gods from Great Brahma up to Not Low (Akanishta) from harm, sickness, and so forth.

(7) Due to the force of the perfection of wisdom, the bodhisattva pays attention to a knower of all aspects and he outshines the maras.

(8) The bodhisattva on the peak training of peak abides similar to the bodhisattvas who have entered the Mahayana like the Founder. They help each other to attain enlightenment. These eight total increases of merit mainly depend on external conditions.

There are also eight total increases of merit which depend on eight internal realizations.

(9) Possessing a completely pure training

(10) One comes to possess the special class of the buddha lineage. To attain this he has given up attraction to the class of hearers. He does not have the potential to become hearer or solitary realizer.

According to Abhidharmakosha there are two ways to increase one's merit, one depends on substance and one does not depend on substance.
Friday morning, January 29, 1999

QUESTIONS AND ANSWERS

Q: Geshe-la said that there are two types of conventional truth, the gross and the subtle, what is the difference? Why is it that the subtle conventional truth is realized only after the ultimate truth?
A: There are two wisdoms, one realizing conventional truth, and one realizing the ultimate truth; the first is method and the second is that which is derived in dependence on the first, method. Chandrakirti says, “The conventionality that is method and the ultimate that has derived from the method...” Realizing the conventional truth which is method means knowing all the phenomena of daily life, their definitions and definienda. This is the gross conventional truth. This can also be explained saying that the ultimate truth is the method in dependence upon which subtle conventional truth is realized. Subtle conventional truth is posited on the basis of non-true existence; on the basis of this there is the agent, action, and object, which all function. Realizing conventional truth means realizing that while phenomena do not exist truly, they do exist and function. If phenomena were to exist truly, the agent, action, and object would not function because there could not be change. In dependence on realizing gross conventional truth as the method there arises the understanding of the emptiness of true existence (ultimate truth), then taking that as a basis one comes to understand how things function in dependence on this lack of true existence - this is subtle conventional truth. Only because phenomena do not exist truly can they perform a function.

Q: A knower of bases has twenty-seven aspects, 15 of which are based on true paths. Among these, five are contaminated paths of meditation, are these contaminated antidotes conceptual? If they are conceptual are they true paths and are they actually antidotes to the knowledge obstructions?
A: They are conceptual. The conception apprehending external objects is an object of abandonment; one type is to be abandoned by the path of seeing and one by the path of meditation. The path of meditation can be either conceptual or non-conceptual, and both types act to abandon the gross knowledge obstructions.

The objects of abandonment of path of seeing are the afflicted obstructions. The afflictive obstructions are the conceptions grasping a self of persons as agent, as knower, as an ascender, and as tamer. The antidote to these is the wisdom realizing the lack of a self-supporting substantially existent self of persons. The afflictive obstructions are considered to be easy to remove, therefore the text only explains one type of path that removes them, whereas knowledge obstructions are hard to remove and therefore two paths are said to remove them.

Q: Then true paths can be conceptual?
A: There are true paths that are conceptual. In the second chapter it was said that the path of meditation is of five types, two contaminated and three uncontaminated. In the definition of a contaminated path of meditation it says ‘realizing a sound generality and a meaning generality as suitable to be mixed’ therefore it is conceptual and contaminated. The three paths that are contaminated and conceptual are the path of meditation of belief, rejoicing and dedication. These three are called the three contaminated paths of meditation. If asked are they so called because they are afflicted, the answer is that they are not together with afflictions. Therefore they are not said to be contaminated in the sense of being together with afflictions, but are said to be contaminated because they realize a sound generality and a meaning generality as suitable to be mixed. The path of meditation of achieving and the completely pure path of meditation are uncontaminated paths of meditation because they are free from conception. The conclusion is that there are true paths that are conceptual, therefore a true path is not necessarily a direct perceiver.
Q: Geshe-la explained that there is an explanation of 173 aspects of three exalted knowers which are divided into 102 and 71, the 71 are the explained in terms of selflessness. Why is this so, since all the aspects of a knower of bases are included in these seventy-one?
A: This was asserted by the scholar the Great Translator Rinchen Sangpo. He explained that the 71, which include the 27 aspects of knower of bases, are aspects of selflessness because the main object of meditation of a knower of bases is the selflessness of persons; for this reason all the attributes of the four noble truths are given the name ‘aspects of selflessness.’ Of the 173 aspects, the following 71 are given the name ‘aspects of selflessness’:
- the 27 aspects of knower of bases
- the thirty-six aspects of knower of paths
- the three paths of antidote, which are the three doors of liberation, which are emptinesses
- the four paths of abandoning which are related to emptiness
- the aspect of thusness which is also related to emptiness

Q: Geshe-la said that the realization of subtle conventional truth is based on the realization of emptiness of true existence. Is this realization a direct perceiver or an inferential cognizer? Is the fact that subtle conventional truth is perceivable only by those who have a direct or inferential realization of emptiness the reason that buddhas are only perceivable to those on a certain level of the path?
A: Someone who has the realization of subtle conventional truth can realize it with either a direct perceiver or an inferential cognizer. Seeing a buddha does not depend on direct realization of emptiness. It is not clear whether one needs to have realized emptiness with an inferential cognizer. This is because someone born in Sukhavati is not necessarily an aryā but, although he is an ordinary being, he can see Amitabha. The question can arise as to whether this person sees Amitabha as a buddha; for example, some people did not see Shakyamuni Buddha as a buddha in that some non-Buddhists saw him as a trickster. Also Devadatta who was Buddha’s cousin did not see him as a buddha. The conclusion is that in order to see Shakyamuni Buddha as a buddha there was no need of a direct realization of emptiness. It is enough to have a sufficient amount of pure karma to see Shakyamuni Buddha as a buddha. For example, among Shakyamuni Buddha’s retinue there were 500 hearer foe destroyers who, without having the direct realization of emptiness, saw Shakyamuni Buddha as a buddha. This is from the point of view of the Svatantrika Madhyamikas [who say that foe destroyers do not necessarily have a direct realization of emptiness]. However, the Prasangika Madhyamikas say that all aryas necessarily have a direct realization of emptiness.

Q: Contaminated antidotes to gross knowledge obstructions are posited on the path of meditation. Are there no antidotes to gross acquired knowledge obstructions on the path of seeing?
A: There are none. On the path of seeing all antidotes are direct perceivers and therefore are not conceptual and therefore cannot be contaminated. It can be asked are there any contaminated paths during subsequent attainment? Think about it. Can a person during subsequent attainment have something that is both a path and a conception, and also an antidote? We would have to say that there is: for a Hinayana path of seeing a common locus is the mind of definite emergence and the four immeasurables. In the subsequent attainment of the Mahayana path of seeing a common locus is great love, great compassion, and the mind of enlightenment which are both a path and conceptual.

Q: Why are the five contaminated antidotes posited as existing on the subsequent attainment of the path of meditation but not on the subsequent attainment of the path of seeing?
A: The inferential realization of emptiness of external objects and the direct realization of emptiness of external objects are not posited on the subsequent attainment of the path of seeing because its duration is too short. Because the duration of the subsequent attainment of path of meditation is long these five antidotes are posited as existing there.
Regarding the twelve signs of peak training of the heat level, six can be posited in terms of arising during dream, four during the wakened state and two during both dream and wakened states. There is an additional way of positing them, with the first six posited as arising during the dream state and the second six during the wakened state. It can be asked to which of three correct signs, the correct sign of result, of nature, or of non-observation, do the twelve signs belong? The syllogisms that were mentioned can all be said to be correct signs. Are they a correct sign of result, nature, or non-observation? They cannot be a correct sign of non-observation because the predicate of the probandum is not a negative. There are two possibilities for the predicate; it can be either negative or affirmative. Since it is not a correct sign of non-observation it must either be a correct sign of nature or a correct sign of result. Rinchen Sangpo posits the first eight as a correct sign of result and the remaining four as a correct sign of nature. In accordance with the sutra the first six signs are posited in relation to the dream state, the seventh as a sign that arises in both the dream and wakened states, while in sutra it is not said whether the remaining five arise in the dream or wakened states.

Geshe Jampa Gyatso: In relation to seeing all phenomena as being like a dream in a dream one can ask: what kind of mind realizes this? If during a dream all phenomena are realized as being like the phenomena that arise in a dream, does this understanding occur for a mind of dream or a mind of sleep? What is sleep?
A: It is a mental factor that belongs to the group of four changeable mental factors.
Geshe Jampa Gyatso: Does sleep realize emptiness directly and not inferentially? If a sleeping consciousness realizes all phenomena directly as a dream in what way does it realize this? Is there a difference between dream and dreaming consciousness? Is the dream the images that appear to the dreaming consciousness or the dreaming consciousness itself?
A: It is both the images that appear and the dreaming consciousness.
Geshe Jampa Gyatso: Is the dreaming consciousness deceptive as is a dream? Is the dream realized as false even by an ordinary being who has not realized emptiness after the dream?
A: Yes, it is realized as false.
Geshe Jampa Gyatso: Is there an ordinary being who does not have a realization of emptiness and who realizes that the dreaming consciousness is false?
A: Yes.
Geshe Jampa Gyatso: Who is this person?
A: An ordinary being who has wakened from the dream.
Geshe Jampa Gyatso: Does this person not only realize the dream is false but also that the dreaming consciousness is false?
A: Yes.
Geshe Jampa Gyatso: How is it realized as false? The person who had a dream and then awakes, does he realize the dreaming consciousness itself?
A: Yes, if he remembers the dream.
Geshe Jampa Gyatso: During the dream there is a mind to which phenomena appear clearly. Which of the seven types of mind explained in Awareness and Knowledge is this? Is it a realizing consciousness or not?
A: It is a realizing consciousness that realizes the dream objects.
Geshe Jampa Gyatso: Since it is a realizing consciousness, is it a direct valid perceiver, inferential valid cognizer, or subsequent cognizer?
A: It is not a valid cognizer.
Geshe Jampa Gyatso: Therefore it has to be subsequent cognizer?
A: It is not a valid cognizer because it is not incontrovertible.
Geshe Jampa Gyatso: It cannot be a correct assumption, a mind to which an object appears but is not ascertained (inattentive consciousness), and so forth. If all phenomena are like a dream, are they a dream? Before you said that objects that appear to a dreaming consciousness and the dreaming consciousness are the dream. A bodhisattva on the heat level of path of preparation
who sleeps and dreams must have a mind of subsequent attainment because there is no sleep in meditative equipoise.

Geshe Jampa Gyatso: What is the object of a dreaming consciousness for which all phenomena are like a dream?

A: The composite of emptiness of true existence and the appearance of true existence is the object of the dreaming consciousness.

Geshe Jampa Gyatso: That could be correct.

A: Phenomena in a dream do not exist even conventionally while a bodhisattva in the wakened state knows that, while phenomena exist conventionally, he understands that they are like a dream. For example, a dream horse does not exist, but when awake this bodhisattva understands that, while a horse does not exist ultimately, it does exist conventionally.

Geshe Jampa Gyatso: Do the dreaming consciousness and sleep of a bodhisattva on the heat level realize that phenomena are like a dream in a dream? Is the mind that realizes all phenomena are like a dream in a dream a path of preparation or not? Think about it.

END
Monday afternoon, February 1, 1999

2B2C-2A2B-1A3 Peak training of tolerance
A Making a connection
B Root text
C Commentary

2B2C-2A2B-1A3A Making a connection

Since the fully developed characteristics which are independently increased by means of such increase are definitely stable, (next) definite stability.

Having completed the explanation on the peak training of peak, the peak training of tolerance follows because the merit in one’s continuum has gained stability.

Gyeltsab (page 432) says that having explained the peak training of peak, there is a reason for explaining the peak training of tolerance, "definite stability.” It is because, through the increase of merits as explained before, one attains stable realizations of method and wisdom. It follows that there is a pervasion because these fully developed characteristics that independently increase merits are a definitely stable realization of method and wisdom.

2B2C-2A2B-1A3B Root text

Highest thorough completion of the qualities (of) the three exalted knowers of all without forsaking the welfare of sentient beings is clearly mentioned as "stability."

When a bodhisattva achieves the peak training of tolerance, he gains an approximation of the three exalted knowers. This means that he gains a definite stability of method and wisdom.

Jetsun Chokyi Gyeltsen in Seventy Topics gives the definition of peak training of tolerance: the third Mahayana definite discrimination that has attained a wisdom that completes the three approximated exalted knowers and which has attained the stability of not forgetting the welfare of others.

At this point, the bodhisattva has attained a realization that never gives up the welfare of sentient beings. In other words, this bodhisattva has attained stability in fulfilling both his own and others’ welfare.

Gyeltsab (page 432) sets out a syllogism: the tolerance level of Mahayana path of preparation (subject) is called the peak of stability, just as clearly mentioned in sutra, because it is a partial concordance with definite discrimination that has attained the highest, thorough, complete class of realization of the qualities of the three exalted knowers that are included in the realization of one’s own purpose, and he does not forsake others’ purpose, the welfare of sentient beings due to compassion, just as explained in sutra. It is an extremely absurd consequence that through merely attaining a complete class of realization of the qualities of the three exalted knowers, one trains in the pure grounds. If that completes the entity of the realization (of the three exalted knowers), it would follow that that would be even more incorrect because it follows that it is attained from the ninth ground. In sutra, it says: “By these roots of virtue, may a person in the bodhisattva vehicle observing the highest complete enlightenment thoroughly complete the qualities of a buddha, complete the self-arisen dharmas, and complete all uncontaminated dharmas.” This prayer in sutra is similar to that made to actualize the three aspects belonging to a buddha: thusness, self-arisen, and buddha itself.

2B2C-2A2B-1A3C Commentary

During non-conceptual realization through the force of perfect skill in means, the characteristics of not forsaking the welfare of sentient beings with the entity of
actualized great compassion, highest thorough completion (of the 30) topics of the three exalted knowers of all, the exalted knower of all aspects, etc. explained before, such as mind generation mentioned above, is definite stability.

Gyeltsab sets out a syllogism: the tolerance level of the Mahayana path of preparation is the peak of definite stability because it is the third partial concordance with definite discrimination which has attained a distinguished method and wisdom. The bodhisattva attains a distinguished stable method because this bodhisattva, by the power of perfect skill in means that accomplishes the welfare of others like that, has attained a characteristic of not forsaking the welfare of sentient beings by way of being conjoined with an entity of the actualized great compassion that observes sentient beings, even during non-conceptual realization in meditative equipoise.

This bodhisattva attains a distinguished, stable, special wisdom because he has attained the highest thorough complete class of the realization of the 30 above-mentioned topics. When Gyeltsab says the 30 above topics, mind generation and so forth, these are the ten representing a knower of all aspects, eleven representing a knower of paths, and nine representing a knower of bases. “He has attained the highest thorough complete class of the realization” means that he has realized or understood the 30 topics. He has not realized all the other topics completely.

Thus having produced stability, since the characteristic which becomes stable is the always abiding mind, (next is) always abiding mind:

The fourth topic is called ‘the peak training of supreme qualities’ or ‘the always abiding mind.’

Gyeltsab says that having completed the explanation of the peak training of stability, the explanation of the peak training of the always abiding mind follows. Thus, after having definitely stabilized the realization of method and wisdom with the peak training of tolerance, the characteristic of method and wisdom that have definitely become stable is the always abiding mind. A bodhisattva at this level has a mind that is certain and sure regarding method and wisdom, because previously he attained definite stability, and now the mind abides in that.

The four continents are familiar to us because they come in the mandala offering: there is the southern continent ("Noble-Bodied"), "Unpleasant Sound," Jambudvipa, and "Cow Enjoyments" (where the cow is the main source of resources). “A thousand, two thousand, and three thousand” refers to a thousand world systems, a thousand times a thousand world systems (1000 to the power of two), and a billion world systems (1000x1000x1000). When counting the world systems, each one includes nine things: Mount Meru, four continents, sun, moon, gods of desire realm, and Brahma World. Each of these world systems includes these nine. “Two thousand” is a thousand squared, 1000x1000. This middling world system consists of a million of the nine. The third thousand is a thousand to the power of three, 1000x1000x1000 which consists of a billion worlds of the nine; it is also called a great thousand.

Gyeltsab (page 433) says that the meditative stabilization of the peak training of supreme qualities is proclaimed in sutra by demonstrating through illustration that the immense amount of merits from rejoicing in the virtue of the four bodhisattvas is much more than “The water in a thousand

Meditative stabilization is said to have much merit, compared with the examples of four continents, a thousand, two thousand, and three thousand.

The four continents are familiar to us because they come in the mandala offering: there is the southern continent ("Noble-Bodied"), "Unpleasant Sound," Jambudvipa, and "Cow Enjoyments" (where the cow is the main source of resources). “A thousand, two thousand, and three thousand” refers to a thousand world systems, a thousand times a thousand world systems (1000 to the power of two), and a billion world systems (1000x1000x1000). When counting the world systems, each one includes nine things: Mount Meru, four continents, sun, moon, gods of desire realm, and Brahma World. Each of these world systems includes these nine. “Two thousand” is a thousand squared, 1000x1000. This middling world system consists of a million of the nine. The third thousand is a thousand to the power of three, 1000x1000x1000 which consists of a billion worlds of the nine; it is also called a great thousand.

Gyeltsab (page 433) says that the meditative stabilization of the peak training of supreme qualities is proclaimed in sutra by demonstrating through illustration that the immense amount of merits from rejoicing in the virtue of the four bodhisattvas is much more than “The water in a thousand
world systems of the four continents, etc. (first thousand), the water in a million world systems (second thousand), and the water in a billion world systems (third thousand) that can be measured by weights are taken as an analogy of comparison. The water of the first thousand, second thousand, and the third system can be measured by taking it up, drop by drop, with a hair. Even the atoms of the earth in the world systems can be measured one by one, but this counting would one day come to an end. However, the roots of virtue created by rejoicing in the bodhisattvas of the four levels, the heat, peak, tolerance, and supreme mundane quality levels, are immense compared to the amount of water or the atoms of the earth mentioned previously. Without mentioning the roots of virtue of rejoicing in the merits of these four bodhisattvas, just by rejoicing in others’ merits in general, we ourselves accumulate enormous merit. It is also said that this method for generating merit is very efficient in that it is both easy and accumulates a great amount of merit. On the other hand, if we also rejoice in others’ non-virtue we create great amount of negativities.

In sutra, it says: “Rejoicing with pure thought of mind generation for those who have engaged on the way to supreme irreversible enlightenment cannot be measured, although the particles of the billion worlds and Mount Meru can be measured. The virtues of rejoicing are not like that.”

(We could say) it is possible to measure (the continents) with weights; such a measure exists. Comparing the merit and exalted wisdom of the meditative stabilization (with) the very entities of all the perfections and so forth with the individual examples of the realms of the three thousand worlds, (each consisting of) four continents and so forth by means (of the above mentioned) way, the characteristic of that meditative stabilization is stated to be superior and beyond measure in terms of quantity of merit. (This) is the always abiding mind.

Gyeltsab (page 433) says that (we could say) it is possible that the great earth of the billion worlds [consisting] of the four continents and so forth can be measured with weights, as the water they contain be measured by taking it up with a single hair. Such a measure can be brought to an end. The four bodhisattvas generated below are not as mentioned above. Gyeltsab quotes sutra, which says: “Here, that which is included in the accumulation of merit and wisdom of meditative stabilization, which is the completion of the entity of the perfection of generosity, etc. and all the classes of clear realization, is the characteristic of meditative stabilization. This said by sutra presents the mind that always abides, the peak training of supreme qualities.” What is the meaning of that? One can actually put a scale down in front of oneself and weigh the quantity of earth of the four continents of the billion worlds and one can measure the quantity of water by taking it up with a single hair. The merits from rejoicing in the virtues of the four bodhisattvas are illustrated and presented by the two analogies of comparison individually. The merits that are presented are highly elevated and exceed the amount in the analogies. The analogy, by explicitly presenting that the merits from rejoicing in the virtues of the four [bodhisattvas]—(1) one who generates the actual mind of enlightenment for the first time, (2) one who engages in the practice, (3) one who is irreversible, and (4) one who is obstructed by one rebirth—greatly exceeds the previously explained example, implicitly illustrates and presents them. These four bodhisattvas are thus: (1) a bodhisattva who has just generated the mind of enlightenment for the first time, (2) a bodhisattva who engages in the practice of the six perfections, (3) an irreversible bodhisattva who can either be a bodhisattva on the path of preparation, one on the path of seeing or one on the path of meditation, and (4) a bodhisattva who is obstructed by only one life. When these four bodhisattvas perform virtuous activities, they create an immeasurable amount of merit, but if one rejoices in this virtue, the virtues one creates are greater than the merit the bodhisattvas create, and it cannot be measured. It is greater than the number of particles of the earth and the drops of water in a billion world systems, which can in fact be measured.
It should be kept in mind that those four peak trainings which are presented as the four, signs and so forth, are respectively the entities of the four partial concordances with definite discrimination, heat and so forth.

The four levels of peak training are called: ‘the signs of peak training,’ which is the peak training of heat, ‘full increase,’ which is peak training of peak, ‘stability,’ which is peak training of tolerance, and ‘the mind that always abides,’ which is peak training of supreme qualities. On what does the mind always abide? That object is different according to the assertions of different Indian scholars. Some say the object of that mind is the roots of virtue of rejoicing and dedication to highest enlightenment. Others says the object is the non-duality of the dedication of the roots of virtue to enlightenment and the reality, dharmata, of that dedication. Some others say that the object is the immeasurable merit attained through being skilled in performing others’ welfare; the observed object is the immeasurable merit itself. This is the meaning of the mind that always abides, according to some Indian scholars.

To put this into practice, just as we accumulate roots of virtue through listening, reflecting, and meditating, so do others; we can rejoice in these. In this way, we create a great amount of roots of virtue. If we delight in others’ activities of hearing, reflecting, and meditating, we create merit, but if we get jealous, we create negative karma. It happens that we become jealous of others’ virtues, qualities, etc. We need to be careful not to do this. We need to avoid this type of attitude.

This completes the peak training of path of preparation.

Following the partial concordances with definite discrimination is the path of seeing.

Gyeltsab (page 434) says that after completing the explanation of the peak training of the partial concordances with definite discrimination, next follows the peak training of the path of seeing. The order of this explanation is from the point of view of the order of their generation, first the peak training of the four levels of path of preparation followed by the peak training of path of seeing. This is how they are generated in general, first the path of preparation and then the path of seeing.

END
With regard to that, there are four types of discordant classes along with antidotes. Starting with the discordant class there are two conceptions with respect to apprehendeds.

With regard to fifth topic, there are four objects that are to be abandoned which are the discordant class.

Gyeltsab (page 434) says: “With regard to that...” the peak training of the path of seeing. The four objects to be abandoned are divided into two: two conceptions of apprehendeds and two conceptions of apprehenders. Regarding the two conceptions of apprehendeds, there are the object to be engaged in and the object to be withdrawn from. The conception of the apprehended that is to be engaged in is that of a bodhisattva who thinks the Mahayana basis, path, and result are truly existent objects. The second conception of apprehendeds is that to be withdrawn from by bodhisattvas; compared to the Mahayana bases, paths, and results, the Hinayana bases, paths, and results are to be left behind.

The two conceptions of apprehenders are the apprehender of substantial existence and the apprehender of imputed existence that are apprehended as truly existent utilizers.
discordant class of the peak training of the path of seeing similar to afflictions that are to be abandoned by the path of seeing because they are an interference to the generation of the peak training of the path of seeing. Each are nine-fold because of the divisions of their objects. These conceptions are to be known as a self-entity not apprehending their objects as they are in reality, because their objects appear wrongly. That follows because these conceptions do not engage in (their objects) correspondent with reality because of settling (on them) as truly (existent).

In other words, these conceptions are conceptions of true existence that observe their respective objects as truly existent and are therefore wrong consciousnesses; they engage their object without relation to their reality. This is just a brief presentation.

Thus, having shown the two alternatives of conceptions of apprehendeds in that way, (next are) the two conceptions of apprehenders.

Having looked at the conceptions of two apprehendeds, now there are the conceptions of the two apprehenders.

Gyeltsab merely quotes “Thus.”

The conceptions of true existence of apprehenders are of two types, which are each further divided into nine: nine conceptions of true existence of apprehenders of substantial existence and nine conceptions of true existence of apprehenders of imputed existence.

The (two) conceptions of apprehenders are of substantial and imputedly existent sentient beings divided into ordinary beings and superiors. Each is nine-fold. If the objects apprehended are not as (they are conceived), what is asserted as apprehended by these (conceptions of apprehenders)? Due to their entity, their characteristic is empty.

The conception of substantial existence and the conception of imputed existence are divided by beings: the conception of true existence of apprehenders of substantial existence is posited in relation to ordinary beings, while the conception of true existence of apprehenders of imputed existence is posited in relation to arya beings. This is because ordinary beings conceive sentient beings to be substantially existent, while arya beings conceive sentient beings to be imputedly existent. In both cases, the way in which sentient beings are conceived does not accord with how they exist in reality.

The conceptions (of true existence) of apprehenders to be abandoned by the path of seeing are of two: (1) the conception of true existence of an apprehender in an ordinary being that apprehends sentient beings as substantially existent, and (2) the conception of true existence of an apprehender in an arya that apprehends beings as imputedly existent. Both ordinary beings and arya beings conceptualize both apprehenders as truly existent utilizers. The differentiation between an apprehender of substantial existence and an apprehender of imputed existence and all explanations regarding their observed object are the same as explained in the first chapter.

The presentation of the difference between substantial existence and imputed existence and the conceptions of apprehenders that observe them is to be known just as explained in the first chapter (in the context of the Mahayana path of preparation).

A substantial existent is a phenomenon that, in order to appear to its respective mind, does not need to depend on any other phenomena. An imputed existent is a phenomenon that, in order to appear to its respective mind, does need to depend on another phenomenon [appearing to its
respective mind]. An apprehender of substantial existents observes substantial existence, while an apprehender of imputed existents observes imputed existence. The conception of true existence of a substantial apprehender observes a substantial apprehender, and the conception of true existence of an imputed apprehender observes an imputed apprehender. This was explained in the first chapter.

Gyeltsab then says that these two conceptions are to be known as the essence of being nine-fold each, because there are nine divisions of each of their objects. These two conceptions are not suitable to be asserted as apprehenders whose objects accord with reality, because they are mistaken consciousnesses whose apprehended objects do not exist like that. Such conceptions have the characteristics of being empty of the entity of unmistaken apprehenders.

Gyeltsab (page 435) sets out a syllogism: The objects to be abandoned by the Mahayana path of seeing, the conception (of true existence) of apprehenders based on substantially existent beings and imputedly existent beings in the respective continua of persons who are ordinary beings and aryas, the support (subject); these two conceptions are the discordant class of the peak training of the path of seeing because they impede its generation. These two are of an entity that does not apprehend their objects as they are because their objects appear to them perversely. This follows because these consciousnesses are of an entity that is devoid of an entity that apprehends their objects according to reality, since they do not apprehend an object that accords with any concordance to its reality. This is because when an object is apprehended by those conceptions, it does not exist as the entity apprehended by them. When a functioning thing becomes an object of that conception, it does not exist as an apprehended entity just as it was apprehended. Each of these is nine-fold because of existing like that due to divisions of its objects.
There are nine types of conceptions based upon engagement: entitiness, lineage, to perfectly accomplish the path, not mistaking the observed objects of consciousness, discordant class and antidotes, personal realization, agent, activity, and enacted result.

These are the nine types of conceptions of apprehendeds based upon engagement.

Gyeltsab (page 436) says the conception of the apprehendeds is asserted to be of nine types because the very entity of the Mahayana path, together with the result and so forth, is nine by way of divisions of its objects. In sutra it says: “Subhuti, what do you think about that? Have you not seen the mind that is an illusion-like mind perfectly later on?” However, in Ocean of Sport it says: “Or we can say, have you seen the illusion-like mind perfectly later on?” The sutra continues: “The analogy of the mechanics of a wooden machine eliminates conceptualization about the results of an action.” There is a difference between the sutra quoted here and that quoted by Jetsun Chokyi Gyeltsen in Ocean of Sport.

In brief, the nine types of conceptions of apprehendeds based upon engagement are:

1) entitiness
2) lineage
3) to perfectly accomplish the path
4) not mistaking the observed objects of consciousness
5) discordant class and antidotes
6) personal realization
7) agent
8) activity
9) enacted result

These nine types of conceptions of apprehendeds based upon engagement should be abandoned during the training of the path of seeing: 1) the entity of not realizing a distinct separation, 2) definite in the lineage of buddha through entering the Immovable ground and so forth, 3) perfectly accomplishing the paths of seeing and so forth with an illusory realization, 4) not mistaking the observed objects of consciousness since (they are) mere complete reflections, 5) having already seen the qualities and faults of the antidote and discordant classes which are to be adopted and rejected, 6) personal realization through separating from all stains, 7) shunning the grounds of hearers and so forth because (they) are inferior and not highly auspicious, 8) acting to benefit sentient being with emanations according to their expectations, and 9) the result of establishing all beings in nirvana with perfect skill in means. One should engage the objects to be apprehended faultlessly.

The first nine types of the conceptions (of true existence) of the apprehended, based on the class to be engaged in, which settles upon the Mahayana path together with results as a truly existing object of use, thinking ‘I am going to engage these very objects to be apprehended,’ (subject) are asserted to be an object to be abandoned by the occasion of the preparation for the Mahayana path of seeing because they are conceptions that impede its generation. “The preparation for the Mahayana path of seeing” perhaps means the path of seeing, or perhaps it can mean the uninterrupted path of seeing.
The Mahayana path and result, the very entity that is to be attained nominally although that highest enlightenment, which is devoid of ultimate existence, is not realized and not attained ultimately by the six perfections, which are also devoid of ultimate existence (subject) is an object for a bodhisattva to engage in because the Mahayana path and its results are objects of practice by bodhisattvas. The general objects of engagement of a bodhisattva are the six perfections. A bodhisattva mainly engages in this field and then attains enlightenment; perhaps for this reason, they are considered to be the general object of engagement.

The general object of engagement is “the entity of not realizing a distinct separation.”

This is the second of the nine types of conception of apprehendeds based upon engagement. The bodhisattva is definite in the lineage of a buddha because he definitely engages in the Immovable ground, [the eighth ground] and so forth.

Although it says “he definitely engages in the Immovable ground,” which refers to the eighth ground, and this bodhisattva is an arya bodhisattva, here we are talking about the path of seeing.

The first of the nine conceptions of apprehendeds based upon engagement is related to the general object of engagement, which is conduct, the six perfections. The second, a particular object of engagement, is definite lineage, where a bodhisattva on the eighth ground has become definite in lineage since he is close to enlightenment. The bodhisattva apprehends the eighth ground to exist truly. This is the intellectually acquired conception of true existence since this is an object of abandonment of the path of seeing.

This is the third of the nine conceptions. Gyeltsab sets out a syllogism: the bodhisattva perfectly accomplishes the path, such as the path of seeing, because he realizes all phenomena are without true existence, like illusions.

This is the fourth of the nine conceptions. The bodhisattva observes the observed objects of consciousnesses without mistake because he completely realizes all phenomena as mere reflections.

The signs used for the third and fourth conceptions are different: “because he realizes all phenomena are like illusions” and “he realizes completely all phenomena as mere reflections.”

That bodhisattva has attained a special ability to dispel the object of abandonment because he has attained the ability to generate the antidote to the knowledge obscurations and destroy the
discordant class, due to having previously seen the qualities of that which is to be adopted and the faults of that which is to be rejected.

This is the sixth of the nine conceptions. Gyeltsab sets out a syllogism: the exalted knower of aspects (subject) has attained final personal Mahayana realization because it is a realization and is separated from all stains.

The seventh of the nine conceptions is set out as a syllogism: bodhisattvas who are definite in the Mahayana lineage shun the grounds of hearers and so forth because the path of hearers is inferior, and its result is not a highly auspicious result. Therefore, the bodhisattvas are established in the Mahayana path and result.

Gyeltsab sets out a syllogism: The bodhisattva possesses the activity to benefit sentient beings because he enacts the welfare of others by emanating himself as Indra and so forth according to their expectations.

The ninth conception is set out in a syllogism: the bodhisattva causes all beings who are the three types of lineage holders to engage faultlessly in the result of nirvana. He does so by the power of perfect skill in means, which enacts the welfare of others.

In short, there are nine apprehendeds to be engaged in, or nine objects of engagement of bodhisattvas. A bodhisattva apprehends them to exist truly. These are the conceptions of true existence of apprehendeds to be engaged in.

(1) the conception apprehending the general object of engagement to exist truly - the general object of engagement is the six perfections.

The remaining eight are particular objects of engagement:
(2) definite lineage of a buddha
(3) perfectly accomplishing the paths of bodhisattvas
(4) not mistaking the observed object of the consciousness
(5) to destroy the discordant class and generate the antidote
(6) final personal realization of one’s own welfare
(7) ability to enact the welfare of others
(8) well-trained in activities for others
(9) result of one’s practice

These nine are the conceptions of apprehendeds based upon engagement in which a bodhisattva engages. A bodhisattva conceives of the nine apprehendeds as existing truly and thinks, “I will engage in them.”
In addition, there are nine conceptions of apprehendeds based upon withdrawal.

What is the meaning of one’s own welfare, and what is the meaning of others’ welfare? If one has the ability to enact the welfare of others, is it pervaded by enacting the welfare of others? And if one has the ability to enact one’s own welfare, is it pervaded by enacting the welfare of oneself? The seventh conception is the ability to enact others welfare, while the eighth is the activity itself. What is the meaning of these two? What does it mean to enact the welfare of others? Think about these. In the morning, we begin our practices, wishing all sentient beings to have happiness and the cause of happiness and to be free from suffering and the causes of suffering. Does this enact the welfare of others?

The Mahayana bases, paths, and results are to be adopted; nothing is to be rejected.

2B2C-2A2B-2B1B-1B Conceptions of reversed apprehendeds

Here we talk about the paths of hearers and solitary realizers. We can ask: are the paths of hearers and solitary realizers objects of abandonment? In general they are not, but relative to the Mahayana path, they are objects of abandonment. The Hinayana paths are to be abandoned because there is an obscuration called inferior obscuration. When Sangha Jewel is defined, it is said to be a superior who possesses any of the eight excellent qualities of liberation and knowledge. In this context, there is the inferior obscuration, the obscuration of attachment, and the obscuration of obstruction. The inferior obscuration refers to thinking of one’s own welfare.

1 Making a connection
2 Root text
3 Commentary

2B2C-2A2B-2B1B-1B1 Making a connection

(In answer) to the question, “What are the nine types of the second conceptions of apprehendeds based upon withdrawal?”

Gyeltsab simply quotes Haribhadra saying, “of apprehendeds.”

2B2C-2A2B-2B1B-1B2 Root text

These nine conceptions based upon withdrawal arise in the minds of hearers and so forth:
- inferior realization due to falling into existence and peace, untutored, incomplete type of path, progressing through the conditions of others, inverted object of intent, restricted, variety, confused about remaining and setting out, and following after.

These are the nine conceptions of apprehendeds based upon withdrawal.

Gyeltsab (page 438) sets out a syllogism: the conceptions of true existence of that which is to be withdrawn from, the Hinayana path together with its result that arises in the minds of the hearers, etc., based on the withdrawal by a bodhisattva, are in essence of nine types because there are nine by way of objects, such as inferior realization of the path of hearers and solitary realizers due to falling into existence and peace. In sutra, it says: “Subhuti, it is as follows: For example, when a wheel-turning king is separated from the seven types of precious objects, he does not obtain the name of wheel-turning king.” “Subhuti, it is as follows: The seven precious objects of a wheel-turning king, such as the precious wheel, are previously asserted to possess the four branches of military troops.” In the past, when a war was fought, there were the four [kinds of troops]: the infantry, cavalry, on elephants, and marines, who fought with stones, etc.

These are the nine conceptions of apprehendeds based upon withdrawal. They will be explained in the next section.

Hearers and solitary realizers are called inferior because they have fallen into the extremes of cyclic existence and peace.
The second nine types of conceptions of apprehendeds based upon withdrawal arise as objects to be adopted in the continua of hearers and solitary realizers when engaging the minds and mental factors of the bodhisattva’s path of seeing: 1) inferior realization falling into either cyclic existence or nirvana, 2) untutored due to separation from the virtuous friend (and) skill in means, 3) an incomplete path of accomplishment because of not being the antidote of all knowledge obstructions, 4) progressing through conditions of others relying upon the oral instructions of the Tathagata and so forth, 5) inverted object of intent by not undertaking the great-mindedness and so forth, the supreme (object of intent) of all sentient beings, 6) the activity of a limited path with the mere antidotes to afflictive obstructions, 7) various realizations such as the first result and so forth by having an observed object along with (strong settling), 8) not understanding remaining and going because all latencies of ignorance not being abandoned, and 9) approaching the exalted knower of all aspects itself at the end of all nirvana which includes all the Mahayana. Since they are defective, one should withdraw, not (taking them) as objects to be apprehended.

Gyeltsab sets out a syllogism: the second nine types of conceptions of apprehendeds, compounded objects to be withdrawn from, based upon withdrawal by a bodhisattva, occurring as objects to be adopted in the continua of hearers and self-buddhas, are accepted to be objects to be abandoned by the occasion of the uninterrupted path when engaging the minds and mental factors of the path of seeing by the bodhisattva because it destroys their seeds. What are the nine? These are explained in five outlines.

A Inferior realizations: the result of the paths of hearers and solitary realizers
B Inferior tutor: the dominant condition
C Inferior means of achieving the two welfares

A Inferior realizations: the result of the paths of hearers and solitary realizers

The first of the nine is the result of the paths of hearers and solitary realizers, the realizations that are inferior. The second is the dominant/empowering condition, the tutor being inferior. The third and fourth [and fifth] are the inferior means of achieving the two welfares. The sixth and seventh are degeneration from the special abandonment and degeneration from special realizations. The eighth and ninth are degeneration due to not having attained special paths and special results.

Gyeltsab sets out a syllogism: hearers and solitary realizers (subject) are the very persons with inferior realizations compared to the Mahayana because although they have engaged in the path to liberation, they have fallen into one of the two extremes, cyclic existence or nirvana.

B Inferior tutor: the dominant condition

Hearers and solitary realizers (subject) are untutored by a special path because they are separated from a virtuous friend who is skilled in means. In other words, these two beings are separated from a Mahayana spiritual friend.
Gyeltsab sets out a syllogism regarding the third conception: hearers and solitary realizers do not have a complete path for accomplishing others’ welfare because they can only abandon the conception (of true existence) of apprehendeds which is of two kinds, the afflictive obstructions and knowledge obstructions, but they do not have the complete antidotes to abandon all of the knowledge obstructions. Hearers abandon merely the afflictive obstructions, while the solitary realizers abandon merely the coarse knowledge obstructions.

The syllogism regarding the fourth conception is: hearers progress to liberation by the condition of others because at the time of attaining foe destroyer, they do so in dependence on the oral instructions [of the tathagatas]. On the other hand, solitary realizers do not depend on the instructions of others. This is shown in the sixth verse of the second chapter, “self-arisen because of realizing (by) oneself... not necessarily taught by others nor (teaching by speech), exalted wisdom like a rhinoceros is clearly expressed as profundity.”

The fifth conception: hearers and solitary realizers engage in an inverted object of intent because they want to attain liberation for their own sake, and they do not engage in the three greatnesses, such as great-mindedness, the supreme object of intent of all sentient beings. Hearers and solitary realizers are degenerated from the Mahayana object of intent, which is defined as: the final result, the intended object for which (a bodhisattva) engages in practice.

The sixth conception: hearers and solitary realizers have the activity of the path of limited abandonments because they meditate on mere antidotes to the afflictive obstructions.

The seventh conception: hearers and solitary realizers possess different types of superior and inferior realizations, such as the first result, stream-enterer, because they gradually attain their four results, with which there is the observation of the bases and paths as truly existent.

In short, a conception of true existence of apprehendeds based upon engagement is a conception that conceives the apprehendeds, which are objects of engagement, as existing truly. The conception conceiving the apprehendeds based upon withdrawal is a conception that conceives the apprehendeds, the Hinayana realizations, that which is to be rejected, as existing truly.

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Hearers and solitary realizers (subject) do not know how to abide on the Mahayana path and progress on it until the attainment of the extreme of peace because by their abidance on the mere Hinayana path, they cannot abandon all the latencies of ignorance.

The ninth conception:
For hearers and solitary realizers, the state of the exalted knower of all aspects is to be approached and attained at the end of all nirvanas because the exalted knower of all aspects includes all classes of abandonments and realizations of the Mahayana, whereby it is a finality. Therefore, the hearers path and result, because of being defective, should be withdrawn from by not taking them as objects to be apprehended in a continuum of a bodhisattva. Thus, these are the nine conceptions of settling as truly existent on that which is to be withdrawn from in terms of their objects.

Thus, there are nine objects and nine corresponding conceptions.
1. the Hinayana realization being inferior
2. without a tutor who takes complete care
3. not having complete types/aspects in enacting others’ welfare
4. progressing to liberation in dependence on others
5. hearers have inverted object of intent
6. possess a restricted path
7. have various realizations, some inferior and some superior
8. are obscured with regard to entering and abiding in the Mahayana path
9. need to achieve knower of all aspects after achieving solitary peace

These are the nine conceptions of apprehendeds from which a bodhisattva must withdraw. A bodhisattva must withdraw from settling on these as truly existent. The explanation differs in Abhidharmakosha, where it says that when the afflictions observing the objects are abandoned, the objects themselves are abandoned.

These are the two conceptions of apprehendeds: one based on engagement and one based on withdrawal.

Haribhadra is saying that having completed the explanation of the conception of true existence of apprehendeds, now there is the explanation of the conception of true existence of apprehenders. Gyeltsab merely quotes Haribhadra saying “of ordinary beings.”

The two conceptions of apprehenders of substantial existence and apprehenders of imputed existence are posited in relation to ordinary beings and aryas, respectively. This is because ordinary beings have strong familiarity with apprehenders of substantial existence, while aryas have strong familiarity with apprehenders of imputed existence. If asked, what is the observed object of the conception of apprehender of substantial existence, it is the apprehender of
substantial existence. And if asked, what is the observed object of conception of apprehender of imputed existence, it is the apprehender of imputed existence.

2B2C-2A2B-2B1B-2A2 Root text

The first apprehenders should be known as: retaining and rejecting, attention, closely linked to three realms, abiding, strongly settling, imputing the properties of phenomena, attachment, antidotes, and impeding desired progress.

These are the nine conceptions of apprehenders of substantial existence.

Gyeltsab (page 440) says the first, the conception of apprehender is of nine types because there exist nine [types of] settling regarding the true existence of the utilizer posited as person who retains, rejects, and so forth. In sutra it says: “Bhagavan, there is no dharma of the perfection of wisdom that one thoroughly retains, that one relinquishes...” through “Subhuti, regarding that, there is strong clinging saying, ‘Great bodhisattva, form, this is form.’”

2B2C-2A2B-2B1B-2A3 Commentary

Strongly settling upon (the following) as ultimate properties (are) the first nine types of conceptions of apprehenders which are to be abandoned during the training of the path of seeing: 1) retaining and relinquishing as conventionally illusory, 2) attending to not attending to perfection, 3) closely linked to (any of) the three realms of nature (dharmata), 4) abiding by not abiding in emptiness, 5) strongly settling upon all by not strongly settling upon properties, 6) imputing all phenomena as without substantial existence, 7) clinging which precedes the lack of strong settling through non-attachment which knows thusness, 8) the antidote by the antidote of meditating on equality, and 9) impeding desired progress by not knowing perfectly the perfection of wisdom.

Gyeltsab (page 440) sets out a syllogism: The nine aspects [of the conception of true existence of apprehenders of substantial existence] included in the intellectually acquired knowledge obstructions of the first conceptions of apprehenders which strongly settle upon the apprehenders of an ordinary being as a functional thing that is an ultimate utilizer (subject) are accepted to be objects of abandonment of the occasion of the preparation for the peak training of the path of seeing because (the path of seeing) explicitly destroys them. In terms of abandoning the seeds, the names of the antidotes are merely individually explained by the power of the objects of abandonment, but in reality the uninterrupted path of the peak training of path of seeing abandons all four conceptions of apprehendeds and apprehenders simultaneously. To someone who accepts that these two are abandoned sequentially, there is much harm from logical reasons. The first two conceptions of true existence, one of apprehendeds and one of apprehenders, are explained to be abandoned by a path that is a preparation, an approaching state. They are posited to be slightly easier to be removed while they are manifest. It is not taught that two levels of antidotes which abandon the seeds precede the path of release with regard to the peak training of the path of seeing.

A Degeneration from the cause of the exalted knower of aspects
B Degeneration from the effect of the exalted knower of aspects

2B2C-2A2B-2B1B-2A3A Degeneration from the cause of the exalted knower of aspects
2B2C-2A2B-2B1B-2A3A-1 Setting upon activities
2B2C-2A2B-2B1B-2A3A-2 Setting upon objects of knowledge
2B2C-2A2B-2B1B-2A3A-3 Setting upon abandonments and antidotes

2B2C-2A2B-2B1B-2A3A-1 Setting upon activities
A Setting upon acceptance and rejection (1)
2B2C-2A2B-2B1B-2A3A-1B Attention to their motivation as truly existent (2)
2B2C-2A2B-2B1B-2A3A-1C The fault of that (3)
Gyeltsab sets out a syllogism regarding the 1st conception: The conception which is included as an intellectually acquired conception that settles upon the person, although not existing ultimately but existing conventionally like an illusion, who retains qualities and relinquishes faults, as a truly existent utilizer (subject) is to be abandoned by peak training of path of seeing because the peak training of the path of seeing directly destroys their seeds. The predicate and sign are to be applied to the remaining eight conceptions.

(2nd conception) The settling upon a truly existent utilizer who pays attention to true existence, while not paying attention to the perfect meaning of reality, (subject) is to be abandoned by peak training of path of seeing because the peak training of the path of seeing directly destroys their seeds.

(connector) The settling upon the utilizer that is closely linked to the three realms by the nature of generating afflictions through paying attention to true existence (subject) is to be abandoned by peak training of path of seeing because the peak training of the path of seeing directly destroys their seeds.

(abider) The abider upon apprehendeds as truly existent, due to not abiding on the realization of all phenomena as empty, (subject) is to be abandoned by peak training of path of seeing because the peak training of the path of seeing directly destroys their seeds.

(agent regarding an object) The strong settling upon the non-truth of all [phenomena] through not strongly settling upon properties (subject) is to be abandoned by peak training of path of seeing because the peak training of the path of seeing directly destroys their seeds.

The apprehender of true existence of utilizers that realize all phenomena as mere imputations since there is no ultimate substantial existence (subject) is to be abandoned by peak training of path of seeing because the peak training of the path of seeing directly destroys their seeds.

Clinging to the discordant class that precedes the lack of strong settling upon anything through non-attachment which knows the suchness of reality (subject) is to be abandoned by peak training of path of seeing because the peak training of the path of seeing directly destroys their seeds.
The conception of true existence of an antidote that apprehends signs with the antidote that is the
meditation on the equality of all phenomena as a truly existent utilizer (subject) is to be
abandoned by the peak training of the path of seeing because the peak training of the path of
seeing directly destroys their seeds.

2B2C-2A2B-2B1B-2A3B Degeneration from the effect of the exalted knower of aspects (9)

(9 obstructer) The conception of true existence of utilizers included within intellectually acquired
objects of abandonment which apprehends the person who is obstructed for a long time from
progressing to the exalted knower of all aspects as he wishes because of not knowing perfectly the
perfection of wisdom that realizes the meaning of reality (subject) is to be abandoned by peak
training of path of seeing because the peak training of the path of seeing directly destroys their
seeds.

(1) retaining and relinquishing
This refers to attaining qualities and relinquishing faults.
(2) attention
One pays mental attention to true existence rather than reflecting on them as being illusory.
(3) closely linked to the three realms
One grasps at the sign of true existence of phenomena, whereby one is joined/connected to the
three realms.
(4) abiding
One abides on forms and so forth as ultimately existent. Instead of abiding on them as empty of
true existence, one abides on them as truly existent.
(5) strongly settling
One strongly settles on true existence of all phenomena.
(6) imputing the properties of phenomena
Forms and so forth are imputed conventionally.
(7) attachment
One is attached to the six perfections and practices them diligently.
(8) antidotes
One meditates on the equality of cyclic existence and nirvana.
(9) impeding desired progress
Due to not knowing the meaning of the perfection of wisdom, one is impeded from progressing as
wished with the first five perfections. With the first five perfections alone, one cannot achieve
buddhahood.

There is a person with one of these nine respective objects in their continua, there is a conception
apprehending this person to have this object, and there is another conception apprehending this
conception to exist truly. ‘Truly existent utilizer’ refers to a consciousness or person as an agent. Is
the apprehender of substantial existence necessarily a concordant consciousness? If we say the
apprehender of substantial existence observes substantial existence, then the observed object of
this apprehender of substantial existence is necessarily substantial existence. Is the conception
apprehending the person as substantially existent an apprehender of substantial existence? Why is
there a difference in saying substantial existence related to person and imputed existence related
to the being? Is the person imputedly existent or substantially existent? The definition of the
person is: a being designated on any of the five aggregates that are the basis of imputation. The
Svatantrika Madhyamikas say that there is no person who is self-sufficient substantially existent,
which means that the person is not self-sufficient substantially existent. The person as a generality
does not have substantial existence from the point of view of the isolate, but the instance, the
illustrating mental consciousness, does have substantial existence. The argument is that since a
person does not have substantial existence, how can there be an apprehender of substantial
existence? Think about this. Does the person exist independently? No, it does not. The
apprehender apprehending an independently existing person is an apprehender of substantial

874
existence; this was said in the first chapter. The conclusion is that the observed object of an apprehender of substantial existence does not necessarily exist. Thus, the meaning of apprehender of substantial existence is that based on [apprehending] a self of persons, and considering this person to be substantially existent, the grasping at this is the apprehender of a substantially existent person.

What is the difference between the nine conceptions of apprehenders of substantial existence and nine conceptions of apprehenders of substantial existence taught in the first chapter? Think about it. What is the difference between the nine conceptions of apprehenders of imputed existence and nine conceptions of apprehenders of imputed existence taught in the first chapter?

There is obviously a difference between the apprehendeds taught here, the nine apprehendeds to be engaged in and the nine apprehendeds that are to be withdrawn from, and the apprehendeds taught in the first chapter. The apprehendeds are different because in the first chapter, there are the nine apprehendeds belonging to thoroughly afflicted class and nine apprehendeds belonging to completely pure class. There are 108 intellectually acquired knowledge obstructions to be abandoned by the path of seeing and 108 innate knowledge obstructions to be abandoned by the path of meditation. The 108 are composed of three groups of 36 related respectively to desire realm, form realm, and formless realm.

Wednesday afternoon, February 3, 1999

Gyeltsab (page 441) says that all nine conceptions above are included in the intellectually acquired conceptions.

2B2C-2A2B-2B1B-2B Conceptions of apprehenders of imputed existence

1 Making a connection
2 Root text
3 Commentary


(In answer) to the question, "What are the nine types (of) the second conceptions of apprehenders, based upon imputedly existent beings?"

Gyeltsab (page 441) merely quotes Haribhadra saying “conceptions of apprehenders.”

Having completed the explanation of the conceptions of apprehenders of substantial existence, which are posited in relation to ordinary beings, there follows the explanation of conceptions of apprehenders of imputed existence, which are posited in relation to arya beings.


The other conceptions of apprehenders are: not definitely emerging as intended, definite grasping to the path as not path, arisal together with cessation, possessing and not possessing properties, abiding, destroying the lineage, without striving and cause, and observing adversaries.

These are the nine conceptions of the second set of apprehenders. Just as there are nine apprehenders of substantial existence, there are nine apprehenders of imputed existence.

Gyeltsab (page 441) says "not definitely emerging in accordance with the object of intent" up to "observing adversaries" are nine other conceptions that apprehend imputed beings as truly existent utilizers because there are nine by divisions of objects. In sutra, it says: “Subhuti, it is like this. A wheel-turning king travels on the road with a chariot having four pairs of horses” through “Subhuti, it is like this. For example, when a master of combat wields instruments of war such as a bow, he cannot be vanquished by adversaries. Likewise, when a great bodhisattva practices the perfection of wisdom, he cannot be defeated by maras or the gods that are a type of mara.”
When a master of combat wields instruments of war such as a bow, it is difficult for adversaries to defeat him. “Wielding instruments of war” can mean that the master is skilled in shooting, for example, arrows with the right intensity of strength, the right distance, etc.

2B2C-2A2B-2B1B-2B3 Commentary

The second nine types conceptions of apprehenders, since they are strong settling upon imputed properties, are taken as objects to be abandoned during engaging the mind and mental factors of the path of seeing: 1) not definitely emerging in accordance with the object of intent due to the mere definite emergence of the hearers and so forth, 2) definitely grasping another path as not a path since one’s strongly desired path does not exist, 3) arisal and cessation with the entities of conventional cause and effect, 4) possessing and not possessing all things due to their appearing as being without obstacles and being with obstacles, 5) abiding in form and so forth like a bird lives in the sky, 6) destroying the lineage of hearers and so forth by way of producing the mind of enlightenment and so forth, 7) desireless since no phenomenon is superior to thusness, 8) causeless by relying upon ultimate truth, and 9) observing adverse properties of the *mara*s and so forth through the nature of familiarization with miserliness.

Gyeltsab sets out a syllogism: the second nine conceptions (of true existence) of apprehenders included in the intellectually acquired knowledge obstructions which strongly settle upon imputed properties as truly existing utilizers (subject) are accepted to be an object to be abandoned by the occasion of the uninterrupted path while engaging the minds and mental factors of the peak training of path of seeing because it directly destroys their seeds. What are the nine conceptions?

A Not attaining the results as desired (1)
B Settling upon the distorted
C Contradiction with the perfect path

(1) With a mere path of the hearers, one does not definitely emerge to the three great objects of intent accordingly, because one definitely emerges to a mere hearers enlightenment and so forth. The conception included in intellectually acquired conceptions [of the apprehender] as a truly existent utilizer, who settles upon a being who cannot definitely emerge to a desired result, (subject) is an object of abandonment of the peak training of the path of seeing because the path of seeing directly destroys it. These two, the predicate and the sign, mentioned here are to be applied to the eight remaining subjects.

2B2C-2A2B-2B1B-2B3B-1 Settling upon the path as distorted (2)

This is the second conception of the nine.

(2) The [conception of the apprehender] as a truly existent utilizer, who settles upon imputed beings, who definitely grasp at other paths like the six perfections as not a path since one's strongly desired hearers path does not exist, (subject) is an object of abandonment of the peak training of the path of seeing because the path of seeing directly destroys it.

2B2C-2A2B-2B1B-2B3B-2 Settling upon objects of knowledge as distorted
A Grasping at establishment and cessation as true (3)
B Grasping possessing and not possessing features as true (4)
C Grasping the meaning of the natural state as true (5)
(3) The [conception of] apprehenders of [imputed] beings, who settle ultimately upon abidance with the entity of conventional arising of result and ceasing of cause, as a truly existent utilizer (subject) is an object of abandonment of the path of seeing because the path of seeing directly destroys it. The arising of the result and the ceasing of the cause refer to the arisal and cessation respectively.

(4) The [conception of the apprehender, who] settles upon imputed beings as truly existent apprehenders who possess and do not possess continuously all properties of the path through merely appearing as being without and being with the obstacle of grasping at true existence, as a truly existent utilizer (subject) is an object of abandonment of the peak training of the path of seeing because the path of seeing directly destroys it.

(5) The [conception of the apprehender, who] settles upon an imputed being who abides through the mode of settling as true upon form and so forth, which do not abide ultimately like a bird which lives in the sky, as a truly existent utilizer (subject) is an object of abandonment of the peak training of the path of seeing because the path of seeing directly destroys it.

(6) The [conception of the apprehender who] settles upon an imputed being, who destroys and degenerates the lineage of hearers and so forth by way of producing the mind of enlightenment and so forth, as a truly existent utilizer (subject) is an object of abandonment of the peak training of the path of seeing because the path of seeing directly destroys it.

(7) The [conception of the apprehender, who] settles upon the imputed being who does not desire to strive for buddhahood, due to being satisfied with the mere realization of the meaning of emptiness since there is no phenomena more superior than thusness, as a truly existent utilizer (subject) is an object of abandonment of the peak training of the path of seeing because the path of seeing directly destroys it.

(8) The [conception of the apprehender, who] settles upon an imputed being who does not meditate on the cause, the perfection of wisdom, in dependence on the ultimate truth, as a truly existent utilizer (subject) is an object of abandonment of the peak training of the path of seeing because the path of seeing directly destroys it.

(9) The [conception of the apprehender, who] settles upon the observer of adverse properties of maras and so forth which hinder enlightenment through the nature of familiarization with
miserliness, as a truly existent utilizer (subject) is an object of abandonment of the peak training of the path of seeing because the path of seeing directly destroys it.

“An imputed being” is particular to the nine conceptions of apprehenders of imputed existence.

What are the objects of the conception of true existence of apprehenders of imputed existence that are to be abandoned by the path of seeing? Think about it.

(1) not definitely emerging as intended
The object of the first conception is an imputed being who does not definitely emerge to the objects of intent accordingly.

(2) definite grasping to the path as not path
The object of the second conception is a being who grasps a path as not a path.

(3) arisal together with cessation,
The object of the third conception is a being who apprehends the arisal of a result and the cessation of a cause as truly existent.

(4) possessing and not possessing properties
The object of the fourth conception is a being who possesses a property of a path that is not bound by the conception of true existence and who does not possess a property of a path that is bound by the conception of true existence.

(5) abiding
The object of the fifth conception is a being who abides by strongly grasping at the true existence of form and so forth. Haribhadra’s text says “Abiding in form and so forth like a bird lives in the sky.” A bird merely travels through the sky without abiding in it. In short, this is a being who abides on the conception of true existence.

(6) destroying the lineage
The object of the sixth conception is a being who, as Haribhadra says “destroys the lineage of hearers and so forth by way of producing the mind of enlightenment and so forth,” and thereby degenerates from it.

(7) without striving
The object of the seventh conception is an imputed being who does not have interest in attaining complete enlightenment.

(8) cause
The object of the eighth conception is a being without the cause, the meditation on the perfection of wisdom.

(9) observing adversaries
The object of the ninth conception is a being who observes adversaries such as maras.

The object of the conception of an apprehender of imputed existence is conceived to be a truly existent utilizer. Most of the objects of the nine conceptions are beings. Think about whether this is right. Although it does not always say ‘being,’ it does say abider, conceiver, and so forth. See Jetsun Chokyi Gyeltsen’s commentary in Ocean of Sport.

These thirty-six conceptions (9x4) are the bases which, when multiplied by the three realms, total 108.
In Lama Tsongkhapa’s commentary, there is some difference compared to Gyeltsab’s text. For example, Gyeltsab says ‘the arising of result and ceasing of the cause,’ while Lama Tsongkhapa and Jetsun Chokyi Gyeltsen say arising of cause and ceasing of result. In general, it is said that the cause ceases and the result arises; this is valid. However, it is difficult to validate the ‘arising of cause and the ceasing of result.’ The teachings mention that the ceasing of the cause and the arising of the result occur simultaneously.
Regarding ‘the arising of cause and ceasing of the result,’ this could be a mistake of the typesetters which was copied in various volumes.

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Thursday morning, February 4, 1999

Therefore, according to (the previous) nine interceding verses, from among the four types (of conceptions), there are individually nine types of discordant classes (of peak training) on the path of seeing. One should also keep in mind the four types of antidotes which abandon those, which are similarly divided but different.

Therefore, from among the four types of conceptions, individually there are nine types of discordant class of peak training of the path of seeing. Also, there are four types of antidotes that abandon those objects to be abandoned. Gyeltsab sets out the four possibilities by way of objects regarding the conceptions to be abandoned:

1) That which is a conception of an apprehended but not a conception of an apprehender - a conception of true existence of forms and so forth as an object of use.
2) That which is a conception of an apprehender but not a conception of an apprehended - conception of true existence of one moment of consciousness as a truly existing utilizer.
   This is not a conception of apprehended because an ordinary being’s direct perceiver is not able to realize one moment of consciousness.
3) That which is both a conception of an apprehender and a conception of an apprehended - a continuity of consciousness.
   This is both because the conception of an apprehended settles upon a continuity of consciousness as an object of use, and a conception of an apprehender settles upon it as a utilizer.
4) That which is neither a conception of an apprehender nor a conception of an apprehended - a perfection of wisdom of the non-dual.
   These alternatives were also set out in the first chapter in the context of the path of preparation.

The antidotes of those (conceptions which are to be abandoned)

Previously, the conceptions which are to be abandoned were explained. Now their antidotes are set out.

A The cause of the peak training of the path of seeing
B Great enlightenment: the result of peak training of the path of seeing
C The self entity of peak training of the path of seeing

The cause of the peak training of the path of seeing
1 Making a connection
B Root text
C Commentary

Having thus taught the discordant class along with antidotes on the path of seeing, one interceding verse (teaches) the cause which is to be taken as the path of seeing along with the causes for accomplishing great enlightenment.

Having explained the objects of abandonment that belong to the path of seeing, now their antidotes will be explained.
Gyeltsab (page 444) says there is an interceding verse that answers two questions with respect to the peak training of that path of seeing: Having expressed the discordant class along with antidotes regarding the peak training of the path of seeing, what is the cause of the peak training of the path of seeing that accomplishes final great enlightenment? And what is the cause that produces great enlightenment? In other words, the interceding verse sets out the cause of the peak training of the path of seeing that accomplishes great enlightenment.

(There are three:) guiding others to enlightenment, bestowing the cause of that, and the uninterrupted cause for attaining that is characterized by abundant merit.

Gyeltsab (page 444) says that in order to generate the peak training of the path of seeing that is the cause for producing final great enlightenment, one should possess the two causal collections. [This is] because one shows the means for placing other Mahayana lineage holders in enlightenment, bestows the words and meanings of the perfection of wisdom, the cause of that enlightenment, and possesses the characteristics of abundant merit through one’s meditating on the perfection of wisdom in meditative equipoise and so forth, the uninterrupted cause of the attainment of that peak training of the path of seeing. Although the cause for final great enlightenment is indeed taught here, it is only to be applied here as teaching the cause of the peak training of the path of seeing, which is a provisional great enlightenment. In sutra it says: “Ananda, 6,000 fully ordained monks will attain highest complete enlightenment in the star-like eon...”, “Ananda, therefore I bestow upon you this profound perfection of wisdom whereby...”, “One day when someone teaches a small bit of Dharma containing the perfection of wisdom to a person of the hearer vehicle or a great bodhisattva, his merits will increase greatly.” In Lama Tsongkhapa’s Golden Rosary, it gives the second quotation in its entirety: ‘Ananda, therefore I bestow upon you many teachings including the profound perfection of wisdom. Ananda, if you memorize all the teachings, then practice them, and then forget them I will not consider this a mistake. But if you give up even a single word of the Perfection of Wisdom I will consider this a mistake.” Buddha is showing that the value of the teachings on the perfection of wisdom is very great compared to other teachings.

In short, the principle cause presented here is the cause of the peak training of the path of seeing.

First: others are well established in enlightenment, which has characteristics which will be explained, by teaching the path of seeing and so forth.

There are three causes of the peak training of the path of seeing, of which this is the first: teaching the path of seeing in order to establish others in enlightenment, which has characteristics that will be explained later on.

Gyeltsab (page 444) says: the excellent establishing of others to be subdued in enlightenment by a bodhisattva on the path of preparation, by teaching the path of seeing and so forth in order to lead them to enlightenment, which has characteristics that will be explained (subject), is one of the causes of the peak training of the path of seeing because the cause which produces that is included in the collection of merit that observes final great enlightenment. Sentient beings are established in the result, which is a realization. The cause for attaining final enlightenment is teaching the path of seeing and so forth to others, which establishes them in enlightenment. ‘And so forth’ implies the path of meditation.
Second: correctly and distinctly bestowing the perfection of wisdom by means of perfect words and meanings to those (to be subdued) as the sole cause of enlightenment.

This is placing sentient beings in the Dharma of the oral transmission. Those to whom one gives the Dharma of the oral transmission are those to be subdued, the trainees. What is to be taught to them? It is the perfection of wisdom. By what means is it to be taught? To bestow the words and meanings on them, and cause them to retain them and to reflect on them properly. How is this to be done? By explaining the words and meanings individually. Why does a bodhisattva do this? In order to make others possess the cause of enlightenment.

Bestowing perfectly and distinctly the perfection of wisdom by way of perfect words and meanings and so forth, which presents reality to those to be subdued as the sole cause for provisional and final enlightenment by a bodhisattva on the path of preparation, is the second cause of producing the peak training of the path of seeing, because the cause which produces that is establishing others in the cause that is included in the collection of merit.

The second cause is giving teachings on the words and meanings of the perfection of wisdom correctly and distinctly to others, and causing them to reflect on them.

Third: the uninterrupted cause which acts to attain enlightenment is characterized by the abundant merit of one’s own meditation and so forth on the perfection of wisdom.

This is how one purifies one’s own continuum. One purifies or eliminates the obstructions that impede the attainment of enlightenment.

The causes of enlightenment are meditation on the path of seeing and the path of meditation, followed by explaining to others how to meditate on them. This is the third cause.

Gyeltsab (page 445) sets out a syllogism: The exalted wisdom of meditative equipoise of the path of preparation that possesses the characteristics of abundant merit of one’s own meditation on the perfection of wisdom during meditative equipoise and of teaching others during subsequent attainment and so forth, the cause that without interruption acts to attain great enlightenment that is included within the peak training of the path of seeing, (subject), is the third cause of the peak training of the path of seeing because it is other than the first two causes and is the substantial cause of that (peak training of the path of seeing).

In short, the exalted wisdom of meditative equipoise of the path of preparation is the substantial cause of the peak training of the path of seeing. A substantial cause is a cause that mainly produces a result within its own substantial continuity. If it is a substantial cause, it is that which transforms into the entity of the result.

Lama Tsongkhapa, in his *Golden Rosary*, says that the prophesy is “You 6,000 fully ordained monks will attain enlightenment in the star-like eon, when there is a tathagata called Shredded Flower (*me tog sil ma*) who will arise when the human life span is 20,000 years.” A prophecy made to a female cannibal-spirit near the Ganges River is the same in the extensive, middle, and brief Perfection of Wisdom Sutras. That prophecy was made to show the cause of peak training of the path of seeing.

Identification of great enlightenment in our own tradition

1. Identification of great enlightenment in our own tradition
2. The incorrectness of that for those who accept properties as truly existent
3. Since desiring to attain final great enlightenment, the demonstration that it is necessary to accept all phenomena as empty of true existence
(In answer) to the question, “What is that great enlightenment which is said to (result from) the path of seeing along with causes such as that? What is its meaning?” (there is) an interceding verse (about) great enlightenment.

Gyeltsab (page 446) says: What is the meaning of the result that is said to be produced by the path of seeing, along with its causes such as that?

One needs to understand the meaning of great enlightenment, which is the result of the path of seeing. Great enlightenment is an exalted wisdom knowing the extinction and the non-production of stains.

Thursday afternoon, February 4, 1999

Exalted wisdom of the extinction and non-production of stains is called “enlightenment.” They should be known as due to non-extinction and non-production respectively.

Gyeltsab (page 446) says that there is a reason for it to say in sutra that obstructions are ultimately not extinct and ultimately not produced. It is because those obstructions being without ultimate extinction and production is established in dependence on a perfect reason. The final exalted wisdom that directly knows ultimate extinction and non-production should be known as great enlightenment that knows extinction and non-production respectively. [This is] because it is expressed in sutra: “The exalted wisdom that directly knows the ultimate extinction and non-production of stains is final great enlightenment,” and it is correct like that. In sutra, it says: “Ananda, those who accept the extinction of the perfection of wisdom accept the extinction of the sky.” “If they do not even have production, how can they have an extinction?”

There is no stain that is ultimately exhausted and no previously existent stain that is ultimately, newly produced. Stains and obstructions are the same in this context. Great enlightenment is the exalted wisdom knowing the extinction and non-production of stains. This is because the two obstructions are objects to be abandoned in such a way that they do not return. This is the meaning of non-production. This is a final exalted wisdom.

The knowledges of extinction and non-production of all stains, characterized as the undistorted realization of all phenomena and an essence exactly corresponding to the truth body and so forth, respectively, is said to be great enlightenment. The stains of the afflictive and knowledge obstructions are regarded as produced and not produced—there occurs (in the U Tha Nam Je; Madhyanta Vibhanga), “a phenomena not included in the sphere of reality (dharmadhatu) does not exist” —because entities of the sphere of reality, like space, are without cessation or production or because there is no admissible thing with an entity of one or many and the signs of causes and effects and so forth, like a lotus in the sky, they neither arise nor cease.

Gyeltsab sets out a syllogism: the truly existent imaginary posited by the propounders of objects, the stains of afflicted obstructions and knowledge obstructions that are produced are past and present, those that are not produced are future (subject); they do not exist truly because ultimately they do not have cessation or production. There is a pervasion because phenomena that are empty of true existence, the entity of the sphere of reality, are empty of true existence, like space. In Madhyanta Vibhanga it says: “A phenomenon excluding the sphere of reality (dharmadhatu) is
likewise not an existent phenomenon.” According to the Yogachara-Svatantrika-Madhyamikas, this means that there is no phenomenon that is not included in the sphere of reality. According to the Chittamatrins, it is not like this.

Haribhadra says “are without cessation or production.” Gyeltsab says the word ‘or’ shows that that is established by any of the signs.

The obstructions do not exist truly because they are free from the entity of being a truly existent one or a truly existent many. This reasoning has four principle points. These are:

1) ascertaining the object of negation
2) ascertaining that it is free from being truly existent one
3) ascertaining that it is free from being truly existent many
4) ascertaining the pervasion

If it is free from being truly existent one and truly existent many, it is pervaded by not being truly existent. If it exists truly, it must be truly existent one or truly existent many. This was examined in the first chapter. Obstructions are not truly existent one because they have parts. That which has parts and that which is without parts are directly contradictory, and without parts does not exist among the objects of knowledge. This reasoning is called ‘freedom from being truly existent one and many,’ which can be used to analyze the entity of all phenomena from form up to knower of all aspects.

Obstructions (subject) are not produced ultimately because they are not produced ultimately from their own cause, a cause that is other, both, or without a cause. This reasoning is taught in the text Madhyamika-alamkara by Shantarakshita. The lower schools, Chittamatrins, Sautrantikas, Vaibhashikas, and non-Buddhist schools assert ultimate production. The Samkyas say: obstructions are produced ultimately because they are produced from self. The lower Buddhist schools say: obstructions are produced ultimately because they are produced from other. The Nigranths says: obstructions are produced ultimately because they are produced from both self and others. The Charvakas say: the obstructions are produced ultimately because they are produced causelessly. These four signs are proofs establishing ultimate production. However, Nagarjuna responds by saying that even the signs of ultimate production, from itself, others, both, and without cause, are not produced.

The Samkyas accept a primordial principal as a creator; it possesses five attributes. It is causeless, partless, all-pervasive, a creator, and not clearly evident. They assert that all results are not clearly manifest externally, but exist at the same time as their causes and are the same entity as their causes. Thus, the cause creates itself, the result. Thus, there is the production of a result from itself. Our own tradition says this is not possible. In the ninth chapter of Bodhisattvacharyavatara, it says: “If a result already abides at the time of its cause, excrement exists at the time of the food.” To negate the Samkyas assertion in Pramanavartika, it says: “If you assert that, you are more foolish than a cow because you would have to accept that there are a hundred elephants on the tip of a blade of grass.” The reasoning is that on a blade of grass there could be an ant who has the karma to be reborn a hundred times as an elephant. Dharmakirti is thus saying that if the result exists at the time of the cause, the hundred elephants exist at the time of the ant.

However, production from others is also accepted by some of the lower Buddhist schools. This is because they assert that there is a cause that exists by its own character, which gives rise to a result that exists by its own character. The Svatantrika Madhyamikas say that there is no result produced from other that exists ultimately, but there is a result that is produced from other. However, the Prasangika Madhyamikas says there is no production from other because there is no cause that exists by its own character and therefore, there cannot be a result that exists by its own character/that is naturally existent. They refute production from other, saying: it would follow that darkness arises from a flame, and everything arises from everything.

The Nigranths accept production from both self and other. They say an obstruction is produced from self and others because it is respectively a continuity of its own substance and because it depends on other conditions. This is because former moments of afflictive obstructions give rise to other moments, and afflicted obstructions depend on object conditions.
Gyeltsab says that with regard to the previous predicate and subject, the sign is that the result is unproduced even as ultimately existent; also, those which are functionless phenomena are unproduced ultimately. For example, it is like the lotus in the sky. The existence is not produced completely, and non-existence is like a sky-lotus. Even with functionless phenomenon, a result does not exist at the time of its cause. The conclusion is that a result is produced, although it does not exist at the time of its cause. Is a produced result non-existent at the time of its cause? Yes, it is. Is it produced ultimately from its cause, although non-existent at the time of its cause? No. This is a reasoning that negates production from existence and non-existence that is used for analyzing causes and results. It is found in *Illuminating the Middle Way* by Kamalashila.

The reasoning analyzing results and the reasoning that is like a king are missing here. After the three reasonings, Gyeltsab says that stains do not have ultimate extinction and ultimate production because ultimate cessation and ultimate production do not exist. That follows because there is no functioning thing that is ultimately acceptable for a valid cognizer and so forth that were explained.

Gyeltsab sets out a syllogism: the knower of all aspects, an essence exactly corresponding to the three bodies, such as the truth body, with the characteristics of undistorted realization of the reality of all phenomena, (subject), is expressed to be great enlightenment because, respectively, it is a final exalted wisdom knowing that stains are ultimately extinct and not produced. Usually, it is said that there is a wisdom knowing extinction and non-production. There is extinction and non-production of stains. Do these exist ultimately? There is no ultimate extinction and non-production of stains.

Friday morning, February 5, 1999

Q: What is the meaning of the last sentence of Gyeltsab from yesterday’s teachings which said “because respectively it is a final exalted wisdom knowing that the stains are ultimately extinct and not produced,” as usually we say that there is nothing that exists ultimately?
A: Here maybe the ultimate extinction and non-production perhaps implies the emptiness of extinction and non-production. Usually we say ‘an exalted wisdom knowing the extinction and non-production conventionally.’

Q: With regard to meditating on the 173 aspects the first is impermanence, which is also the aspect in which the mind manifests having impermanence as the object of the mode of apprehension. But this does not mean that the mind realizes impermanence. In sutra it presents it as “non-existence.” Meditation consist of generating a mind in the aspect of non-existence by which one realizes that there is a permanent suffering which is a discordant class. So impermanence would be a general characteristic, while that which enables one to realize impermanence is the aspect of non-existence of a permanent suffering.
A: “Non-existence” means that permanent sufferings do not exist, which implies that sufferings are impermanent. On the other hand, the literal meaning of “non-existence” can be taken to mean that sufferings do not exist truly. The mind realizing that sufferings do not exist truly and the mind realizing sufferings are impermanent, the latter is an object to be sustained and the mind realizing sufferings do not exist truly is the mind that sustains. With these two minds one meditates on the aspect impermanence.

Q: So impermanence is the object of the mode of apprehension. What type of object is non-existence?
A: The meaning of ‘non-existence’ is that permanent sufferings do not exist, sufferings are impermanent. The mind mediates that the aggregates do not exist as permanent. The object-aspect is impermanence, not non-existence. The subject-object is the realization that the aggregates are impermanent.
The realization of the appropriated aggregates as impermanent is the object that is sustained. The realization of appropriated aggregates as not truly existent is that which sustains.

The explicit presentation of the word “non-existence” is from the point of view of an arya bodhisattva. The explanation might differ with regard to a knower of bases. For example one meditates thinking, “True sufferings do not exist ultimately.” Then one thinks, “True sufferings are impermanent.” The reason is because they disintegrate momentarily. The impermanence of true sufferings appears to the mind. True sufferings appear and one holds this in one’s mind. Each time one meditates on impermanence, the first of the 173 aspects, one takes one’s own appropriated aggregates as the basis of the attributes. One meditates thinking that these contaminated appropriated aggregates are impermanent. In our case we have a similar aspect of impermanence of true sufferings and not a direct realization of sufferings. One familiarizes with this similar aspect of true sufferings as impermanent until true sufferings appear nakedly to oneself as impermanent whereby one attains a direct realization of the impermanence of true sufferings.

Then one meditates on the second attribute, misery, thinking that the aggregates are miserable because they are under the control of contaminated karma and afflictions. The aspect miserable is what appears to the mind. On the basis of this meditation one thinks that the aggregates are miserable due to the sufferings of hunger, thirst, heat, cold, birth, aging, sickness, and so forth.

Then one meditates on the attribute of empty, thinking that there is no self that is permanent, partless, and independent. In other words, the self is empty of being other and the aggregates are empty of being the object of utilization of such a self.

In sutra the word for impermanence is “non-existence,” for misery is “non-generation,” for empty, “devoid,” and for selfless, “not oppressed.” For the fourth attribute think there is no self that is self-supporting substantially existent and the aggregates are not an object of utilization of such a self.

This is the way in which one is to meditate according to the Svatantrika Madhyamikas.

Q: In complete training in all aspects what is the aspect that is to be emphasized, the conventional aspect or the ultimate aspect?
A: If one meditates on the aspects in the context of a knower of bases one emphasizes the aspects from the conventional side. It is generally said that when one meditates on a knower of bases one focuses mainly on the selflessness of persons, and when one meditates on a knower of paths one focuses mainly on the emptiness of ultimate existence. The words of sutra seem to be from the point of view of the ultimate in that the explicit and principal subject of the Perfection of Wisdom is emptiness. The paths are the implicit subject.

Q: Regarding aspects of the knower of paths, there are sixteen aspects that are related to the sixteen aspects of true cessations that are related to the sixteen emptinesses. Is there a reason for the aspects to be divided into 3, 8, 1, and 4 in relation to the four attributes of true cessations?
A: Perhaps the divisions of the sixteen emptinesses according to the four attributes of true cessations are related to the bases of the emptinesses. For example, the first three emptinesses, the emptiness of inner, of outer, and of both, which refer to the emptiness of the five inner faculties, five outer objects, and the physical organs, are related to our aggregates, true sufferings. The bases thus are true sufferings; the fact that these true sufferings are totally pacified is the way in which they are related to true cessations. These are the bases of the cessation of gross sufferings.

The emptiness of nature is related to the third attribute of high auspiciousness because the nature of all phenomena is auspicious.

The thirteenth through the sixteenth emptinesses are related to definite emergence. These are the emptiness of all phenomena, emptiness of definitions, emptiness of the unapprehendable, and emptiness of entininess of non-functioning things.

Prasangika Madhyamikas say that the dharmata, or reality of the mind, is a true cessation and this itself is an ultimate truth. However, for the Svatantrika Madhyamikas and the lower
schools, true cessations are a conventional truth because the objects of abandonment are a conventional truth and the antidotes which abandon them are a conventional truth, therefore the abandonment that is attained is also a conventional truth.

Q: What is the difference between the meditative stabilization that is included in the five determining mental factors and the meditative stabilization in the context of the four legs of magical manifestation?

A: The meditative stabilization in the context of the four legs of magical manifestation is the meditative stabilization included in the determining mental factors. But what about a mind that is concomitant with the four legs of magical manifestation - is it a meditative stabilization? We cannot answer that it is. Although that mind itself is not meditative stabilization is it a leg of magical manifestation? If someone answers yes then one asks, is it a meditative stabilization? If one says no then we say it must be a meditative stabilization since it is a leg of magical manifestation. There is a discussion regarding whether a leg of magical manifestation and a leg of magical manifestation in the context of the 37 harmonies with enlightenment are the same. Jetsun Chokyi Gyelsen in Ocean of Sport (page 87) says that an exalted knower of one who has entered a path which is a meditative stabilization that is one of the eight antidotes for removing the five obstacles is the definition of a leg of magical manifestation. In Abhidharmasamucchaya it says: “What is the entity of a leg of magical manifestation? It is meditative stabilization. A leg of magical manifestation is a meditative stabilization.” When elaborated there are four legs of magical manifestation: aspiration, intention, effort, and analysis. Then it can be asked whether these four legs of magical manifestation are meditative stabilization? Yes, the leg of magical manifestation of aspiration, the leg of magical manifestation of intention, leg of magical manifestation of effort, and leg of magical manifestation of analysis are meditative stabilizations. But are aspiration, intention, effort, and analysis meditative stabilizations? No. However, in dependence on each of them one can achieve a meditative stabilization; this is called a leg of magical manifestation. This is a case of giving the name of the result to the name of the cause.

Q: In relation to the aspects of the knower of paths the antidote to the first attribute of true origins is said by Gyeltsab to be the direct realization of the selflessness of persons. Why is the direct realization of the selflessness of persons and not the realization of emptiness posited as an antidote in the context of the knower of paths? (See page 10 Oct. 13 1998 transcript)

A: Generally emptiness is the principal object of meditation but there are cases when the realization of selflessness is used to overcome the afflictions rather than the realization of emptiness. In sutra the term “aspiration” is given to attachment; to overcome that one can use the wisdom realizing the selflessness of persons. To overcome attachment, hatred, and ignorance there is the wisdom realizing the selflessness of persons. Gyeltsab (page 326) says that the exalted wisdom directly realizing the selflessness of persons in the continuum of a bodhisattva on the path of seeing (subject) is an antidote to the aspect of cause, the first attribute of true origins, which are respectively the aspiration craving for a future object, attachment that craves for non-separation, and craving which is attraction for future rebirth, because that exalted wisdom is separated from attachment to objects of desire and does not abide in the way of grasping at non-separation from objects of desire and pacifies the craving for attraction to the body. Thus it says that the wisdom directly realizing the selflessness of persons is an antidote to the first attribute of true origins. The wisdom directly realizing selflessness of persons is used in this context to overcome eight afflictions. In general it is said that to abandon attachment, hatred, and so forth one needs the wisdom realizing the selflessness of persons. However, the real object-aspect of a knower of paths is the lack of ultimate existence of each of the aspects. Although the knower of bases and knower of paths have their respective functions, a bodhisattva can use the different types of wisdom, wisdom realizing selflessness of persons and wisdom realizing emptiness, to abandon particular afflictions. The eight antidotes to the eight afflictions are the subject-aspect of a knower of paths. This means that the aspect of a knower of paths can be an object-aspect or a subject-aspect. The object-aspects are of 36 types as
are their corresponding subject-aspects. In brief, if a bodhisattva meditates on the selflessness of persons, he necessarily meditates on the wisdom realizing the selflessness of persons. For example, if one meditates on impermanence one meditates on the realization of impermanence. Gyeltsab says that if one does not accept that when someone meditates on impermanence he meditates on the realization of impermanence, one gives up the basis of meditation. In Gyeltsab (page 319): a disputant says, “what is the object of meditation after dividing the aspects into two, object-aspect and subject-aspect?” Our system replies that these are not similar. That does not have any sense because someone who wants to meditate on exalted wisdom realizing impermanence also meditates on impermanence. Likewise, someone who wants to meditate on impermanence also meditates on the exalted wisdom realizing that. Otherwise it would follow that the basis is given up. In short, there is no meditation on an object-possessor without meditation on its object, and there is no meditation on an object without meditation on the object-possessor.

Geshe Jampa Gyatso: Is the way of meditating on impermanence and the way of meditating on compassion the same?
A: They are not the same. In the case of meditation on impermanence the mind does not take on the aspect of impermanence while in the case of meditation on compassion the mind does take on the aspect of compassion.

Geshe Jampa Gyatso: When one meditates on compassion the mind is transformed into the entity of compassion whereas when one meditates on impermanence the aspect of impermanence appears to that mind.

Q: When a bodhisattva meditates on impermanence it seems that the subject-aspect could be of three types: the realization of impermanence, realization of selflessness of persons of impermanence, and realization of emptiness of impermanence. Is this correct?
A: When a bodhisattva meditates on the 173 aspects of the three exalted knowers he has many more because he begins from “non-existence” up to the last. As he goes through them each and every aspect appears to his mind without leaving any out and without making any error in the order. A bodhisattva who has gained control over the 173 aspects can meditate on all of them in one session. When he gains stability he can meditate on all 173 aspects in the shortest instant in which an action can be completed. Thus all 173 aspects can appear to the mind in this very short time, this happens due to strong familiarity. Skill can be gained through constant familiarization.

Q: There is a conception of the true existence of an apprehender of substantial existence and a conception of true existence of an apprehender of imputed existence. Which kind of mind apprehends the apprehender of substantial existence and the apprehender of imputed existence? If it is different from the conception of the apprehender what kind of mind it is?
A: It is different.

Q: How can two minds exist at the same time?
A: You can have a hundred minds! With regard to the conception of apprehender of substantial existence there is an apprehender of substantial existence and a conception of apprehender of substantial existence. For example, Gianni has a mind thinking, “Now I am studying,” this is like the apprehender of substantial existence. Then Gianni thinks, “I am studying truly”; this conception cannot arise at the same time as the thought, “I am studying.” The first thought is like the apprehender of substantial existence while the thought of the true existence of that apprehender of substantial existence is the conception of apprehender of substantial existence.

Q: In Konchog Jigme Wangpo’s text on the 173 aspects, in relation to each of the sixteen aspects of true cessations it says ‘emptiness of true existence of the true cessation.” Why is this?
A: Perhaps this is related to the explanation concerning true cessations, which says that the sixteen aspects of true cessations are explained in terms of the aspect emptiness. If this is interpreted wrongly, one then thinks that all emptinesses are aspects of true cessations. When the
mind grasping at a self or the mind grasping at true existence are eliminated a true cessation is attained. There are sixteen bases of emptiness, each of these is a mind grasping at a self. Thus when these minds grasping at a self are eliminated one achieves sixteen true cessations. This is one interpretation.

Another interpretation is that the sixteen aspects of true cessations are explained in terms of benefit. This means that by meditating on emptiness one attains a true cessation. Through meditation on the emptinesses one achieves true cessations. Gyeltsab says that true cessations are explained in terms of benefit. Lama Tsongkhapa in *Golden Rosary* says that true cessations are explained in terms of the aspect of emptiness. Jetsun Chokyi Gyeltsen simply says: “What is the entity of the aspect of cessation?”
Monday afternoon, February 8, 1999

2B2C-2A2B-2B2B-2 The incorrectness to accept properties as true
A Refuting through contradiction with reason
B Refuting through contradictions with the acceptance

1 Making a connection
2 Root text
3 Commentary


Therefore it is like that. (There are) some who say with regard to extinction, thinking of the destruction of (previously existing) properties (of truly existent stains), that the knowledge which thinks, “It is extinct,” and (who say) with regard to non-production, thinking of not producing the properties (of truly existent stains), that the knowledge which thinks, “It is not produced,” are the knowledges of extinction and non-production and (who further state) that enlightenment (consists) of such knowledges of extinction and non-production. But since such knowledges of extinction and non-production are not acceptable (as enlightenment), there is (another) verse.

Gyeltsab (page 447) sets out a syllogism:
The propounders of objects say that extinction is thinking about the destruction of previously existing properties of truly existent stains, the knowledge which thinks, "It is extinct". Non-production is thinking of not producing through stopping production of the properties of truly existent stains, the knowledge which thinks, "It is not produced." [These] are the knowledges of extinction and non-production. Furthermore, they state that the enlightenment of their system is such final knowledges of extinction and non-production. Such knowledges (subject) are not acceptable as great enlightenment because the extinction and non-production do not exist ultimately. Why? Because the stains are established like that to be empty of true existence. To refute the great enlightenment that is analyzed by others, there is an interceding stanza.

The lower schools assert that a stain is ultimately existent and is ultimately extinct. Svatantrika Madhyamika say that this is not correct. The knowledge that knows the extinction and non-production of truly existent stains cannot be a great enlightenment. This is because a stain does not exist truly. The lower schools assert great enlightenment to be an exalted wisdom knowing the ultimate extinction of stains and the ultimate non-production of stains. This great enlightenment is a superimposition of the lower schools. This is what is negated here by the Svatantrika Madhyamikas, since it contradicts both scriptural authority and reasoning.


Primordial nature without cessation by the path called seeing. What type of conception is extinguished? What is it that is attained that is non-produced?

Gyeltsab (page 447) sets out a syllogism: the Mahayana path called seeing (subject) - What type of truly existent, previously existing conceptual knowledge obstructions is extinguished? What is the true cessation with the aspect of non-production which stops the production of truly existent [previously existing conceptual knowledge obstructions] that is attained? - It follows that it does not attain [such] (predicate) because the truly existent previously existing stains are of the primordial nature without cessation that ceases newly. That follows because there is no truly existent stain that existed from the beginning. The previous consequence was accepted by you.

Here the Svatantrika Madhyamikas dispute the assertions of the lower schools, which in the end they claim to not assert. The lower schools appear to accept that knowledge obstructions truly exist and that there is an extinction of these truly existent stains and an ultimate non-production of these truly existent stains. Is there a stain that was produced before, and is there a stain that will be extinguished later? The Sautrantikas assert that if it is an established basis, it
must be a present [phenomena]. They assert that the past-ness and future-ness of an object do not exist in the present of an object. If it is a present [object], it must be a functioning thing. Past-ness and future-ness are permanent. A past-ness does not have production. A future-ness does not have production because it is permanent; it is not a functioning thing. On the basis of these assertions, the Svatatnika Madhyamikas set out their refutation, saying that if stains are truly existent, it can not be said that they existed before and then later on are extinguished. On the other hand, they do assert that there is a stain that existed before and later on is extinguished. According to the Svatatnika Madhyamikas, if something were truly existent, it could not change; it could neither be extinguished nor non-produced.

Gyeltsab sets out a syllogism: by the force of the path of seeing [posited] by you, the propounders of objects who mistakenly strongly settle upon the reality of properties (subject) - What truly existent previously existing produced entities such as conceptual knowledge obstructions are extinguished? What unproduced path of release which is a productionless substrate that stops production is produced? - It follows that such a extinction and production are unacceptable because produced and unproduced stains are respectively separated from ultimate cessation, which has the characteristics of obstructing extinction and production of antidotes. That follows because all phenomena are of the natural entity of thusness that is empty of being ultimately true. Thereby, it is thought that you should accept only the textual tradition of us, the Middle-Wayers, since ultimately established extinction and production do not exist in the slightest.

The lower schools assert truly existent stains which have a future extinction and a later non-production. Svatatnika Madhyamikas say that there is a stain that does not exist truly which will be extinguished and will not be produced in the future. In addition, there is a knowledge that knows their extinction and their non-production. Extinction means the extinction of afflictions. [The knowledge that it is extinct is the knowledge of extinction]. Whatever affliction is extinguished is done so in such a way that it will not be produced again. The knowledge that it will not be produced again is the knowledge of non-production. According to the Svatatnika Madhyamikas, the path of seeing has objects of abandonment which do not exist truly and can be extinguished.

"The refutation through contradiction with reason" is according to the Svatatnika Madhyamikas. However, there is no contradiction for the lower schools.
the conceptions of the afflictive obstructions and knowledge obstructions by way of abandoning the seeds, (this) occasions great surprise since they are contradictory.

In short, all phenomena are empty of true existence. It is surprising to accept that phenomena exist perfectly, i.e., are truly existent, and accept also that the Buddha has abandoned all stains. The lower schools assert that phenomena exist truly, and they assert that Buddha has abandoned all obstructions in all aspects. This is what is a great shame, since these assertions are contradictory. In other words, asserting that stains exist truly and asserting that the conception of true existence is an object of abandonment are contradictory.


(The fact) that others say that phenomena indeed exist, yet the teacher extinguished obscurations regarding what is knowable is amazing to me!

Gyeltsab says (page 448): The system of other propounders of objects say that outer and inner phenomena exist ultimately and the Teacher has extinguished the obstructions of ignorance regarding what is knowable. This is amazing to Maitreya because if phenomena existed ultimately, then the obstructions could not be abandoned.


A General refutation
B Meaning of the words


(Gyeltsab page 448)
Disputant: The first two yogic grounds apply only to the hearer schools and Chittamatrins.
Response: That is not right because the uncommon meaning imagined by the lower schools is an object of negation.
Disputant: There are four yogic grounds, the second of which is concordant with the view of solitary realizers, while the third is concordant with the view of the Chittamatrins.
Response: That is also not right because the views of solitary realizers and Chittamatrins do not differ in superiority and inferiority.
Disputant: Saying that ‘the solitary realizers assert the apprehender to exist truly, and the Chittamatrins assert a consciousness of the non-duality of apprehended and apprehender to exist ultimately, whereby there is a difference’ is a mere statement made only in a agreeable state without any investigation. Through the second yogic ground, the view based on the sign of the ascertainment of simultaneous observation is presented.
This is a sign taught in Pramanavartika to negate that form and the valid cognizer apprehending form exist as different substances.

Nobody from the Chittamatrin school accepts that there is another higher way of settling on the view. The acceptance of four yogic grounds is a subject that we have to think about. This is because it is an unacceptable order to have a person who, having negated blue from being a different substance from the consciousness to which the blue appears, does not negate the apprehender to be of another substance from the apprehended, i.e., the consciousness to which blue appears to be a different substance from blue.

Disputant: Even if blue is negated from being an external object on the second yogic ground, the apprehended object which relies on an inner consciousness is not negated to be a mere other substance. Therefore, the emptiness of the apprehended and apprehender being mere different substances is presented by the third yogic ground.
Response: That is also extremely incorrect. Pramanavartika says: ‘because that is also a similar dispute’. Just as said, apprehendeds and apprehenders that rely on inner consciousnesses being of
other substances are also negated in dependence upon that very previous reasoning. Regarding that, none of the great charioteers had commented about stages of higher and lower tenets.

When it was said that the first two yogic grounds are related to the hearer schools and Chittamatrins and so forth, the first yogic ground is the exalted knower realizing the selflessness of persons, while the second is an exalted knower knowing the non-duality of apprehendeds and apprehenders. These are the first two of the four yogic grounds. This assertion is then negated by the respondent.

The disputant says that the view of selflessness of persons is posited as a view of the two propounders of objects, while the view of non-duality of apprehenders and apprehendeds is only that of the Chittamatrins. This is not right. The disputant says that the view of selflessness of persons is only a view of the Vaibhashikas and Sautrantikas, while the view of the non-duality of apprehenders and apprehendeds is only a view of the Chittamatrins. The Svatantrika Madhyamikas refute this, saying that it is not right because the view of the selflessness of persons is not exclusive to the Vaibhashikas and Sautrantikas. This is a view that is accepted by all four schools. However, the way in which the person is empty of a self is posited differently by the four schools. Likewise, the view of the non-duality of apprehenders and apprehendeds is not an exclusive view of the Chittamatrins, but is common to the Svatantrika Madhyamikas, in particular the Yogachara Svatantrika Madhyamikas.

If it is asked: what about the assertion that the view of selflessness of persons belongs to hearers, the view of non-duality of apprehenders and apprehendeds belongs to solitary realizers, and the view of non-true existence belongs to bodhisattvas? The basis of the realization of the selflessness of persons is the hearers path, the basis of the realization of the second is the solitary realizer path, and basis of the realization of the third is the bodhisattva path. This was mentioned in the first chapter of the Ornament, when in Commentary Clarifying the Meaning it said that any path belonging to the hearers, any path belonging to solitary realizers, and any path belonging to the bodhisattvas are to be generated and known by a bodhisattva. It was said that a path belonging to hearers is an exalted knower realizing the selflessness of persons, and a path belonging to solitary realizers is an exalted knower realizing the non-duality of apprehenders and apprehendeds.

Is the view of non-duality of apprehenders and apprehendeds that is meditated on by a solitary realizer and that which is meditated on by a Chittamatra different, one being lower and one being higher?

The four yogic grounds are:
1) an exalted knower realizing selflessness of persons
2) an exalted knower realizing that apprehendeds do not exist naturally
3) an exalted knower realizing that apprehenders do not exist naturally
4) an exalted knower realizing the emptiness of true existence, or an exalted knower realizing the emptiness of both apprehender and apprehended existing naturally.

These four yogic grounds will be discussed again later on. They are discussed here because the disputant says that the second, the emptiness of apprehended existing naturally, is concordant with the view of solitary realizers.

With regard to “the sign of the ascertainment of simultaneous observation,” this is a sign taught in Pramanavartika to negate that form and the valid cognizer apprehending form exist as different substances.

The subject of the four yogic grounds is not discussed in Jetsun Chokyi Gyeltsen’s commentary. He posits only three yogic grounds in terms of object, and three in terms of support. In the second chapter, it was said that a solitary realizer abandons the conception of true existence of apprehendeds, but does not abandon the conception of true existence of apprehenders.
Tuesday morning, February 9, 1999

To summarize, there is a contradiction: the lower schools assert that the stains are truly existent and that a buddha has abandoned both obstructions, the afflictive obstructions and the knowledge obstructions. However, if the stains were truly existent, they could not be abandoned. The wisdom realizing that the person is empty of being self-sufficient substantially existent is accepted by all schools. While this wisdom abandons the afflictive obstructions, it cannot abandon the knowledge obstructions even slightly. The wisdom that realizes the non-duality of apprehenders and apprehendeds abandons the gross knowledge obstructions. The wisdom that realizes the emptiness of true existence of all phenomena abandons even the subtle knowledge obstructions.

The conclusion of the Svatantrika Madhyamikas is to say to the lower schools that they must accept that in order to attain an exalted knower of all aspects, one must eliminate both the afflictive obstructions and the knowledge obstructions. To actualize that, one must cultivate an exalted knower realizing the emptiness of true existence. In brief, the lower schools should accept the tenets of the Svatantrika Madhyamikas.

There are two ways of positing the yogic grounds: as being three or as being four. When three are posited they are as follows:
1) the realization of selflessness of persons
2) the realization of non-duality of apprehenders and apprehendeds
3) the realization of emptiness of true existence

When four are posited, the second is merely divided into two:
1) the realization of the selflessness of persons
2) the realization of apprehenders as empty of natural existence
3) the realization of apprehendeds as empty of natural existence
4) the realization of emptiness of true existence

Gyeltsab (page 449) says that regarding that, none of the great charioteers commented about the stages of higher and lower tenets.

“That” refers to the reasoning that negates the apprehender and apprehended as being different substances, which was not stated by any of the charioteers to be a higher or a lower tenet.

It follows that the Chittamatrins do not only negate the apprehendeds and apprehenders that are sense consciousnesses as being mere different substances through the sign of the ascertainment of simultaneous observation. This is because a sign of the ascertainment of simultaneous observation concordant with that of the Chittamatrins is presented by the second yogic ground, while according to you, the apprehended and apprehender being mere different substances needs to be negated by depending on a higher level, that of the third yogic ground.

If a syllogism is made regarding the sign of the ascertainment of simultaneous observation: the sense consciousness apprehending blue (subject) is not a different substance from the blue because they are invariably observed together. The Chittamatrins assert that phenomena do not exist externally because the apprehender and apprehended are empty of being different substances. To negate external objects, they assert the sign of the ascertainment of simultaneous observation. This is discussed in the Pramanavartika by Dharmakirti.

Settling the Chittamatin view is realized without exception by depending upon the sign of the ascertainment of simultaneous observation. A similitude of that is the very thing that is
presented with regard to the second ground. There is no higher view than the Madhyamika. For that reason, positing four yogic grounds is something that needs to be thought about. In other words, this shows that one should only accept three yogic grounds.

In the *Ornament* only three stages of the vehicles regarding view are presented. The small stage is the common realization of selflessness of persons, the middling stage is the realization of apprehender and apprehended being different substances, and the great stage is the realization of the non-true existence of the consciousness.

A disputant says: “In that case, what about the order shown here?”

Respondent: This needs to be examined.

The explanation of the yogic grounds here is explained as the level of the cultivation of the essential meaning as taught in the *Ornament*. That is, for example, first one meditates on the common realization of the selflessness of persons, then one reflects on the emptiness of apprehender and apprehended being different substances which is the absence of external objects, the mode of the Proponents of Chittamatra. Acharya Haribhadra presents the subject of “absence of being external objects” conventionally according to the Yogachara. Therefore, here the sign of the ascertainment of simultaneous observation is mentioned. But this does not mean that now is the time to explain the tenets of the Chittamatra. In other words, this is not the right moment to settle the meaning of this uncommon tenet of the Chittamatrin. Mentioning the sign of the ascertainment of simultaneous observation is just an indication of the tenet of the Chittamatrin.

Gyeltsab says that regarding the yogic grounds, two stages are presented from the point of view of the realization of apprehender and apprehended being different substances: in terms of realizing subtle emptiness, [first] one directly realizes the emptiness of true existence during meditative equipoise, and then [second] in subsequent attainment, one experiences dependent arisings as illusions. One then (1) enters meditative equipoise and directly realizes the non-duality of apprehender and apprehended. In (2) subsequent attainment, one reverses the apprehension of the sense consciousness to which blue appears as an unmistakable other-powered phenomena, whereby one realizes that sense consciousness to which blue appear is a mistaken other-powered phenomena through the force of experience. Therefore, this is the presentation of the realization in meditative equipoise and subsequent attainment. Asserting that the stages are a higher and a lower view cannot withstand analysis. The rest will be explained from time to time.

The realization of the non-duality of apprehenders and apprehendeds is of two stages. These two stages are presented to show that one refers to meditative equipoise, and one refers to subsequent attainment. This is to show that in subsequent attainment this is realized directly. What is seen in meditative equipoise and subsequent attainment is different. In meditative equipoise one sees the non-affirming negative of non-duality, while in subsequent attainment the blue and the sense consciousness apprehending blue appear. In subsequent attainment, the conception that the sense consciousness is non-mistaken is stopped. The sense consciousness apprehending blue is realized to be mistaken through experience in subsequent attainment. For this reason there are two stages of non-duality, one in meditative equipoise and one in subsequent attainment. Therefore, explaining these two stages does not mean that two stages of view, one higher and one lower, are presented here.

1 Stages of meditation upon the essential meaning
2 Explaining the mere meaning of the root words

2B2C-2A2B-2B2B-2B3B-1 Stages of meditation upon the essential meaning
A Grounds of the yoga which realizes selflessness of persons
B Grounds of the yoga which realizes apprehenders and apprehendeds empty of being other substances
C Grounds of the yoga which realizes all phenomena as empty of true existence

2B2C-2A2B-2B2B-2B3B-1A Grounds of the yoga which realizes selflessness of persons

1) With regard to that, because empty of production and disintegration, 2) meditating that, “There is no self,” 3) having completely cast out strong settling upon a self,
perfectly observing the substrate of production and disintegration, which arise dependently, such as the aggregates which are devoid of that (self)N

1  Reasoning arisen from contemplation (1)
2  Yoga arisen from meditation (2)
3  The result of meditation (3)

Gyeltsab sets out a syllogism: the appropriated aggregates (subject) are empty of a person that is not a mere designation upon either the collection or the continuum because they are produced and disintegrate. There is pervasion because if is a self of persons, it is necessarily empty of production and disintegration. This is the reasoning arisen from contemplation.

2B2C-2A2B-2B2B-2B3B-1A2 Yoga arisen from meditation

2) meditating that, “There is no self,”

Gyeltsab says that likewise in dependence on calm abiding, one meditates in meditative equipoise, thinking that there is no self of persons.

During meditative equipoise, when one thinks that there is no self of persons in dependence on calm abiding, it becomes a union of calm abiding and special insight.

2B2C-2A2B-2B2B-2B3B-1A3 The result of meditation

3) having completely cast out strong settling upon a self, perfectly observing the substrate of production and disintegration, which arise dependently, such as the aggregates which are devoid of that (self)N

Gyeltsab says: through meditation, one abandons the manifest acquired strong settling on a self of persons. Even the manifest innate [form] is suppressed through magnificence because having completely cast that out, one realizes that that the aggregates which are devoid of such a self and so forth are dependent arisings. This person perfectly observes a substrate of production and disintegration because he abandons strong settling on the continuity of the aggregates as substantially existent. Such a result of meditation with a union of calm abiding and special insight exists from the path of preparation through the path of seeing, whereas a meditation that depends on just calm abiding already exists on the path of accumulation.

In summary, this means that a meditation on the selflessness of persons that is a calm abiding exists on the path of accumulation, but a meditation that is a union of calm abiding and special insight [observing selflessness] does not exist at that time. The purpose [of meditating on selflessness] is to suppress the magnificence of the nature of suffering of cyclic existence, having destroyed the might of the afflictions on the path of accumulation and the path of preparation. If one does not abandon cyclic existence which is the result of karma and afflictions, there is no need to mention enacting the welfare of others because one does not even accomplish one’s own welfare. Therefore, a bodhisattva is said to have a weariness regarding cyclic existence that is a hundred thousand times stronger than that of hearers.

This passage sets out the stages of meditation of the very knower of bases that was explained as the subject of the third chapter. There is a purpose to meditating on the yogic grounds that observe selflessness. It is to know that this yogic ground suppresses manifest afflictions, and the hearers ground is to be passed over through knowing and seeing.
Q: Previously it was said that in meditative equipoise, one thinks that there is no self of persons, but can one think in meditative equipoise?

A: This does not mean that in meditative equipoise, one thinks, rather before entering meditative equipoise, one thinks to meditate on this. In order to meditate on the selflessness of persons, one has to first think that there is no self of persons and then taking this as a basis, one enters meditative equipoise.

In this passage it is clear that the first yogic ground observes selflessness of persons; this is a meditation of the knower of bases that was explained as the subject of the third chapter. What is the purpose of meditating on the selflessness of persons with this yogic ground? To understand that with this yogic ground, the manifest afflictions are suppressed and that the hearers ground is to be passed over by knowing and seeing. Two types of path of seeing are discussed, a path of seeing that is passed over and a path of seeing that is passed through.

Tuesday afternoon, February 9, 1999

2B2C-2A2B-2B2B-2B3B-1B Grounds of the yoga which realizes apprehendeds and apprehenders empty of being other substances

1 Having depended upon reasoning arisen from contemplation, the stages of meditation in equipoise

2 The stages of mental attention in subsequent attainment

2B2C-2A2B-2B2B-2B3B-1B1 Having depended upon reasoning arisen from contemplation, the stages of meditation in equipoise

1) (And) because blue and its awareness are invariably observed together, 2) formulating the idea: “This (blue) is merely mind, there are no external objects,” and 3) through not completely casting out strong settling upon the mind which has the aspect of an apprehender, strong settling upon external objects (is) abandonedÑ

A Reasoning arisen from contemplation (1)
B Yoga arisen from meditation (2)
C The result of meditation (3)

2B2C-2A2B-2B2B-2B3B-1B1A Reasoning arisen from contemplation (1)

1) (And) because blue and its awareness are invariably observed together,

Gyeltsab (page 452) sets out a syllogism: blue (subject) and the awareness to which it appears are not different substances because they are ascertained to be observed simultaneously. The awareness which depends on this sign is the reasoning arisen from contemplation.

2B2C-2A2B-2B2B-2B3B-1B1B Yoga arisen from meditation (2)

2) formulating the idea: “This (blue) is merely mind, there are no external objects,” and

Gyeltsab says: blue is the essence of merely mind; therefore there are no external objects. This is contemplated and meditated upon during meditative equipoise.

2B2C-2A2B-2B2B-2B3B-1B1C The result of meditation (3)

3) through not completely casting out strong settling upon the mind which has the aspect of an apprehender, strong settling upon external objects (is) abandonedÑ

Gyeltsab says that due to the fact of not casting out the strong settling upon the true existence of the mind that has the aspect of an apprehender, although one does not observe emptiness, one abandons strong settling upon external objects and understands that dualistic appearance is mistaken. This is accepted due to the fact Acharya Haribhadra accepts the presentation of conventionalities in accordance with the Yogachara school. Therefore for Haribhadra,
apprehendeds and apprehenders are empty of being different substances, even nominally. In addition, he accepts that the non-dualistic consciousness has a mere nominal existence. This means that Haribhadra does not accept that the non-dualistic consciousness exists truly.

With regard to the subject of the sign of the ascertainment of simultaneous observation, ‘simultaneous’ means at one time, while ‘observation’ means there is a pervasion. In brief, according to the Chittamatrins and the Yogachara Svatantrika Madhyamikas, due to the activation of the same latency in one’s continuum, blue and the consciousness apprehending blue are established simultaneously. Because these two occur due to the activation of one latency, they are said to be one substance. In general, the Chittamatrins assert three types of latencies: (1) latency of clear expression/that is clearly expressed, (2) latency of similar type, and (3) latency of the view of the self. An example of the first is a mound of lapis lazuli that appears as blue and is expressed saying “blue.” An example of the second is the appearance of blue. An example of the third is blue existing as an external object or the blue existing by its own characteristics for the conception apprehending it.

For example, the Chittamatrins say that a table is of two types, a common table that is seen by all who look at it and an uncommon table that is seen by each individual who looks at it. There is an uncommon table due to the activation of a latency in a particular individual. Here there is debate: what happens when there are a hundred people looking at a table? Are there a hundred tables on that single table? The Chittamatrins would say that there are a hundred tables but that all of them do not appear to a single person. The table that appears for one person does not appear for another. This view is unique to the Chittamatrins and is not to be disparaged.

Gyeltsab says that an external object that does not exist even conventionally is common also to the Chittamatrins, whereas a non-dualistic consciousness existing truly should never be accepted. There is a purpose of meditating on the emptiness of apprehender and apprehended being different substances; it is to abandon the grasping at the apprehender and apprehended as being different objects, and to know that the solitary realizer ground is to be passed over by knowing and seeing. These are the stages of meditation taught in the second chapter and in the context of a knower of bases. Furthermore, [the meditation on the non-duality of apprehenders and apprehendeds] exists from the Mahayana path of accumulation through the path of seeing. The root text of the second chapter says: “Because concerning objects apprehended are abandoned, and because apprehenders are not abandoned, by support, the rhinoceros-like path should be known as correctly summarized.” The stages of meditation as taught in the context of knower of bases refers to the third chapter. Just as there were two kinds of path of seeing in the case of hearers, there are also two kinds of path of seeing in the case of solitary realizers - a path of seeing that is passed through and a path of seeing that is passed over.

By determining that: if apprehendeds do not exist, apprehenders do not existÑhaving dispelled even that mere cognition with the characteristic of a type of apprehender, resolving that: “This exalted wisdom of non-duality is the only entity which perfectly exist,” N

Gyeltsab (page 452) says: One would determine in subsequent attainment that ‘if the apprehended did not exist as a different substance from the apprehender, unmistaken apprehenders to which the apprehended and apprehender appear as different substances do not exist,’ whereby even the mere unmistaken apprehender, the cognition with the characteristic of a type of apprehender would be dispelled and “then resolving that only the exalted wisdom of non-duality of apprehendeds and apprehenders is the entity that exists perfectly.” Having thus ascertained, one should have a mental reflection.

This means that the exalted wisdom knowing the non-duality of apprehenders and apprehendeds is perfect. In short, one has to meditate on the non-duality of apprehenders and apprehendeds. When someone meditates on the non-duality of apprehenders and apprehendeds,
he naturally develops the exalted wisdom realizing the non-duality of apprehenders and apprehendeds as being different substances.

This is the purpose of not abandoning the apprehension of true existence of the consciousness of non-duality, the latency of that realization. Settling on true existence induced by its own power and tenets on true existence are unsuitable purposes. As was explained before, one should understand that the apprehender to which the apprehended and apprehender appear as different substances is mistaken, and the reversal of this apprehender as unmistaken is presented during subsequent attainment.

Regarding the sign of ascertainment of simultaneous observation/the sign of being invariably observed together, Lama Tsongkhapa in his text Golden Rosary says that because the two, the blue and the sense consciousness apprehending blue, exist at the same time, they are simultaneous. ‘Observation’ means that there is the pervasion that if one is realized, the other is realized. For example, if one realizes blue, one necessarily realizes the sense consciousness apprehending blue and vice versa. In the text Nampar Gyepa: “Because the observation is ascertained simultaneously, the blue and the mind are not different.” In short, because the two are observed simultaneously, the blue and the consciousness apprehending blue are not different substances.

2B2C-2A2B-2B2B-2B3B-1C Grounds of the yoga which realizes all phenomena as empty of true (existence)
2B2C-2A2B-2B2B-2B3B-1C1 Reasoning arisen from contemplation
2B2C-2A2B-2B2B-2B3B-1C3 The result of meditation

1) Furthermore, even that (exalted wisdom of non-duality) is like an illusion, without entitiness, because of being a dependent-arising, hence 2) by meditating: “When perfectly (analyzed by reasoning), it is free of the entity of judgment as solely a thing or a non-thing and so forth,” 3) when the strength of meditation is accomplished, like one who knows jewels, silver, and so forth, all mistaken signs are abandoned. When the non-conceptualizing awareness which appears as an illusory-like entity perfectly arises as what is to be individually personally cognized, the yogi perfectly abandons the knowledge obstructions.

2B2C-2A2B-2B2B-2B3B-1C1 Reasoning arisen from contemplation

1) Furthermore, even that (exalted wisdom of non-duality) is like an illusion, without entitiness, because of being a dependent-arising, hence

Gyeltsab sets out a syllogism: even that consciousness of non-duality is without ultimate entitiness because it is a dependently arising. For example, it is like an illusion.

The reason for taking the consciousness of non-duality as a subject is because it has been mentioned many times already. Here it is important to be clear that for Chittamatrins, the exalted wisdom of non-duality exists truly. The Svatantrika Madhyamikas say that it is not truly existent because it is a dependent arising.

In one text it says that when things are negated from existing truly, the object of negation is not an existent; therefore, when perfectly [analyzed], it is clear that there is no negation. Even the true existence that is negated by reasoning is also negated.

This means that there is an object of negation, true existence. When this is negated, that which remains is that which is established; this, too, is also negated to exist truly. That which remains after having negated true existence is a non-affirming negative which is also negated to exist truly.

2) by meditating: “When perfectly (analyzed by reasoning), it is free of the entity of judgment as solely a thing or a non-thing and so forth,”

By meditating: "When perfectly (analyzed by reasoning), it is free of the entity of judgment as solely a truly existent thing or non-thing which is the negation of that and so forth", settling on true existence is abandoned.

This means that one first negates functioning things to exist truly. Then one negates that non-functioning things exist truly.

2B2C-2A2B-2B2B-2B3B-1C3 The result of meditation

3) when the strength of meditation is accomplished, like one who knows jewels, silver, and so forth, all mistaken signs are abandoned. When the non-conceptualizing awareness which appears as an illusory-like entity perfectly arises as what is to be individually personally cognized, the yogi perfectly abandons the knowledge obstructions.

Gyeltsab (page 453) says: By meditating on the emptiness of all phenomena, when one accomplishes the strength of the meditation and completes the clear appearance regarding the dharmata, the yogi perfectly abandons the [acquired?] afflictive obstructions and knowledge obstructions. This is because at that time, although there are the signs of mistaking the aggregates as truly existent, the seeds of all acquired knowledge obscurations appear to have been abandoned. The awareness itself, which is empty of true existence, an awareness of meditative equipoise that appears as an illusory-like entity, a non-conceptualizing exalted wisdom of meditative equipoise, arises perfectly as what is to be individually personally cognized. For instance, it is like a skilled person who knows different forms of jewels such as the moonstone and silver individually without mixing them.

Someone who is skilled knows what kind of stones they are and are not. In Pramanavartika it says that the ignorant mistake moonstone as silver. In India, there was a king called Suryabhadra who had a clever minister. This king had some moonstone. One day the minister suggested to the king that he put the moonstone in a sandy place so that it could shine brightly and make him famous. The king liked this idea and asked him who should place it on the sand. The minister offered to do this. The minister put it in his pocket and on the beach put a big piece of ice which shone brightly in the sun. The minister told the king to look at how his moonstone was shining but as he looked at it the shine became less and less as the ice melted. The king became worried and went together with a servant to see what had happened. He saw that there was no mother-of-pearl there and asked the minister what had happened. The minister said that the moonstone had urinated and escaped. In this way the king was cheated of his moonstone. There is now an expression regarding this event: “Do not be like the moonstone of Suryabhadra.” This is said when someone studies with great energy for some time, but then gradually his energy disappears like the ice that melted.

Gyeltsab then says: an awareness that appears as an illusory-like entity is the illusory-like meditative equipoise itself. This is said on many occasions in the Great Commentary by Haribhadra. Someone who asserts the appearance of illusory-like dependent arising in the meditative equipoise of learner aryas who directly realize the ultimate truth does not have the slightest trace of being a Madhyamika [Middle Wayer]. He is to be known as someone who speaks wrongly without realizing the intention of Acharya Haribhadra. Some disputants of the past deprecated the great Middle Wayer, who is known to have established phenomena as illusory through reasoning. Those who assert that Acharya Haribhadra is one who establishes phenomena as illusory through reasoning deprecate this great Middle Wayer. “Establish phenomena as illusory through reasoning” needs further explanation.
Wednesday morning, February 10, 1999

A Demonstration harming ultimately existing obscurations
B The contradiction between accepting that and the acceptance asserting the ability to abandon the seeds of knowledge obstructions


It is not like that. It is like the apprehension of the entity of mere insubstantial space, since there is the apprehension of a self-entity which not produced and does not abandon (obstructions). If the entities of the mere knowledge of momentary phenomena and the characteristics of what is to be known were to ultimately exist, then meditating upon the antidotes is like (meditating) on space, they do nothing at all.

In short, if the obstructions were to exist ultimately the meditation on their antidotes would be without benefit. For example, if one meditate on such antidotes there would not be benefit nor harm to the object of abandonment, just as there would not be benefit nor harm to space. Here the text does not refer to meditation on space but means that meditating on the antidotes, if they are ultimately existent, would have no effect on the objects of abandonment just as it would have no effect on space.

Gyeltsab (page 454) says that it follows that you apprehend the antidotes of the afflictive obstructions and the knowledge obstructions as self-entities which are not newly produced and do not abandon the obstruction, because for you the obstructions are not empty of true existence; rather they are existing ultimately. For instance, it is like the apprehension of uncompounded space with an entity of the mere absence of obstructive substance all the time. If it is so, it follows that just as a meditation on the antidotes can not bring about any benefit or harm to space, no antidote would harm even slightly the objects of abandonment because the entities of the mere knowledge of momentary phenomena and the characteristics of what is known and the obstructions exist ultimately.

If the obstructions are ultimately existent there is no benefit from meditating on their antidotes. Likewise, whatever meditation on the antidotes is done would not benefit nor harm. Space is a non-affirming negative which is the absence of obstructive contact. Gyeltsab defines uncompounded space as “an entity of the mere absence of obstructive substance.”

2B2C-2A2B-2B2B-2B3B-2B The contradiction between accepting that and the acceptance asserting the ability to abandon the seeds of knowledge obstructions

Therefore, since others do not turn away from the distortions of strong settling on things, that the Bhagavan completely abandoned the knowledge obstructions and yet phenomena are also accepted as existing (truly): that acceptance of mutually contradictory meanings is amazing to me!

Gyeltsab says: accepting that the Bhagavan has completely abandoned the knowledge obstructions and yet asserting that the phenomena that are antidotes and abandonments exist ultimately are mutually contradictory meanings. This is a pervasion. The other propounders of objects (the Chittamatrans) accept that the Bhagavan has abandoned the knowledge obstructions and that the antidotes and abandonments exist ultimately. If they were to exist ultimately, then the perverse conception that strongly settles upon ultimate things could not be turned away. This was established before. Maitreya considers that acceptance as amazing.

What is amazing is that the propounders of objects accept both that the Bhagavan has abandoned the knowledge obstructions and that the knowledge obstructions exist ultimately. If
they did exist ultimately the strong settling on phenomena as ultimate could not be abandoned, or turned away from. If they exist ultimately the mind apprehending them as existing ultimately could not be wrong. Therefore, the conception of true existence could not be abandoned. For the Svatantrika Madhyamikas the knowledge obstructions are the conception of true existence of phenomena.

If the knowledge obstructions do exist ultimately then the conception apprehending them as existing ultimately could not be removed.

Q: Can Geshe-la explain the difference between ultimate existence and true existence?
A: In this context the propounders of objects are the Chittamatrans. The knowledge obstructions according to Svatantrika Madhyamika is the conception of true existence, but according to Chittamatrans the knowledge obstructions are the conception grasping the apprehender and apprehended as different substances and the conception apprehending that form is a naturally established base for affixing the term “form”. For the Chittamatrans, phenomena exist ultimately because they are ultimately able to perform a function that brings about a result. This is their definition of ultimate existence. If things do not exist ultimately they would not exist.

Vaibhashikas do not assert knowledge obstructions but say that there are two types of obstructions: afflictive obstructions and non-afflictive obstructions. In addition, they posit an afflicted ignorance and a non-afflicted ignorance. Why do the Vaibhashikas not assert knowledge obstructions? Because they do not accept an obstruction to the knowledge knowing the aspects of the two truths simultaneously. This is because they do not accept object-aspects. In Sanskrit the word for aspect is akar. The Vaibhashikas accept a consciousness without aspect. Since object-aspects do not exist, there is no obstruction to knowing them. For example, we do not have an obstruction to knowing the horns of a rabbit because they do not exist. This is discussed in detail in the Ornament for the Middle Way by Shantarakshita.

Gyeltsab says “the other propounders of objects” because generally this term "propounders of objects" refers to the Vaibhashikas and Sautrantikas, but here it refers to the Chittamatrans. Therefore, for the Svatantrika Madhyamikas there are three types of propounders of objects.

2B2C-2A2B-2B2B-3 Since desiring to attain final great enlightenment, the demonstration that it is necessary to accept all phenomena as empty of truth
A Making a connection
B Root text
C Commentary


Having thus rejected the position of existence, by firmly taking the position of non-entitiness, those desiring liberation should accept only this. The position in which to stand firm (is taught) with an interceding verse.

Gyeltsab says that having thus eliminated the position of ultimate existing obstruction, one should be firm on the position of no ultimate entitiness. Therefore, those desiring liberation should only accept that all phenomena are empty of true existence.

The Svatantrika Madhyamikas have negated the assertions of the propounders of objects. Their own tradition is stated, saying that all phenomena are empty of true existence and that those desiring liberation must accept this.


With regard to this there is nothing to be removed, not the slightest to be posited. One who authentically sees the very reality, having seen it is liberated.
Abiding state of basic properties  (1-2)

With regard to this there is nothing to be removed, not the slightest to be posited.

Gyeltsab (page 455) says that with regard to this dhatu (constituent) that is naturally pure, there never existed a previously existing determined object of the conceptions of a self of persons nor a self of phenomena nor ultimately established afflictive emotions that are to be eliminated because the determined objects of the two conceptions of self and ultimately established afflictive emotions never existed from the beginning. It is presented that settling upon phenomena as truly existent, the superimposition mistaken about the meaning of reality and its determined object, are not established from the beginning. The conception grasping at the afflictions as ultimately existent could be a grasping at a self of phenomena, but the explanation of that has a purpose. (The explanation “of that” may refer to either the true existence of persons and phenomena or the determined object of the two conceptions of a self and the afflictions that have not existed since the beginning. The conception of true existence of afflictions is included in the conception of a self of phenomena, but here explaining the two conceptions of a self separately has a purpose).

Gyeltsab continues, saying that on this dhatu that is naturally pure, it is not even slightly posited that there are the two selflessnesses that did not previously exist but now newly exist. This is because this dhatu has the nature of being devoid of a self of persons and a self of phenomena. The deprecation that engages the meaning of reality erroneously, saying that the two selflessnesses do not exist and also the negation of their determined object, are not posited newly. Here the deprecation is saying that the two selflessnesses do not exist.

Gyeltsab says that explaining generally without applying the differences in the object of negation between the non-existence of a stain to be removed and the non-existence of an antidote to be generated is a deprecation to the antidote and the abandonment. This means that there is a stain which is removed and an antidote which is generated. When Gyeltsab says ‘explaining generally without applying the differences in the object of negation,’ there is no stain to be removed ultimately and no antidote to be generated ultimately, this would be a deprecation.

Gyeltsab says that the second line is applied or expressed for the established meaning explained by the first line. If truly existent, already existing before and not newly established, then the afflictions which are empty of true existence would be established as something that did not exist before but is established newly.

When it says in the root text “With regard to this there is nothing to be removed,” the word “this” refers to phenomena that are dependent arisings regarding which there is not the slightest self of persons nor self of phenomena to be removed. This is because the two selves have not existed right from the beginning. “Not the slightest to be posited” means that with regard to positing the two selflessnesses, there is nothing to be posited because these two selflessnesses have no beginning and no end.

Wednesday afternoon, February 10, 1999

Gyeltsab says that this explanation is given in terms of an explicit presentation of the self-isolate. If we talk about it in terms of an illustration, upon a person and aggregate there is no true existence that previously existed that is to be newly removed. Therefore, when the emptiness of true existence is established as an ultimate truth, there is not even a slight previously non-existent emptiness of true existence, the falsity-like illusion, to posit newly. Thereby with regard to an object that is empty of ultimate inherent existence, a conventional truth where all agents and actions are correct is established. In brief, an ultimate truth, the emptiness of true existence which can not even slightly be observed by the conception of true existence and all the presentations of agent and action are accepted by our own tradition. Thereby a satisfactory unification of the two truths is presented.
The view which realizes that (3)

One who authentically sees the very reality

Gyeltsab (page 456) says the person and aggregates being empty of ultimate inherent existence is the perfect meaning. Such a perfect view is realized by a wisdom knowing that they do not exist inherently and ultimately. This is the view that understands the meaning of reality.

'The view which realizes that' is the perfect view of the emptiness of ultimate inherent existence. This is realized by a wisdom.

Another way of interpreting the first three lines of this stanza is: ultimately there is nothing to be removed and ultimately there is nothing to be posited is the perfect view. Viewing these two perfectly is the meaning of the third line.

having seen it is liberated.

Then one familiarizes with the perfect view, the meaning of emptiness, by which one attains liberation or an exalted knower of all aspects.

Gyeltsab (p456) says that conjoined with the extensive method of the conduct side and having directly seen the perfect meaning, one should familiarize with it again and again. Having done this, one will attain the complete liberation which is the perfect and complete state of a buddha.

In short, if the meditation of emptiness is sustained by special method, one will actualize buddhahood. If one becomes familiar with the two types of selflessness, one will become free from cyclic existence and attain the highest complete enlightenment of a buddha. This is the essence of the meaning of the root text.

Therefore, since liberation through strongly settling on things is unacceptable, all phenomena, such as forms, are dependent-arisings, neither posited nor rejected with an entity of deprecation or superimposition, (but) this very entity of perfectly existing conventionally should be investigated as the entity of non-inherent existence and so forth. That be so, by turning away from errors in that way, like an illusory elephant defeating another illusory elephant, in seeing thusness one will be completely liberated.

Gyeltsab (page 456) sets out a syllogism: dependent arisings of forms and so forth, which are conventionally correct and the very entity of existing by their own characteristics (subject) are to be investigated and meditated upon as an entity of non-ultimate inherent existence and so forth by those wanting to attain a knower of all aspects because liberation without abandoning strong settling on things as ultimate is unacceptable. A base that is a conventional reality should be looked upon by means of unifying the two truths. One should know it as a non-ultimate existent and as a conventional existent by eliminating the entity of deprecation which says 'phenomena do not exist even nominally' and without positing it as an entity of superimposition 'phenomena exist ultimately'. If one familiarizes like that, one will directly see suchness and attain complete liberation. If one familiarizes with [the perfect view], one will turn away erroneous objects of abandonment with fake antidotes, like an illusory elephant defeating an illusory elephant.
Having thus mentioned (a topic) that came along the way, the real path of seeing (follows).

Gyeltsab (page 457) says that having mentioned great enlightenment that came along the way, the three stanzas that are not contained explicitly in the sutra words, [now] the real and the usual path of seeing [follows].

This means that the three stanzas found in [Maitreya’s] text are not found in the sutras, but were [just] mentioned in relation to the great enlightenment. The explanation of the usual path of seeing follows.

What is reciprocally included in each of them such as generosity, are included in the forbearance of one instant and are here the path of seeing.

In each of the six perfections, generosity and so forth, the six perfections are reciprocally included.

Gyeltsab (page 457) sets out a syllogism: the uninterrupted path included within one instant of forbearance that knows the dharma regarding true sufferings of generosity and so forth which are reciprocally included in the six perfections (subject) is the peak training of path of seeing of this case because it is a clear realization of the truth that directly destroys the seeds of the conception of apprehenders and apprehendeds to be abandoned by the path of seeing. In sutra it says: “Subhuti, when a great bodhisattva practices generosity he totally dedicates to a knower of all aspects and practices generosity.”

When a bodhisattva practices one of the six perfections he includes all six perfections in it. In sutra it says that having done an act of generosity, one should immediately dedicate the merit to the attainment of a knower of all aspects. When one practices generosity one should dedicate it with the motivation of love. One should practice generosity with one’s own body, speech, and mind with love, and dedicate one’s merit to attain highest complete enlightenment.

Each of the six perfections of generosity and so forth are reciprocally included as before in each entity of generosity and so forth, (and they are) included in one instant of forbearance that knows the dharma regarding suffering. Readily distinguished by the complete purity of the three spheres and produced with thirty-six aspects, here this clear realization of the peak is the path of seeing.

Gyeltsab (page 457) sets out a syllogism: Each of the six perfections, generosity and so forth, reciprocally included in each entity of generosity and so forth like explained before on the occasion of achieving through armor, included in one instant of forbearance of dharma knowledge regarding suffering, readily distinguished by the complete purity of the three spheres, (and) which is the uninterrupted path generated which possesses the 36 aspects of divisions by reversal (subject) is a clear realization of the peak and a path of seeing because it is a clear realization of the truth that directly destroys the seeds of the conception of apprehenders and apprehendeds to be abandoned by the path of seeing.
Here the subject is the clear realization of the peak belonging to the fifth chapter. The fifth chapter of the *Ornament* is that of the clear realization of the peak.

Gyeltsab says that regarding the direct destruction of the seeds of the knowledge obstructions, the uninterrupted path is presented here as that which is to be generated as the essence of infinite clear realizations. Furthermore, without being distinguished by an infinite collection of merit one cannot abandon the seeds of the knowledge obstructions.

This means that in order to abandon the knowledge obstructions together with their seeds, one needs both the collection of merit and the collection of wisdom.

2B2C-2A2B-2B2C-1C2 The activity of that

When that is produced the 108 conceptions of apprehendeds and apprehenders, by the divisions of the realms of desire, form, and formless, (each) with nine aspects for each of the four conceptions, are abandoned. The abandonment of the 108 latent afflicting emotions which give rise to the conceptions and are included in them is attained by the nature of dependent-arising.

Gyeltsab (page 457) says that when the peak training of the path of seeing is generated, the abandonment of the 108 latent afflicting emotions that cause the arisal of conceptions that are included in the conceptions of apprehendeds and apprehenders that are to be abandoned by path of seeing is attained by the nature of dependent arising. With the peak training of the path of seeing, one extinguishes all 108 conceptions of apprehendeds and apprehenders that are to be abandoned by the path of seeing. The conceptions are suitable to be divided into 108 because the divisions are included in the levels of the desire realm, the form realm, and the formless realm. Individually there are four conceptions, each of which are further divided into nine for a total of 36. When this is multiplied by the three realms, it totals 108.

“The latent afflicting” is not clear because the afflicting that are to be abandoned by the path of seeing are 112, whereas here there are 108 knowledge obstructions to be abandoned by path of seeing. Perhaps it means that the peak training of path of seeing abandons all the latent afflicting. This is not clear because there are 112 afflicting which are to be abandoned by the path of seeing: 40 afflicting of the desire realm, ten each for the four noble truths, plus 36 for each of the upper realms (excluding anger in relation to each truth), for a total of 112.

‘The activity of that’ or ‘the function of that’ refers to the activity, or function, of the path of seeing which is to abandon the 108 conceptions of apprehender and apprehended along with their seeds. Just as there are 108 conceptions there are 108 seeds. There is a slight difference between latencies and seeds. The seed of an afflicting is the potency of a previous afflicting that gives rise to a subsequent afflicting. The latency of an afflicting is that which is left or deposited by an afflicting, like a hand print or a footprint.

2B2C-2A2B-2B2C-2 Empowering the abandonments
A Making a connection
B Root text
C Commentary


In order to gain mastery, repeatedly meditate on just that, is taught by the (following) interceding verse.

Gyeltsab (page 458) says that “in order to gain mastery over the peak of the path of seeing there is the very peak of the path of seeing.”
Then, absorbed in the meditative stabilization of loftily looking lion, survey the forward order and reverse order of dependent-arising.

There is a meditative stabilization called ‘loftily looking lion.’

Gyeltsab (page 458) says that the way of abandoning the objects of abandonment of the peak training of path of seeing was already presented. The yogi who meditates on the peak training of path of seeing (subject) has a special function of controlling the objects of abandonment because after absorbing in the meditative stabilization of loftily looking lion in meditative equipoise, he surveys dependent arising in the forward order and reverse order during subsequent attainment.

Gyeltsab explains the word “then” in the root text, saying that the assertion that the yoga of the meditation to be done during the path of meditation is presented after having already meditated on the peak training of the path of seeing is irrelevant because Acharya Haribhadra very clearly presented the meditation through the very abidance on the peak training of path of seeing. In the case that one want to definitely understand the word “then” in terms of making a connection between a former and later stanza, it is to be understand in relation to “What is reciprocally stated...” and “Then, absorbed in the meditative stabilization...” The first stanza presents the uninterrupted path, while the next stanza presents path of release that has totally extinguished the fear of the two obstructions.

Gyeltsab quotes sutra: “One distinguishes the eight complete liberations and the nine serial absorptions and then enters the meditative stabilization of loftily looking lion.” “One individually surveys the twelve links of dependent arising in the forward order and reverse order.”

A disputant says: The clear realization of truth is only one instant. Meditating repeatedly is not possible; therefore it is contradictory to the words that make the connection.”

Respondent: There is no fault. Since there are two, a former occasion of the uninterrupted path and a latter occasion of the path of release, there is repeated meditation. Also, meditation is not limited to meditative equipoise. Surveying dependent arising during subsequent attainment does not contradict the explanation "meditating repeatedly". Applying this explanation to the exalted wisdom of a pure ground is irrelevant, explained as before.

In short, the explanation here regards to the path of seeing; therefore, it is not to be applied to a pure ground.

The eight meditative liberations are as follows:
- the three liberations: the liberation of the embodied looking at form, the liberation of formless looking at a form and the liberation of the beautiful which eliminates obstacles.
- the four liberations of formless absorptions being paths that abide happily in this life
- the liberation of cessation

The nine serial absorptions are as follows:
- the four absorptions of the concentrations of the form realm
- the four formless absorptions
- the absorption of cessation

During meditative equipoise one meditates on the meditative stabilization of a loftily looking lion, and in subsequent attainment one meditates on the twelve links of dependent arising in the forward and reverse orders. This will be discussed later on in relation to the absorption of leaping, which has a preparation and an actual [absorption]. The preparation for the leaping absorption has a distant preparation and a close preparation. These are so-called because the distant preparation is long in that one goes upward through the nine serial absorptions. One begins from the absorption of the first concentration, then goes up to the second, and so forth up to the absorption of cessation without alternating them. Then one returns down through the absorption of cessation, the four formless absorptions, and the four concentrations. This takes a long time and it is therefore called the distant preparation. The close preparation is so called because having
finished the distant preparation, one goes upward [through the nine absorptions] without returning down.

END

Thursday morning, February 11, 1999

The ‘meditative stabilization of a loftily looking lion’ is so-called in that just as a lion is without fear of other animals, likewise, due to the strength of the meditative stabilization, the path of release is without fear of the afflictive obstructions and knowledge obstructions that are the objects of abandonment of the path of seeing.

Gyeltsab (page 459) sets out a syllogism: a yogi who has attained the peak training of the path of seeing (subject) absorbs into the meditative stabilization of a loftily looking lion because he is a person who abides on the clear realization of the truth without fear of the afflictive obstructions and knowledge obstructions that are to be abandoned by the path of seeing due to having directly abandoned the seeds of the acquired knowledge obstructions.

Later, in relation to dependent arising, he reflects upon the forward order thus: “(Karmic) formations are conditioned by ignorance,” and the reverse order thus: “Through ceasing birth, aging and death cease.”

Gyeltsab (page 459) says that after the meditative equipoise on ultimate truth, the yogi next meditates as follows. He first meditates on the forward order of the thoroughly afflicted class of [the twelve links of] dependent arising thinking, “Due to ignorance, karmic formations arise. Due to karmic formations, consciousness arises,” through “Due to birth, aging and death arise.” He then meditates on the forward order of the completely pure class thinking, “Due to ceasing ignorance, karmic formations cease” through “Due to ceasing birth, aging and death cease.”

When meditating on the reverse order of the thoroughly afflicted class, the yogi thinks, “Aging and death arise from birth” through “Karmic formations arise from ignorance.” Then when meditating on the reverse order of the completely pure class he thinks, “Due to the ceasing of what do aging and death cease? Due to the ceasing of birth, aging and death cease,” through “Due to ceasing ignorance, karmic formations cease.” Such is the correct investigation of the reverse order of the twelve links.

There is a purpose to investigating like this; it is to understand the four noble truths just as they are. Furthermore, through the investigation of the reverse order of the thoroughly afflicted class one comes to understand the nature of suffering, whereby one generates a wish to be free from suffering. Through investigation of the forward order, the yogi generates an understanding of the cause of suffering and generates a wish to abandon the origins. When, with a prime cognizer, he has established that the origins can be removed, he investigates the reverse order of the completely pure class. Thereby, he comes to understand that sufferings can be ceased. By the
investigation of the forward order, the yogi realizes that the true paths that cease ignorance are to be generated in his continuum.

The explanation given here explains the very path of seeing that has to be generated in the continuum of a bodhisattva and passed over by knowing and seeing.

The main point here is the investigation of the twelve links of dependent arising but not much information regarding the individual links is given in Gyeltsab’s text. However, in Jetsun Chokyi Gyeltsen’s Ocean of Sport there is detailed information on this subject and there is also some information in Lama Tsongkhapa’s Golden Rosary. The subject of the twelve links is taught in the Rice Seedling Sutra by Buddha, which is the source of this teaching. The sutra says: “Due to this, that arises. Due to the production of this, that is produced. Due to ignorance as a condition, karmic formations arise. Due to karmic formations, consciousness arises...” and so forth. To these twelve are added such things as sorrow, saying, for example, “Due to aging and death there is sorrow.” In addition, lamentation, suffering, mental unhappiness, disturbance/anxiety, and so forth are mentioned. This subject is relevant to us sentient beings who are born and experience suffering. For example, when we become old we experience the suffering of aging. When death arrives there is sorrow for others, thus there is lamentation. In addition, there is mental disturbance, imbalance in the body elements, and mental unhappiness.

We will look at the twelve links a bit further. What is the ignorance that belongs to the set of dependent relation? According to the Svatantrika Madhyamikas this ignorance is an obscuration that is an unknowing regarding the suchness of the self of persons; or it can also be said to be the ignorance regarding a self of persons. This ignorance is a causal motivation. There is another type of ignorance which is an unknowing of the law of cause and effect (actions and results). This is a temporal motivation. When an action is created, there is both a causal motivation and a temporal motivation. A causal motivation is the motivation that arises prior to the action, while the temporal motivation is that which arises at the time of the action itself.

(Ocean of Sport, volume II, page 355)
The ignorance within the twelve links is defined as: a mental factor that is obscured with respect to suchness which motivates a projecting karma included in the same set of dependent relation as itself.

What is the ignorance included in the twelve links? Think about it. According to the definition it is a mental factor that is obscured with respect to suchness.

(page 357) The definition of the dependent relation of karmic formations within the twelve links is: the mental factor intention that is motivated by the ignorance included in the same set of dependent relation as itself and that throws the future existence which it itself will throw. It is mutually inclusive with the dependent relation of karmic formations.

There are three types of karmic formations:

(1) meritorious karma,
(2) demeritorious karma, and
(3) unmoving karma.

Meritorious karma is a karma that projects rebirth as a human being in the four continents and among the six classes of desire realm gods. Demeritorious karma is a karma that projects rebirth in the three bad migrations: the hell realm, hungry ghost realm, and animal realm. The intensity of the action determines in which of these realms one will be reborn. For example, due to a heavy action of killing one will be reborn in the hell realm, due to a middling action of killing one will be reborn in the hungry ghost realm, and due to a light action of killing one will be reborn in the animal realm. On the other hand, in the teachings on the Stages of the Path it is said that if the action is heavy, one will be reborn in the hell realm; if it is middling, one will be reborn in the animal realm; and if it is a light, one will be reborn in the hungry ghost realm. The reason given for this is that animals have no means to avoid suffering because they are stupid, while hungry
ghosts are more intelligent and can avoid some suffering. The previous interpretation is according to the fact that there is more suffering in the hell realm than there is in the hungry ghost realm, and more suffering in the hungry ghost realm than in the animal realm. Asanga in one of his texts, either Bodhisattva Grounds or Compendium of Bases, says that heavy suffering is experienced in the hell realm, intermediate suffering in the animal realm, and light suffering in the hungry ghost realm. Both these interpretations are found in the commentaries of Indian scholars.

Unmoving karma is a karma that projects rebirth in the seventeen levels of the form realm and in the four levels of the formless realm. To create unmoving karma one has to have achieved a preparation included in either calm abiding or special insight. Such a preparation is a path that has the aspect of coarseness and peace. This refers to the fact that the meditator looks at a lower level and sees it to be coarse, and looks at an upper level and sees it to be peaceful. To create an unmoving karma one has to have achieved calm abiding.

According to the Svaatantrika Madhyamikas karma is the mental factor intention. (Ocean of Sport page 358) Physical action is defined as: the mental factor intention which engages simultaneously with a revelatory form of body. A revelatory form of body is a manifest display of the body. Someone with the mental factor intention engages while physically displaying, for example, happiness or unhappiness. This intention is action of body.

Verbal action is defined as: the mental factor intention which engages simultaneously with a revelatory form of speech. This revelatory form of speech is the motivation that is revealed by speech.

The Svaatantrika Madhyamikas, as well as the Sautrantikas and Chittamatrins, assert physical and verbal karma in this way. However, the Vaibhashikas and Prasangika Madhyamikas assert that physical and verbal actions are not a mental factor.

Meritorious karma is of ten types, such as the action of abandoning killing and so forth. Demeritorious karma is of ten types, the action of killing and so forth. The fully ripened result (fruitional result) is the various types of rebirth. For example, the fully ripened result of killing is rebirth in one of the three lower realms.

There are an additional three types of results of karma:
- the governing result
- the experiential result similar to the cause
- the functional result similar to the cause

For example, one creates the cause to be reborn in the lower realms, the fully ripened result. When this rebirth is finished, one is reborn again and experiences the other types of results. For example, having killed and exhausted the fully ripened result of rebirth in the hell realm, one is reborn, for example, as a human being but experiences the governing result of killing, such as being born in a place where crops are bad, medicines are hard to find, and so forth. In addition, one experiences the experiential result similar to the cause in that, for example, one experiences many types of illnesses. One also experiences the functional result similar to the cause which is the tendency to kill once again.

There is some discussion in the tantra teachings regarding the purification of these four results by way of the four powers. The power of reliance, going for refuge and generating the mind of enlightenment, purifies the governing result. The power of regret purifies the experiential result similar to the cause. The power of resolution, which is to resolve not to commit the negative action again, purifies the functional result similar to the cause. The power of the antidote purifies the fully ripened result. Having applied these four powers, it is important to feel absolutely certain that one has completely purified the negative karma.

The twelve links of dependent arising is the main object of meditation of solitary realizers. We will continue to look at this subject this afternoon and then when the teachings on the Ornament are finished we will look at this subject in greater detail.
Thursday afternoon, February 11, 1999

Jetsun Chokyi Gyeltsen (Ocean of Sport page 358) says:
Physical actions are of six types: the three non-virtuous actions of body (killing, stealing, and sexual misconduct) and the three virtuous actions of body of turning way from them. Verbal actions are of eight types: the four non-virtuous actions of speech (lying, divisive speech, harsh words, and idle talk) and the four virtuous actions of speech of turning away from them. The actions of mind, covetousness, harmfulness, and wrong view, are not actions because they are afflictions. In Abhidharmakosha it says: “Three are paths; seven are also actions.” The three actions of mind are paths of actions, whereas seven actions, the three of body and four of speech, are both paths of actions and actions. In Abhidharmakosha it also says: “Covetousness and so forth are not actions.” These three, covetousness, harmfulness, and wrong view, are non-virtue but not actions. Although in general we say “the ten non-virtuous actions,” when explained in detail although the three of mind are non-virtuous, they are not actions.

From the point of view of cause, karma is of three types:
1) contaminated karma,
2) uncontaminated karma, and
3) karma that is neither.

An example of contaminated karma is the mental factor intention that is motivated by a mere affliction, its respective cause.

From the point of view of function contaminated karma is divided into:
(1) projecting karma ('phen byed kyi las),
(2) actualizing karma ('grub byed kyi las), and
(3) completing karma (rdzogs byed kyi las).

Examples of these are:
(1) an action that functions suitably to bring about the entity of a fully ripened result,
(2) an action that definitely functions to actualize the entity of a fully ripened result, and
(3) an action that functions to individually bring about happiness and suffering in the support (body) that was projected by a projecting karma and actualized by an actualizing karma. Our body aggregate, the support, is projected by a projecting karma and actualized by actualizing karma; based on it we experience happiness and suffering.

There are four possibilities with regard to projecting and completing karmas:
(1) projected by a virtuous projecting karma and completed by a virtuous completing karma
(2) projected by a non-virtuous projecting karma and completed by a non-virtuous completing karma
(3) projected by a virtuous projecting karma and completed by a non-virtuous completing karma
(4) projected by a non-virtuous projecting karma and completed by a virtuous completing karma

Examples of these are:
(1) the desire realm gods and most humans,
(2) most of the beings in the lower migrations,
(3) one with a human support (body) who has few resources, a short life, and many illnesses, and
(4) one with a naga support (body) who has immeasurable resources. While nagas belong to the animal realm they can be very wealthy.

From the point of view of how the fully ripened results arise, contaminated karma is of three types:
(1) karma experienced in this life,
(2) karma experienced in the next life (literally, abode of rebirth),
(3) karma experienced in another number [of lives], and
(4) karma that is indefinite to bring a fully ripened result.

Examples of these are:
(1) an action that definitely yields a fully ripened result in the same life in which the action was accumulated,
(2) an action that definitely yields a fully ripened result in the very next life after that in which the action was accumulated,
(3) an action that definitely yields a fully ripened result in a later life after the next in which the action was accumulated, and
(4) an action of killing which has definitely been purified by confession with the four opponent powers in the second moment.

From the point of view of how the fully ripened result is experienced, karma is of three types:
(1) a karma that is experienced as happiness
(2) a karma that is experienced as suffering
(3) a karma that is experienced as neutral

Examples of these are:
(1) a virtuous karma included in the level of the third concentration and below,
(2) a non-virtuous karma, and
(3) a karma included in the level of the fourth concentration and above.

From the point of view of the realm and the thought, karma is of three types:
(1) meritorious karma
(2) demeritorious karma
(3) unmoving karma

Example of these are:
(1) a projecting karma and an actualizing karma that bring about rebirth in the happy migrations of the desire realm,
(2) a projecting karma and an actualizing karma that bring about rebirth in the bad migrations, and
(3) a projecting karma and an actualizing karma that bring about rebirth in the upper realms.

The projecting karma and actualizing karma for rebirth in the upper realms are called “unmoving” because a projecting karma for rebirth in the upper realms cannot be moved by distraction. Or they are so called because the projecting karma for rebirth in the upper realms and the completing karma are certain to not be moved in that they do not yield a fully ripened result in another realm or another level. Therefore, wherever the projecting karma is going to project one’s rebirth, it will definitely ripen there. On the other hand, the projecting karma and actualizing karma for rebirth in the desire realm are “movable” because if, for example, someone makes many offerings and trains in generosity he will create the cause to have the fully ripened result of that and perfect resources but, depending on his other actions, that result can ripen in different realms. For example, if someone who practices generosity possesses perfect morality he will attain a support of the happy migrations, but if his morality degenerates he will attain a support of the bad migrations.

Uncontaminated karma is the mental factor intention which is a subtle effort of motivation which arises in dependence upon its respective cause, a knowledge obstruction, and is not motivated by its respective cause, a mere affliction. It is a cause for hearers and solitary realizers to take rebirth
in a pure real. It is a necessary cause for bodhisattvas abiding on the pure grounds to take rebirth in cyclic existence for the welfare of others. Bodhisattvas do not take rebirth due to contaminated karma, but do so due to an uncontaminated karma that is the mental factor intention which is a subtle effort of motivation which arises in dependence upon its respective cause, a knowledge obstruction.

Karma which is neither of the two is an action which is the entity of the non-conceptual exalted wisdom of meditative equipoise.

Karma is also of three types:
(1) karma of a white fully ripened result
(2) karma of a black fully ripened result
(3) karma that is a mixture of white and black

Examples of these are:
(1) an action done with both a virtuous thought and virtuous conduct,
(2) an action done with both a non-virtuous thought and non-virtuous conduct, and
(3) an action done with a virtuous thought but non-virtuous conduct. In other words, the motivation is virtuous but the conduct is non-virtuous. For example, a parent who wants his child to behave well and for this reason spans him. The motivation is virtuous in that the parent wants the child to behave well, but he then causes pain to the child by spanking him.

Karma is also of four types:
(1) karma that is done but not accumulated
(2) karma that is accumulated but not done
(3) karma that is both done and accumulated
(4) karma that is not done and not accumulated

Examples of these are:
(1) an action done in a dream and an action that one is powerlessly ordered to do by others without the wish to do it,
(2) an action of killing, such as stabbing an adversary with a knife, which is done but he does not die,
(3) an action of killing with the thought to do so which is done and brought to its conclusion, and
(4) mentally intending to kill but then changing one’s mind.

With regard to karma there are also:
(1) karma of a vow
(2) karma of a non-vow
(3) intermediate karma

Examples of these are:
(1) the intention to abandon,
(2) an action that if possessed in one’s continuum interferes with the generation of all types of vows in one’s continuum and continuously creates obstructions; such karma is present in the continua of butchers and prison guards, and
(3) intermediate morality (bar ma rab byung gi tshul khrims) which is to give up the signs of a lay person, take on the signs of the ordained, and follow the Shakya king.

There is even more than this to the subject of karma as it is very profound but we will stop here.

(Ocean of Sport page 361)
The dependent relation link of consciousness is: any aspect-cognizer that is a primary mentality at the time of many potentialized projecting karmas included in the same set of dependent relation as itself, and that holds the latency of a projecting karma whose fully ripened result has not yet arisen. In short, it is the consciousness upon which a latency is deposited.

The Svatantrika Madhyamikas assert that the consciousness upon which the latencies of actions are deposited is the mental consciousness, the sixth consciousness. According to the Chittamatrins this consciousness is the mind-basis-of-all. The Prasangika Madhyamikas say that there is no need to posit a basis on which the latencies are deposited.

The subject of dependent arising is taught in the twenty-sixth of the twenty-seven sections of Nagarjuna's *Fundamental Wisdom*. In this text, with regard to the link of consciousness, it says that according to the Prasangika Madhyamikas when someone possessing a consciousness accumulates karma it becomes a seed of cyclic existence. Thereby, this person will take a concordant rebirth, for example, as a god and so forth. The karma is transformed into a seed of cyclic existence. In this context latency and seed are mutually inclusive, therefore the Prasangika Madhyamikas do posit latencies. But where are these latencies? Some Prasangikas say that there is no need to posit a consciousness as a basis upon which a latency is deposited; it is enough to posit the mere I. They say there is no need to posit a basis upon which a latency is deposited because the second moment of the karma, its disintegration, is a functioning thing. In the first instant there is karma, in the second there is its disintegration. This disintegration is a functioning thing which remains until it brings its result. This means that for the Prasangika Madhyamikas there is no need to posit a basis upon which a latency is deposited. The Prasangika Madhyamikas do not accept that the mental consciousness is a basis upon which a latency is deposited because the mental consciousness of one abiding on an uninterrupted path of seeing becomes the entity of an uncontaminated path, whereby it cannot be a basis upon which latencies are deposited. This is because the latencies which are deposited are contaminated, while the basis upon which they are deposited would be uncontaminated. This is not possible. In short, they do not accept that the mental consciousness is the basis upon which latencies are deposited. In addition, they say that there is no need to posit any basis upon which latencies are deposited because they assert that the disintegration of the karma itself is a functioning thing which remains until it brings its result. It is important to understand what the Prasangika Madhyamikas say about this third link of dependent relation.

In addition, the Vaibhashikas say that there is no need to posit a basis upon which the latencies of actions are deposited. Instead, they posit acquisition which is of nine types: past, present, and future acquisition and so forth. There is acquisition and that which is to be acquired; one can ask, which comes first? When there is acquisition, that which is to be acquired has not yet arisen. The Vaibhashikas say that in regard to virtue and non-virtue there are three types of acquisition, past, present, and future, whereas unspecified karma has only present acquisition. What is acquisition? It is the substance that makes one possess that which is to be acquired. For example, in the context of the novice vows the vow is that which is to be acquired. Acquisition is the substance which enables one to possess the vows which are to be acquired.

The subject of acquisition comes in the context of discussing what happens when an action is created but the result has not yet ripened. To explain this, some schools posit a latency which is deposited on a consciousness. What is the proof? For example, if someone puts his money in a bank he receives a piece of paper that is a receipt of having deposited the money. This paper is like that which holds the money, in that it gives one the right to claim this money as one's own.

END

Friday morning, February 12, 1999

QUESTIONS AND ANSWERS
Q: In *Ocean of Sport* (page 95) in the definition of a path of antidote as presented here, it says ‘by way of realizing there is no determined object of superimposition.’ What is this superimposition (sgro ‘dogs)? (See Oct. 21, 1998 transcript page 1)

A: Superimposition means either (1) to apprehend something which is not as being or (2) to apprehend something which does not exist as existing. On the other hand, deprecation means either (1) to apprehend something that is as not or (2) to apprehend something which exists to not exist. If it is superimposition it is not necessarily deprecation whereas if it is deprecation it is necessarily superimposition. In both the case of superimposition and deprecation the determined object of conception does not exist. Superimposition needs to be eliminated, this happens when it is realized that its determined object does not exist.

Q: Does superimposition exist?

A: Yes, it exists and needs to be eliminated. Grasping at a self is a superimposition.

Q: Is superimposition a consciousness?

A: Yes, it is mind that grasps/apprehends.

Geshe Jampa Gyatso: Is superimposition that which is to be eliminated by a valid cognizer? No, it is not. Is it to be eliminated by its antidote? Yes, it is. Superimposition exists in our continua, by generating the antidote gradually it is gradually eliminated. If it is that which is to be eliminated by a valid cognizer it would necessarily be a non-existent because a valid cognizer would realize that it does not exist. That which is to be eliminated by a valid cognizer is the horn of a rabbit or a human tail. This is mentioned in the third chapter of *Pramanavartika*. There are different types of objects to be eliminated by different types of valid cognizers: valid cognizer through renown, valid cognizer through belief, and valid cognizer through the power of the fact.

In short, that which is to be eliminated by an antidote must exist while that which is to be eliminated by a valid cognizer does not exist.

Q: Is this not eliminated by an exalted knower? Is an exalted knower not a valid cognizer?

A: Can objects of knowledge be crushed by a pestle? Yes, they can because a garlic clove can be crushed by a pestle and a garlic clove is an object of knowledge. You said that an exalted knower is a valid cognizer and that therefore the object it eliminates must be eliminated by a valid cognizer because an exalted knower is a valid cognizer. This is said to be ‘the crushing of an object of knowledge by a pestle’ in that there is no pervasion. There are two ways of eliminating the object to be eliminated: by an antidote and by a valid cognizer. Superimposition is eliminated by an antidote, while the determined object of the superimposition is to be eliminated by a mind that is a valid cognizer. In brief, there are two objects to be eliminated: (1) the superimposition and (2) the determined object of the superimposition. The elimination of the superimposition happens when the mind realizes that there is no determined object of that superimposition.

Q: Gyeltsab (page 338) posits the sixteen attributes of the four noble truths in relation to the three doors of liberation. How are they divided? (See Oct. 21, 1998 transcript page 1)

A: The third and fourth attribute of true sufferings belong to the door of emptiness. The eight attributes of true cessations and true paths belong to the door of signlessness. The first two attributes of true sufferings and the four attributes of true origins belong to the door of wishlessness.

Q: Gyeltsab (page 338) sets out the syllogism: the exalted wisdom directly realizing the eight entitinesses of the attributes of true cessations and true paths (subject) is the second door of liberation because it is a direct antidote which apprehends the sign which has as a reason that view of a self. Is the subject of the syllogism here an exalted wisdom directly realizing emptiness or an exalted wisdom knowing the eight entitinesses of the attributes of true cessations and true paths?
A: It is an exalted wisdom directly realizing the eight attributes of true cessations and true paths and not an exalted wisdom directly realizing emptiness. The syllogism here says that this exalted wisdom is the second door of liberation, signlessness.

The sign in this syllogism says ‘apprehending the sign which has that view of a self as a reason’. What is this sign? It refers to the improper mental attention which is the view of a self. One who has this exalted wisdom does not have this improper mental attention. The eight attributes of true cessations and true paths do not have the cause that is the sign of conception of true existence. This cause refers to the fact that the attributes themselves do not have the cause that is the sign of conception of true existence.

Q: Is this signlessness an antidote to the view of a self?
A: It is an antidote but if asked whether it is a direct antidote the answer is no. In terms of the wisdom realizing the three doors - the wisdom realizing the emptiness of all phenomena, the wisdom realizing the emptiness of signs of causes, and the wisdom realizing that there are no truly existent results to be wished for - it is an antidote. There is a difference between the general wisdom realizing the three doors of liberation and that of this context.

In Abhidharmakosha ten types of signs are posited: forms, sounds, odors, tastes, and tangible objects; the three characteristics of compounded phenomena, production, abidance, and disintegration; and the male and female signs. The door of signlessness is posited in terms of the pacification of these signs, therefore only attributes of true cessations are posited as related to the door signlessness, whereas ten attributes are posited in relation to the door of wishlessness: the first two attributes of true sufferings, the four attributes of true origins, and the four attributes of true paths. The door of emptiness is as posited before in relation to the third and fourth attributes of true sufferings: empty and selfless.

The subject of the three doors of liberation is very vast and there are some differences in all the explanations found in the various texts. There is an explanation in Ocean of Sport (page 95) that explains the presentation of the three doors of liberation in Ornament of Sutra, Abhidharmakosha, and Abhidharmasamucchaya. It is important is to understand how the sixteen attributes of the four noble truths are related to the three doors of liberation.

Q: In Gyeltsab (page 337) in the context of the correct mindfulness of the eight fold noble path it says ‘correct mindfulness is: that which is calm abiding and strongly holding without forgetting the reason of equanimity,’ what does this mean?
A: Mindfulness is to remember without forgetting. The naturally abiding equanimity is maintained without forgetting in addition to calm abiding and special insight. When it says ‘calm abiding and strongly holding’ it can mean calm abiding and special insight.

The equanimity referred to here is the eighth antidote for overcoming the five faults of the nine stages for developing calm abiding. In Madhyanta Vibhanga it says that this eighth antidote, equanimity with effort, means to place one’s mind in its natural state by totally pacifying all distractions. In Ocean of Sport (page 86) it says: “When they are pacified, the mind posits itself in its natural state.”

Q: If vows are form how can they protect the mind, which is consciousness?
A: Form protects our mind just as a house protects our body and mind. How is the mind protected? A vow acts as a condition to protect the mind from faults. One remembers that one possesses the vow whereby one stops oneself from engaging in negative actions. The way in which the vow protects the mind is compared to a dam that stops the flow of a river. Corrupt morality is compared to the flowing water, to stop it one needs something that is matter. Water cannot be stopped by something that is not matter. This is asserted by the Vaibhashikas and Prasangika Madhyamikas. However, the Svatantrika Madhyamikas do not assert that vows are form, they says that a vow is mind because it is the intention wishing to observe morality. It can be said to be the mental factor intention or a consciousness.
Q: Yesterday it was said that the three non-virtues of mind are paths of action but not actions. Is the mental action of taking a vow an action?
A: For example, when a novice monk or nun or a lay person take vows, they take vows to abstain from the four non-virtues, the three of body and one of speech, lying. However, when one takes the full ordination of a monk or nun one takes vows to not engage in all seven non-virtues of body and speech. There are no vows to abstain from the three non-virtues of mind, covetousness, malice, and wrong views, as a vow cannot stop these mental actions. However, a vow can stop one engaging in negative actions of body and speech.

Q: Could Geshe-la explain vows in the context of Prasangika Madhyamikas and tantra?
A: This is not the occasion to explain the vows in the context of tantra but in terms of the individual liberation vows the Prasangika Madhyamikas assert them as do the Vaibhashikas. The proof that shows that Vaibhashikas and Prasangika Madhyamikas have similar views on vows comes in Lama Tsongkhapa’s text Ocean of Vinaya in which it says: “Taking the mind of definite emergence as a cause one turns away from the basis that is others whom we harm physically and verbally. This reversal is form. The mode of reversing from this basis accords with the lower and the higher [schools]. The mind wishing to turn away from harming the basis is to be cultivated constantly.” Morality is the intention to restrain. Are morality and vow the same or different? A vow is necessarily morality but morality is not necessarily a vow. This is because a vow is taken in the presence of someone by way of a ritual, whereas morality does not require this.

In the context of the Perfection of Wisdom three vows are mentioned: individual liberation vows, concentration vows, and uncontaminated vows. The individual liberation vows must be taken from someone by way of a ritual. On the basis of the ritual, one then has to promise to maintain the vow.

The concentration vow comes from meditation. One first develops calm abiding and then special insight. When one achieves an actual absorption of the first concentration one naturally achieves a concentration vow. One achieves this vow because one naturally refrains from the three non-virtues of body and the four non-virtues of speech.

The uncontaminated vow is achieved when one attains the path of seeing. This is because when one attains the path of seeing one naturally refrains from the seven non-virtues of body and speech.

Q: In general, it is said that a bodhisattva passes from the path of accumulation to the path of preparation when he achieves a union of calm abiding and special insight observing emptiness, and from the path of preparation to the path of seeing when he has a direct realization of emptiness. But if a bodhisattva has achieved a direct realization of emptiness prior to entering the Mahayana path, how does he progress from the path of accumulation to path of preparation, and from path of preparation to path of seeing? Has he abandoned the acquired knowledge obstructions prior to entering the Mahayana path?
A: Someone who has achieved the state of a Hinayana foe destroyer and then enters the Mahayana path accumulates a great amount of merit by engaging in the six perfections, and hearing and reflecting on the Mahayana scriptures. With these as a condition, he enters the path of preparation. This person is similar to any bodhisattva in that he is able to suppress the 108 types of knowledge obstructions. This bodhisattva also weakens the strength of the knowledge obstructions. When he achieves the path of seeing he realizes emptiness directly. He proceeds through the uninterrupted path whereby he abandons the intellectually acquired knowledge obstructions and attains a path of release whereby he has abandoned all the intellectually acquired knowledge obstructions and their seeds to be abandoned by the path of seeing. The only difference between these two bodhisattvas is that the one who had previously become a foe destroyer had previously abandoned the afflictive obstructions, but not the knowledge obstructions. This is according to the Svatantrika Madhyamikas.

The Prasangika Madhyamikas say that when a hearer foe destroyer enters the Mahayana path he can progress up to the seventh ground due to accumulating merit. Although he has
already exhausted the afflictive obstructions he has not yet begun to abandon the knowledge obstructions. He begins to abandon the knowledge obstructions only from the eighth ground and continues to do so on the ninth and tenth ground. He must generate an uninterrupted path that abandons the knowledge obstructions whereby he generates a path of release that is the abandonment of the knowledge obstructions. On one seat he generates the vajra-like meditative stabilization and generates an uninterrupted path, and in the second instant generates a path of release that is the state of omniscience. The difference here is whether or not the bodhisattva has previously attained the state of Hinayana foe destroyer, but both bodhisattvas are the same in terms of having to accumulate the merit.

Someone who has been a hearer foe destroyer needs more time and has more difficulty to progress on the path because he has a strong habit of striving for his own welfare. It is difficult for this person to solely enact the welfare of others and to give up striving for his own welfare.

Q: If someone directly realizes emptiness on the Hinayana path, then, on Mahayana path of preparation, does he need to meditate on emptiness again by way of a meaning generality?
A: No.
Q: Then how does he begin to suppress the knowledge obstructions?
A: If it is Mahayana path of preparation realizing emptiness there is no pervasion that it is a realization of emptiness by means of a meaning generality and there is no pervasion that it is a direct realization of emptiness. This Hinayana foe destroyer on the Mahayana path of preparation meditates on emptiness directly without a meaning generality and therefore directly realizes emptiness. Having realized emptiness directly there is no need to realize it again by conception.

How did this doubt arise? Maybe you think that since the definition of path of preparation is the clear realization of the meaning you thought it meant of a meaning generality?

Geshe Jampa Gyatso: What is the meaning of the definition of the Mahayana path of preparation?
Student: It is clear realizer which mainly arises from a wisdom arisen from meditation sustained by a union of calm abiding and special insight observing emptiness by way of a meaning generality.

Geshe Jampa Gyatso: The definition of Mahayana path of preparation is a Mahayana mundane path concordant with a clear realization of truth and abides in a class of clear realizer that arises subsequent to the completion of the partial concordance with liberation. It does not say ‘a clear realization by way of a meaning generality.’ However, a path of preparation is necessarily that which arises after the completion of the path of accumulation and before the path of seeing. This is why the definition says ‘a Mahayana mundane path concordant with a clear realization of truth’ which means that it comes before the path of seeing but accords with it. The path of preparation is a Mahayana mundane path, and one must make a distinction between a mundane path and a Mahayana mundane path. Someone who previously attained the state of Hinayana foe destroyer and is now on the Mahayana path of preparation, it is a Mahayana mundane path but not a mundane path because he has gone beyond the mundane and has achieved a supernmundane path and a path of no-more-learner, because he has attained an exalted knower existing in the continuum of a foe destroyer. This is a complicated subject.

It is like someone who has attained the geshe degree in one of the monastic universities but has not studied the normal education curriculum and so has to enter grade one together with the children. A monk from Kuno in India entered Drepung monastery but did not speak Tibetan well and had a teacher from Treu Kangtsen who had a very strong accent. This student could not understand a word that was said by the teacher and was unable to participate in debate class. He became discouraged and left and joined Tashi Lhunpo where he found himself in a class of children. The young monks when debating with him would ask, “Is there an old monk who is an Indian with a big nose?” He had to endure this but after three months had learned Tibetan well. Afterward, he said that if one wants to learn Tibetan it is good to do so with young children.

A similar thing happened to Geshe Lobsang Tengye from Vajrayogini Institute who went to Thailand where he had to go to school together with young children for three or four years. In
this way he quickly learned the Thai language. Likewise, someone who first becomes a Hinayana foe destroyer and then enters the Mahayana path has to join all the new bodhisattvas.

END
Wednesday morning, March 3, 1999

(Masters Program Correspondence Course participants please note that there were no teachings from Monday, February 15 through Tuesday, March 2, 1999 due to the Tibetan New Year holiday and a MP retreat.)

(Jetsun Chokyi Gyeltsen’s *Ocean of Sport* page 362 - the twelve links of dependent relation continued.)

Consciousness can be discussed from the point of view of the time of the cause and the time of the result, but in the context of the dependent relation link of consciousness it is that which is present at the time of the cause. In his text *Great Exposition of the Stages of the Path* Lama Tsongkhapa explains consciousness both from the point of view of that which is present at the time of the cause and that which is present at the time of the result. The consciousness at the time of the cause is the third link because it is a main mental consciousness upon which the karmic latency is deposited. The consciousness which is the holder of the latency is the consciousness that continues to the next life.

Why are the karmic latencies only deposited on the sixth consciousness, the mental consciousness? It is because the consciousness upon which the latencies are deposited must be stable, while the five sense consciousnesses are not stable. However, according to the Chittamatrans even the mental consciousness is not stable enough, and they, therefore, posit the existence of a seventh consciousness, the mind-basis-of-all.

In addition, the consciousness upon which the latencies are deposited must be an unspecified mind; it cannot be a virtuous or a non-virtuous mind. This is because a latency of a non-virtuous action could not be deposited on a mind that is virtuous, and a latency of a virtuous action could not be deposited on a non-virtuous mind. The Chittamatrans assert that among the seven types of awarenesses the seventh consciousness, the mind-basis-of-all, is an awareness to which an object appears but is not ascertained.

(4) name and form

Jetsun Chokyi Gyeltsen then discusses the fourth link, name and form, in terms of its definition and divisions. The definition of the dependent relation link of any kind of name and form that is other than that of a miraculous birth is: a dependent relation which is a thoroughly afflicted phenomenon that is a common locus of that which is a projected result of a projecting karma included in the same set of dependent relations as itself, and that which abides in the class of aggregates from the conception of the birth existence up to just before the completion of the six sense powers.

The dependent relation link of name and form is divided into two:
(1) the dependent relation of name that belongs to the section of the twelve links and
(2) the dependent relation of form that belongs to the section of the twelve links.

From the point of view of a being who takes birth through the womb, the first, [the dependent relation of name], is, for example, the last four aggregates, feelings and so forth, which are the fully ripened aggregates during the period from the moment of conception of an ordinary being in the womb up to just before the completion of the six sense powers. The second, [the dependent relation of form], is the aggregate of form during the period from the moment of conception of an ordinary being in the womb up to just before the completion of the six sense powers.

There is a difference between someone who has become a human being and a human being because there are ten stages in regard to human beings: five belonging to the period in the womb (gestation) and five belonging to one who has become a human being. The five stages belonging to the period in the womb are:
1. oval shaped
2. oblong shaped
3. lumpy
4. hardened
5. movement of the limbs

The five stages after birth are:
1. childhood
2. adolescence
3. adulthood
4. middle age
5. old age

To know more about the five stages after birth one can see the Vinaya sutra where Buddha describes these in detail, giving the exact ages to which each stage refers.

(5) six sources
The definition of any of the six sources is: a dependent relation of the thoroughly afflicted class that is a common locus of that which is a projected result of a projecting karma that is included in the same set of dependent relations as itself, and that which abides in the class of the fully ripened aggregates during the period from the moment of the completion of the six sense powers up to as long as there is not yet the ability to experience the transformation of an object through the assembling of an object, a sense power, and a consciousness.

Sources have six divisions: an eye source which is that, up to the mental source.

(6) contact
The definition of the dependent relation link of contact is: a mental factor that is a common locus of that which is a projected result of a projecting karma belonging to the same set of dependent relations as itself, and that which abides in the class of the fully ripened aggregates during the period from the ability to experience the transformation of an object through the assembling of an object, a sense power, and a consciousness, up to as long as there is not yet the ability to know the causes of pleasant, suffering, and equanimity feelings, such as food and so forth.

Contact has six divisions: the contact which is the assembling of the eye which is that and so forth.

(7) feeling
The definition of the dependent relation link of feeling is: a mental factor that is a common locus of that which is a projected result of a projecting karma belonging to the same set of dependent relations as itself, and that which abides in the class of the fully ripened aggregates during the period from the ability to know the causes of pleasant, suffering, and equanimity feelings, such as food and so forth, up to the experience of pleasure, agony, and neutrality.

Feeling is divided into six: the feeling that arises from the coming together of the eye which is that, and so forth.

(8) attachment
Ocean of Sport page 366
The definition of the dependent relation link of attachment is: an attachment that initially nourishes the latency of a projecting karma that is included in the same set of dependent relations as itself by way of craving for any of the three feelings which are not of the same set of dependent relation as itself. Generally, attachment and craving are mutually inclusive.

Attachment has three divisions:
(1) attachment to desirable objects,
(2) attachment to disintegration, and
(3) attachment to existence.
The first is an attachment that is the desire to meet with pleasure; the second is an attachment that is the desire to be free from suffering; and the third is an attachment that is attached to the fully ripened aggregates.
(9) grasping
The definition of the dependent relation link of grasping is: an attachment which, after the dependent relation link of attachment which preceded it, becomes especially intense, comes to possess a strong ability to nourish the latency of a projecting karma.

   Grasping has four divisions:
(1) grasping at desirable objects which is that of this context,
(2) grasping for views,
(3) grasping at bad ethics as supreme, and
(4) grasping at the view of a self.

   The first is attachment that is attached to the five desirable sense objects; the second is attachment that is attached to the sixty-two bad views; the third is attachment that is attached to fasting, the cultivation of the five fires, and the behavior of dogs, cows, pigs, and so forth; and the fourth is attachment that is attached to the grasping at a self of persons and the pride that thinks, “I.”

(10) existence
(Ocean of Sport page 367)
The definition of the dependent relation link of existence is: an actualizing action which, the latency of a projecting karma having been nourished by the attachment and grasping which preceded it, actualizes existence again. In general, existence and cyclic existence are mutually inclusive.

   Existence has four divisions:
(1) intermediate existence,
(2) birth existence,
(3) existence of a previous time, and
(4) death existence.

   The first, the intermediate existence, is the existence that arises between the death existence of a previous life and the birth existence of this life. The second, birth existence, is the fully ripened aggregates at the moment of conception in the womb. The third, the existence of a previous time, is the existence from the second moment of the establishment of the birth existence up to as long as the death existence is not yet established.

   (Page 367) In general, existence of a previous time and birth existence are not contradictory because there is one who manifests nirvana in dependence on an existence of a previous time of the form realm due to passing beyond [sorrow] together with manifest effort, which is taught in regard to the three non-returners who migrate to the form realm who pass beyond [sorrow] upon rebirth. In other words, the existence of a previous time and the birth existence are not contradictory because there are sangha who are a common locus of the two. However, although in general the existence of a previous time and the birth existence are not contradictory, in terms of the four divisions, intermediate existence, birth existence, existence of a previous time, and death existence, they are contradictory. These two are contradictory within the divisions of existence into four because they are like the afflictions and the secondary afflictions in that, in general, afflictions and secondary afflictions are not contradictory, but in terms of being root afflictions and secondary afflictions they are contradictory.

   The existence of a previous time is of four types:
(1) existence arising in dependence on medicine,
(2) existence arising in dependence on the power of a god,
(3) existence arising in dependence on the mere thought of sexual intercourse, and
(4) existence arising in dependence on the semen and blood (sperm and egg).

   The first, existence arising in dependence on medicine, is, for example, King Dongdum; the second is, for example, King Sidrub; the third is, for example, a human being of the mundane realm of Manifest Happiness in the eastern direction; and the fourth is, for example, an ordinary being of the present.
The death existence is the existence which is just about to go from this life to the next.

(11) birth

The definition of the dependent relation link of birth is: a dependent relation of the thoroughly afflicted class which abides in the class of the fully ripened aggregates during the period of the moment of conception in the birth existence by the power of the dependent relation of existence which preceded it.

Birth has four divisions:
(1) miraculous birth,
(2) birth from warmth and moisture,
(3) birth in a womb, and
(4) birth from an egg.

Which migrating beings have which mode of birth? Human beings and animals have all four modes of birth. Sentient beings who are hell beings, gods, and intermediate state beings are necessarily born miraculously. Most hungry ghosts are born miraculously, but some are born from a womb. Likewise, in Abhidharmakosha it says: “There is birth from an egg and so forth. Sentient beings have the four modes of birth. Human beings and animals have the four types. Hell beings, gods, and intermediate existence beings are born miraculously. Hungry ghosts are also born from a womb.”

Human beings have miraculous birth because human beings of the first eon are born miraculously. Human beings are also born from warmth and moisture because there was King Head-Born. Human beings are also born from an egg because in the Vinaya text there is an explanation regarding Neten Drakpa and Nyewe Drakpa who were born from two eggs due to a relationship between a shipwrecked trader and a female crane.

Animals have all four modes of birth because there is an explanation in a text regarding ‘naga eaters’ who possesses all four modes of birth due to there being garudas who possess the four modes of birth.

Hungry ghosts are born from a womb because, while those who are born miraculously do not eat cadavers, it is recounted: “A female hungry ghost said to Arya Avalokiteshvara: ‘Arya, during the day I give birth to five children, and likewise during the night I give birth to five children. But having eaten them, still I am not satisfied.”

Wednesday afternoon, March 3, 1999

(Ocean of Sport)

The definition of the dependent relation of aging and death is in two parts:
(1) The link of aging is defined as: the factor that is the changing of the stages of the fully ripened aggregates from the second moment in which the birth existence is established through to as long as the death existence is not yet established.
(2) The link of death is defined as: the factor of discarding a similar class of fully ripened aggregates.

There is a reason for combining aging and death in one link. They are counted as one because they occur without any definite order. There is an intention to teaching that there is death without aging; the intention is that death exists without the aging that consists of the stages renowned in the world, such as gray hair, many wrinkles, and so forth. There is death without aging because the dependent relation link of aging begins in the second moment in which the birth existence is established.

There is a reason that sorrow, lamentation, suffering, mental unhappiness, and so forth are not combined with the twelve links. They are not counted as such for the reason that they are not certain to arise in all births and deaths created by the force of karma and afflictions. They are not definite [to arise] because there are some fully ordained monks possessing morality who die with
mental happiness. Although these are not combined with the links of dependent relation there is an intention to teaching them; it is for the sake of generating weariness in trainees regarding cyclic existence.

There is an intention to teaching “Thus, this sole great aggregate of suffering arises”; the purpose is to make one realize the selflessness of the person who goes to the next rebirth, the I or self that is designated on the appropriated aggregates which is the support of actions and results (the law of cause and effect). What is the support of actions and results? It is the mere I or self that is designated on the appropriated aggregates. The support, the mere I, is without a self of persons; therefore, it can migrate from one life to another. On the other hand, if there was a self of persons this could not happen because a truly existence person could not change.

The support of actions and results, the mere I that is designated on the appropriated aggregates, can be discussed on three levels:
(1) a merely designated I that pervades all lives, past, present, and future,
(2) a merely designated I that it qualified by coming from a past life to this life, and
(3) a merely designated I that is qualified by going from this life to the next.

In addition, there is a person qualified by an uncommon condition which is an I of this present life alone. If we take the example of a fully ordained monk who is an I that is qualified by this present life alone we can ask: “Is this fully ordained monk the one who came from a previous life to this life?” If he is, it would follow that he would have been a fully ordained monk in his mother’s womb. The conclusion is that this I that is a fully ordained monk did not come from a past life to this life. Yet, it is said that this fully ordained monk came from a past life to this life because there is a general I that pervades past and present lives, whereby we can say that this fully ordained monk came from a past life.

Is this I that is a fully ordained monk the one who goes from this life to the next? The answer is no. Yet, if we ask does the I go from this life to the next life, the answer is it does because there is an I that pervades present and future lives. The discussion can continue saying, for example, is there a yak who was your previous life? In this way, this subject is debated; it is taught in great detail in Nagarjuna’s *Fundamental Wisdom*.

(Ocean of Sport page 369)

In short, the twelve links can be:
(1) condensed into four links,
(2) condensed into three afflictions,
(3) condensed into two, sufferings and origins, and
(4) condensed into two sets of causes and results.

(1) the twelve links condensed into four links
The twelve links of dependent relation are condensed into four links because:
(i) the dependent relations of ignorance, karmic formations, and consciousness are the links that project;
(ii) the dependent relations from name and form through feelings are the links that are projected;
(iii) the dependent relations of attachment, grasping, and existence are the links that actualize; and
(iv) the dependent relations of birth and aging are the links that are actualized.
This is because in *Abhidharmasamucchaya* it says: “How are the links condensed? [They are condensed into] projecting links, projected links, manifest actualizing links, and manifest actualized links. What are the projecting links? They are ignorance, karmic formations, and consciousness. What are the projected links? They are name and form, the six sources, contact, and feelings. What are the manifest actualizing links? They are attachment, grasping, and existence. What are the manifest actualized links? They are birth, and aging and death.”

(2) the twelve links condensed into three afflictions
The twelve links can be condensed into three afflictions because:
(i) the dependent relations of ignorance, attachment, and grasping can be condensed into the thoroughly afflicted which are afflictions;
(ii) the dependent relations of karmic formations and existence can be condensed into the thoroughly afflicted which are actions; and
(iii) the remaining seven can be condensed into the thoroughly afflicted which are birth, or the thoroughly afflicted which are life, or the thoroughly afflicted which are sufferings.

This is because in the Essence of the Treatises and Commentaries on the Middle Way it says: “The first, eighth, and ninth are afflictions. The second and tenth are actions. The remaining seven are sufferings.” And in Abhidharmakosha it says: “There are three afflictions and two actions. The seven bases are, likewise, results.” In Abhidharmasamucchaya it says: “Whatever is ignorance, whatever is attachment, whatever is grasping are condensed into the thoroughly afflicted which are actions. Whatever is a karmic formation, whatever is consciousness, and whatever is existence are the thoroughly afflicted which are actions. The remaining are condensed into the thoroughly afflicted which are life.” Here the dependent relation of consciousness is explained to be a thoroughly afflicted which is an action because the dependent relation of consciousness of the causal time is the base upon which latencies of projecting karmas are deposited, for this reason it is designated by the term “action.” However, it is not action because it is a primary mind. On the other hand, action (karma) is generally said to be the mental factor intention.

(3) the twelve links condensed into two, sufferings and origins

The twelve links are condensed into the two, sufferings and origins, because:
(i) ignorance, karmic formations, attachment, grasping, and existence are true origins, and
(ii) the others are true sufferings.

(4) the twelve links condensed into two sets of causes and results

The twelve links are condensed into two sets of causes and results because:
(i) they are condensed into causes and results which project and
(ii) causes and results which actualize.

The first is from ignorance through feelings, and the second is from attachment through aging and death.

The twelve links which are included in one set of dependent relation have a definite order. First comes the dependent relation of ignorance, then the dependent relation of karmic formations, then the dependent relation of consciousness, then the dependent relation of attachment, then the dependent relation of grasping, then the dependent relation of existence, then the dependent relation of name and form, then the dependent relation of six sources, then the dependent relation of contact, then the dependent relation of feelings. The dependent relation of birth arises simultaneously with the establishment of the dependent relation of name and form. The dependent relation of aging and death arises from the second moment of the establishment of the dependent relation of name and form. It is so because due to being motivated by ignorance, karma is accumulated. Through the latency of that karma being deposited on the consciousness, the dependent relation of consciousness which possesses the latency arises. Due to attachment, the latency of a projecting karma is initially nourished, whereby the dependent relation of subsequent attachment arises. Due to the intensification of the attachment, the dependent relation of grasping arises, whereby the dependent relation of subsequent grasping arises. Due to the two, attachment and grasping, the latency of a projecting karma is nourished, whereby the existence, which is the potentialized actualized action, arises. In a later birth the six results arise.

There can be much discussion regarding the twelve links, for example, one can ask: why are all twelve links needed to take birth? Jetsun Chokyi Gyeltsen clarifies this saying that in regard to sentient beings taking rebirth in cyclic existence due to karma and afflictions, there are four [factors] that are definite:
(1) the projecting causes,
(2) the projected results,
(3) the actualizing causes, and
(4) the actualized results.

In regard to the first, [the projecting causes,] three are posited: (1) ignorance, (2) karmic formations, and (3) consciousness.
In regard to the second, [the projected results,] four are posited: (1) name and form and so forth, [2) the six sources, (3) contact, and (4) feeling.
In regard to the third, [the actualizing causes,] three are posited: (1) attachment, (2) grasping, and (3) existence.
In regard to the fourth, [the actualized results,] two are posited: (1) birth and (2) aging (which also includes death).

There is a reason for positing three in regard to the first, [the projecting causes]; it is that in regard to projecting karma there is the dependent relation of karmic formations; in regard to the motivation of that karma there is the dependent relation of ignorance; in regard to the basis on which the latency of that karma is deposited there is the dependent relation of consciousness.

There is a reason for positing four [links] in regard to the second, [the projected results]; it is because two are posited in regard to the projected: the projected body and the projected enjoyment. In regard to the initial body that is projected the dependent relation of name and form is posited, and in regard to the completed body which is projected the dependent relation of the six sources is posited. In regard to the enjoyment, two are posited: the cause of enjoyment and the actual enjoyment. In regard to the first, [the cause of enjoyment], the dependent relation of contact is posited, and in regard to the second, [the actual enjoyment], the dependent relation of feeling is posited.

In regard to the third, [the actualizing causes], there is a reason for positing three; it is because in regard to the actual action which actualizes the dependent relation of existence is posited; and in regard to nourishing that action the two dependent relations of attachment and grasping are posited.

In regard to the fourth, [the actualized results], there is a reason for positing two; it is because in regard to the actual result which is actualized the dependent relation of birth is posited, and in regard to the disadvantages of that [result] the dependent relation of aging and death is posited.

The subject of dependent relation is quite complex. There is also some discussion in the teachings on the Stages of the Path concerning the way in which a set of twelve links can be completed in either two or three lives. The way in which one set of twelve links is completed in three lives is as follows:
- in the first life, out of ignorance one creates karmic formations which are deposited on the consciousness after which one dies,
- then in the second life, these karmic formations are nourished by attachment, grasping, and existence after which one dies, and
- in the third life, one experiences the six remaining links: the four projected results and two actualized results.

The way in which the twelve links are completed in two lives is as follows:
- in the first life, out of ignorance one creates karmic formations which are deposited on the consciousness; these are then nourished by attachment, grasping, and existence after which one dies, and
- in the second life, the six remaining links are experienced: the four projected results and two actualized results.
This order of the way in which the twelve links are completed is not taught in sutra. In sutra it says: “Due to ignorance, karmic formations arise. Due to karmic formations, consciousness arises. Due to consciousness, name and form arise. Due to name and form, the six entrances arise,” and so forth. Buddha taught this in terms of how one set of the twelve links is completed.

Meditation on the twelve links of dependent relation is very beneficial as many people attain the result of foe destroyer by meditating on the twelve links in the forward and reverse order.

There is also another presentation of the twelve links according to the Prasangika Madhyamika school based on the twenty-seventh section of Fundamental Wisdom by Nagarjuna. We will not go through this at the moment as it is quite complicated.

(Ocean of Sport page 340)
The Svatantrika Madhyamika school asserts the dependent relation as explained before, but the lower schools, the Chittamatrins and so forth, assert the links of dependent relation in four ways:
1. the tradition that asserts instantaneous dependent relation (skad cig ma’i rten ’brel),
2. the tradition that asserts temporal/occasional dependent relation (gnas skabs kyi rten ’brel),
3. the tradition that asserts related dependent relation (’brel ba can gyi rten ’brel), and
4. dependent relation according to our tradition.

Instantaneous dependent relation is so-called because all twelve links are said to be established in one instant. This is because when the killing of a sentient being is done with the motivation of attachment, any confusion at that time is the dependent relation of ignorance; any intention at that time is the dependent relation of karmic formations; any individual knower of functioning things at that time is the dependent relation of consciousness; the five aggregates at that time are the dependent relation of name and form; the six powers which exist in those five aggregates at that time are the dependent relation of the six sources; the coming together of those is the dependent relation of contact; the experience of contact is the dependent relation of feeling; the attachment which is attached to that feeling is the dependent relation of attachment; the fetter (all binding) which is associated with that attachment is the dependent relation of grasping; the activity of body and speech at that time is the dependent relation of existence; the birth of those is the dependent relation of birth; the maturation of those is the dependent relation of aging; and the disintegration of those is the dependent relation of death. There is a reason for calling this ‘instantaneous dependent relation’; it is because all twelve are established in one instant.

This is the assertion of one of the lower schools. The second, temporal dependent relation, is asserted by the Kashmiri Vaibhashikas.

In regard to the twelve links of dependent relation there are many meditations. For example, one can meditate on a set of twelve links which brings rebirth in the lower realms or a set of twelve links which brings rebirth in the upper realms.

END
Having thus described the path of seeing, since abandoning the discordant class is easy to understand if the basis has been previously established, (that) basis is the path of meditation.

This passage simply means that now follows the explanation on the path of meditation. Having abandoned the intellectually acquired conceptions by the path of seeing, one then meditates on the path of meditation which eliminates the innate conceptions.

Gyeltsab (page 460) says: Having explained the peak training of the path of seeing thus, next follows the explanation of the peak training of the path of meditation, the support of the abandonment of the objects of abandonment and so forth. Since the support was previously established by a valid cognizer, it is easy to understand the supported, the abandonment of the discordant class and so forth.

(Meditations) coming and going in two ways through nine absorptions including cessation, (are) bounded by non-equipoise consciousness which belongs to the desire (realm), passing over one, two, three, four, five, six, seven, and eight, surpassing the absorptions, (one) proceeds without equal until (absorption of) cessation.

Gyeltsab (page 460) says that in regard to the nine serially abiding absorptions there is that of the loftily looking lion, the preparation for the absorptions in an upward and downward manner. This preparation consists of two series, an upward process and a downward process. The upward process is to absorb into the first concentration, then the second concentration, then the third concentration, then the fourth concentration, then the first formless absorption (infinite space), and so forth through the ninth, the absorption of cessation. This is called the preparation of the upward process, or regular order. The downward process begins with absorbing into the absorption of cessation, followed by the peak of cyclic existence, and so forth, downward through the first concentration.

Having completed the preparation, one then proceeds to the three actual practices:
1) one that goes upward without entering any in between,
2) one that goes upward by alternating the four concentrations and four formless absorptions with the [absorption of] cessation,
3) one that goes downward by alternating the nine serially abiding absorptions with the mind of the desire realm. Later on there will be an explanation of these three.

Concerning the second actual practice, [going upward by alternating the four concentrations and four formless absorptions with the absorption of cessation,] one first enters the first concentration of the form realm and then enters the absorption of cessation. After entering into the absorption of cessation, one enters into the second concentration. Then one enters into the absorption of cessation followed by the third concentration, the absorption of cessation, the fourth concentration, the absorption of cessation, the first formless absorption (infinite space), the absorption of cessation, the second formless absorption (infinite consciousness), the absorption of cessation, the third formless absorption (nothingness), the absorption of cessation, and finally the
fourth formless absorption (peak of cyclic existence). This is called going upward by alternating the four concentrations and four formless absorptions with the absorption of cessation.

The third type, going downward by alternating the nine serially abiding absorptions with the mind of the desire realm, means that the yogi first absorbs into the absorption of cessation, then manifests a mind of the desire realm that reflects on the five pleasurable sense objects. After that, the yogi absorbs into the peak of cyclic existence, then manifests a mind of the desire realm, and so on. The yogi gains this dexterity in order complete his meditative stabilization.

2B2C-2A2B-3A2A-2 Manner of summarizing by the treatise

Gyeltsab (page 460) says: the first two lines of the stanza [from “(Meditations) coming and going in two ways through nine absorptions including cessation”], presents the meditative stabilization of a loftily looking lion, which is a preparation. The remaining lines, [“bounded by non-equipoise consciousness which belongs to the desire (realm), passing over one, two, three, four, five, six, seven, and eight, surpassing the absorptions, (one) proceeds without equal until [absorption of] cessation”], present going downward by alternating the mind of the desire realm [with the nine serially abiding absorptions]. Through directly presenting the mere condensed meaning the middle two are easily understood as the meaning is implied. In other words, through merely presenting the third process, the first two are indirectly presented.

2B2C-2A2B-3A2A-3 Explaining the nature of leaping

Gyeltsab (page 461) continues by saying that the nature of leaping is that the bases of alternation, the four concentrations and four formless absorptions, are alternated with the [absorption of] cessation, the factor that is alternated, or, when the nine serially abiding absorptions act as the basis of alternation, the mind of the desire realm is the factor that is alternated. Through alternating in this way, one gains ability in absorption, whereby one brings to completion one’s dexterity in meditative stabilization.

Gyeltsab says that going upward without entering any in between is not actual leaping due to being just like showing [a horse] the racetrack because proceeding through alternating different bases of alternation is taught to be leaping. Someone who has not proceeded previously in the lower path attains it on the sixth ground and higher. This is just as Chandrakirti says in Madhyamakavatara: “After the surpassing perfection of wisdom, one attains the [absorption of] cessation.” What Chandrakirti means is that through perfect abiding on the surpassing perfection of wisdom, one attains the absorption of cessation.

2B2C-2A2B-3A2B Meaning of the words

The meaning of the words refers to the meaning of the sutra and the meaning of the root text, the Ornament. This explanation refers to the line of the root text which says: "(Meditations) coming and going in two ways through nine absorptions including cessation."

Gyeltsab (page 461) says that in regard to entering into absorption with respect to leaping, there is entering into absorption by means of the two, the preparation and the actual practice. Having previously undertaken the preparation, one enters absorption because in regard to the first of the actual practices after having gone upward and come downward by the two types, the regular and irregular order, in regard to the nine absorptions which are together with [absorption of] cessation, one begins the actual practice.

The upward process starts with the first concentration, followed by the second concentration, and so forth up through the peak of cyclic existence [and then the absorption of cessation]. The downward process starts from the ninth, [the absorption of cessation], followed by the eighth, [the peak of cyclic existence], and so forth through the first concentration.

In sutra it says: “Subhuti, what is the meditative stabilization of a loftily looking lion of a great bodhisattva? Subhuti, regarding this a great bodhisattva, who is isolated from desire, isolated from negativities, non-virtuous dhammas, together with investigation, together with
analysis, possessing joy and happiness which are produced from isolation, closely accomplishes
the first concentration and abides in it."

What is meant here is that when one achieves an actual first concentration, one
accomplishes the five branches: investigation, analysis, joy, happiness, and abidance. The first two
(investigation and analysis) are the branch of antidote, the second two (joy and happiness) are the
branch of benefit, and the last is the branch of basis (abidance).

This is the explanation of the first two lines of the root text.

Gyeltsab (page 461) then says: there is a purpose to taking the boundary of that which is not
meditative equipoise, a consciousness belonging to the desire realm, and abiding in it. This is
because it is for the sake of the downward process in which one alternates the nine serial
absorptions with a mind of the desire realm.

A being [bodhisattva] on the 8th ground (subject) is able to alternate the nine serial
absorptions with the mind of the desire realm because he gains ability in the absorptions through
first absorbing in [absorption of] cessation; then manifesting the mind of the desire realm; then,
leaping over [absorption of] cessation alone, manifesting the peak of cyclic existence; then
manifesting the mind of the desire realm; then leaping over the two, [absorption of] cessation and
the peak of cyclic existence, manifesting nothingness; then manifesting the mind of the desire
realm; then leaping over the three with the two previous, manifesting infinite consciousness; then
similarly leaping over the four, manifesting infinite space, and manifesting the mind of the desire
realm; then leaping over the five, manifesting the fourth concentration, and manifesting the mind
of the desire realm; then leaping over six, manifesting the third [concentration], then manifesting
the mind of the desire realm; then leaping over seven, manifesting the second [concentration] and
manifesting the mind of the desire realm; then leaping over eight, manifesting the first
concentration and then manifesting the mind of the desire realm.

Gyeltsab then says that the absorption which was just explained is called ‘the absorption of
leaping’ because it is an absorption which proceeds by means of alternating the four
concentrations and four formless absorptions through the absorption of cessation with different
meditative equipoises and non-equipoises.

This syllogism explains the root text “(are) bounded by non-equipoise consciousness
which belongs to the desire (realm), passing over one, two, three, four, five, six, seven, and eight,
surpassing the absorptions, (one) proceeds without equal until [absorption of] cessation.’

Gyeltsab (page 462) states a syllogism: those bodhisattvas who have attained the 6th ground and
above (subject) have a reason to actualize the preparation of the absorption of leaping because
immediately after that, in order to actualize the actual absorption of leaping, he goes upward from
the first concentration through the absorption of cessation, and then comes back from the
absorption of cessation through the first concentration; whereby through going upward and
coming downward through the nine absorptions characteristic of the four concentrations, four
formless absorptions, and [absorption of] cessation, by means of the two types, the regular and
irregular order, he then enters the actual practice. This latter text (the last six lines of the root text
from “bounded by” to “until [absorption of] cessation”) is for the sake of inducing the actual
practice which was merely expressed through the previous recitation. Someone who explains it to present something else has not entered the meaning of the words.

2B2C-2A2B-3A3B Actual

Again (bodhisattvas) enter the absorption of the first concentration then rise to [absorption of] cessation. Similarly, (starting) from the source without discrimination and without non-discrimination, they enter the absorption of cessation, then rise to observe the adjoining absorption. Then poised in the consciousness which utilizes the desire (realm) with an entity of a boundary, (they) rise by the strength of their skill in means to a non-equipoise consciousness. Having actualized that, (they) next (enter) [absorption of] cessation. Then (they go back) to non-equipoise (consciousness). Next, leaving behind a single [absorption of] cessation, (they enter) the source without discrimination and without non-discrimination. Then (they go back) to non-equipoise (consciousness). Then leaving two behind, (they enter) the source of nothingness. Then (they go back) to non-equipoise (consciousness). In a similar (manner they proceed) until leaving behind eight and (enter) the first concentration. Then (they go back) to non-equipoise (consciousness).

Gyeltsab (page 462) says that ‘going upward without entering any in between’ which was explicitly presented by the sutra is easy to understand, therefore, it is not explicitly presented in this, [Haribhadra’s], commentary. In other words, although that ‘going upward without entering any in between’ is presented explicitly in sutra, it is not presented explicitly in Haribhadra’s commentary.

Thursday afternoon, March 4, 1999

Gyeltsab says: those bodhisattvas who have attained the 6th ground and above (subject) have a reason to absorb in the actual absorption of leaping because, for the purpose of training diligently in meditative stabilization, they enter the absorption of the first concentration and arising from that enter [the absorption of] cessation, and similarly through to having arisen from the source of without discrimination not without discrimination they enter the absorption of cessation. There is a reason that having arisen from [the absorption of cessation], they observe the peak of cyclic existence, the absorption adjoining the absorption of cessation, and absorb in it. It is because after that, they manifest a mind of the desire realm for the purpose of alternating a mind of the desire realm for the downward process. After arising from the absorption of cessation, it is not easy to manifest a mind of the desire realm. Therefore, one absorbs back into the peak of cyclic existence, whereby one can more easily manifest a mind of the desire realm. The bodhisattvaRefreshes his mind by this small break before manifesting a mind of the desire realm.

Gyeltsab (page 463) says: If someone thinks that the purpose of absorbing in the peak of cyclic existence after [absorption of] cessation is that due to being unable to arise from [absorption of] cessation into [absorption of] cessation one wishes to do a small [interval of the peak of cyclic existence], and that the basis of alternation in the upward process is all nine absorptions, he is ignorant because it is not correct that when [absorption of] cessation is taken as the basis of alternation, that [absorption of] cessation also acts as the factor that is alternated, and because if all nine absorptions were the basis of alternation of the downward process, the [corresponding] number of [the absorptions of] cessation would be missing in the commentary.

Although here in the text it says ‘downward process’ perhaps it should be upward process. In general, regarding the upward process there are only eight bases of alternation. However, regarding the downward process there are nine bases of alternation. If all nine absorptions were the bases of alternation for the upward process then the absorption of cessation (number nine) would be missing in the commentary.
Gyeltsab continues: therefore, after the absorption of cessation, although one is indeed able to arise in an uncontaminated path, one absorbs in the peak of cyclic existence and after that manifests a mind of the desire realm. This is to be understood as being for the purpose of alternating a mind of the desire realm in the downward process. This passage means that after the absorption of cessation, it is difficult to immediately actualize a mind of desire realm, which is gross. In order to do so, one must absorb in the peak of cyclic existence, after which one can manifest a mind of the desire realm.

Gyeltsab continues: the hearers, due to inferior method, take a long time to do so due to the four aspects of a long time: 1) the support, 2) the observed object, 3) the aspect, and 4) the absorption. This means that a person of the lower vehicle would not be able to enter an absorption from the gross mind that is the mind of the desire realm. Why it is difficult to do this is because the mind of the peak of cyclic existence is said to be very subtle compared to the mind of the desire realm. Gyeltsab says that hearers have difficulty manifesting a mind of the desire realm immediately after the absorption of the peak of cyclic existence. However, a bodhisattva, by the strength of his skill in means, arises from the peak of cyclic existence and manifests such a mind of the desire realm, a non-equipoise consciousness to which appears the forms of the desire realm and so forth. Through being poised in the entity of the boundary, the consciousness which utilizes the desire realm, he begins the downward process. After that it should be understood as it says [in the root text]: “(They) next (enter) [absorption of] cessation. Then (they go back) to non-equipoise (consciousness). Next, leaving behind a single [absorption of] cessation...” and so forth. In a similar manner they proceed from [absorption of] cessation through the second concentration, “leaving behind eight, and (enter) the first concentration. Then (they go back) to non-equipoise (consciousness).”

He manifests a mind of the desire realm. Then leaving behind a single absorption of cessation, he immediately absorbs into the peak of cyclic existence. With the words ‘and so forth’ in Gyeltsab’s commentary one should understand that beginning from the peak of cyclic existence through the second concentration, at which point he leaps over eight absorptions and comes to the first concentration, after which manifests the mind of the desire realm.

As an actual practice of meditative stabilization, there is the leaping meditative stabilization, which is of two types: one going upward (upward process) and one coming downward (downward process. One can ask: how many objects of meditation are there? In the downward process there are eighteen: nine bases of alternation and nine factors that are alternated. In the upward process there are sixteen: eight bases of alternation (the four concentrations and four formless absorptions) and eight absorptions of cessation.

Then Gyeltsab explains the third, the downward process of alternating the mind of the desire realm.

2B2C-2A2B-3A3C Summarizing the conclusion

Having thus left behind one and so forth through to the absorption of cessation, proceeding with (this) unparalleled procedure their progress is unequaled, (and they) actualize the characteristic of mastery in entering absorptions which leap over. (This is the peak training of the) path of meditation.

Gyeltsab (page 463) says: likewise, having left behind one, two, etc., through the absorption of cessation and the mind of the first concentration, one comes back through different bases of alternation and alternating factors. By proceeding through alternating the absorption of cessation with the four concentrations and four formless absorptions, their progress is unequaled, and they actualize the characteristic of mastery in entering absorptions which leap over. This is the peak training of the path of meditation.
For example, a bodhisattva goes upward, alternating the absorption of cessation with the four concentrations and the four formless absorptions, then easily absorbs into the absorption of cessation. After the absorption of cessation, before beginning the downward process, he must do the small break of the peak of cyclic existence; then he begins the second round of the downward process. He manifests the mind of desire realm as the entity of the boundary. It is called ‘the entity of the boundary’ because it is the boundary after the small break of the peak of cyclic existence between the upward process and the downward process. After the absorption of cessation, the bodhisattva does the small break of the peak of cyclic existence, then manifests the mind of desire realm; then he goes downward from the peak of cyclic existence by alternating the absorptions with the mind of the desire realm.

Jetsun Chokyi Gyeltsen (vol. II, page 399) clarifies this part about leaping in his text Ocean of Sport:

1. Identifying the entity of the source of leaping over
2. Ascertaining the number
3. The bases of alteration
4. The factors that are alternated
5. The way of counting four possibilities
6. The way of alternating
7. The purpose of alternating

1. Identifying the entity of the source of leaping over
(page 399) The concentrations and formless absorptions that are part of the source of leaping over are posited as an exalted wisdom that has dissolved the dualistic appearance in emptiness. The absorption of cessation is a non-associated compositional factor. The mind of desire realm [that is a part of the source of leaping over] is an exalted wisdom of subsequent attainment which has the aspect of the appearance of the forms and so forth of the desire realm.

This is how the three parts of the absorption of leaping over are posited. All four concentrations and four formless absorptions that are part of the source of leaping over are exalted wisdoms which have dissolved dualistic appearance in emptiness, whereas the absorption of cessation is a non-associated compositional factor. In regard to the absorption of cessation, the basis of negation is a mental consciousness in which all coarse feelings and gross discriminations have been stopped. Having stopped them, there is a non-associated compositional factor which remains in the continuum of the arya. When coarse feelings and discriminations are present, the mind is disturbed. Only by eliminating them can one achieve peace.

The mind of the desire realm refers to an exalted wisdom of subsequent attainment that has the aspect of the appearance of the forms and so forth of the desire realm.

2. Ascertaining the number
In regard to the source of leaping in the upward process which is explicitly presented in this context there are 16, whereas in regard to the source of leaping in the downward process there are 18. If they are divided extensively, there are 34 in regard to each.

The first group of 16 of leaping upward is composed of eight bases of alternation (the four concentrations and four formless absorptions) and the eight factors that are alternated (the absorption of cessation after the 1st concentration, the absorption of cessation after the 2nd concentration, and so on).

Regarding the group of 16 of leaping downward, there are nine bases of alternation (the absorption of cessation, peak of cyclic existence, and so forth) and the nine minds of the desire realm which are alternated between each of the nine.

3. The bases of alteration
There are eight bases of alternation of leaping upward because they are the eight concentrations and formless absorptions. There are nine bases of alternation of leaping downward because they are the nine absorptions.

4. The factors that are alternated
There are two factors that are alternated: the absorption of cessation and the mind of the desire realm.

5. The way of counting the four possibilities
There are four possibilities in regard to the bases of alternation and the factors that are alternated:
(i) The first concentration of the upward process and the absorption of cessation of the downward process are only bases of alternation.
(ii) The absorption of cessation at the end of the upward process and the mind of the desire realm at the end of the downward process are only factors that are alternated.
(iii) Anything other than those are both bases of alternation and factors that are alternated.
(iv) The serial absorptions are neither.
The first is established because there is no source of leaping which is a bases of alternation of the two.
The second is established because there is no source of leaping which functions to alternate these two.
[The third is established because the second concentration of the upward process, for example, is both a basis of alternation and a factor that is alternated. It is a basis of alternation because it is a basis of alternation of the [absorption of] cessation of the upward process, because, having arisen from the second concentration, it is basis of alternation of the [absorption of] cessation which absorbs in [absorption of] cessation. It is a factor that is alternated because, having arisen from the first consequence, it is the factor that is alternated which absorbs into [absorption of] cessation, because such an [absorption of] cessation is a bases of alternation of that. That first concentration is the basis of alternation of the [absorption of] cessation which is like that because it concords with the reason.]

END

Friday morning, March 5, 1999

QUESTIONS AND ANSWERS

Q: In the context of the 27 aspects of a knower of bases, there are 15 aspects in relation to true paths. These are divided into four (uncontaminated paths of seeing that ate antidotes to the afflictive obstructions), five (contaminated paths of meditation that are antidotes to the innate coarse knowledge obstructions), and six (uncontaminated paths of seeing that are antidotes to the intellectually acquired coarse knowledge obstructions). Since they say that the meditation should be progressive without mistaking the order of the aspects, why are the contaminated paths of meditation that are antidotes to the coarse knowledge obstructions presented before the uncontaminated paths of seeing that are antidotes to the coarse knowledge obstructions? This implies that we first meditate on the aspects of antidote to the innate obstructions, followed by meditating on the aspects of the antidotes to those that are intellectually acquired. Why do we first meditate on the aspects of the path of meditation, followed by meditating on the aspects of the path of seeing in order to remove the coarse knowledge obstructions?

A: This explanation is given in terms of guiding the disciples of the solitary realizer vehicle. There is the object to be abandoned by the contaminated path of meditation, which is the gross level of the innate knowledge obstructions, and then there is the object to be abandoned by the path of seeing, which is the gross level of the intellectually acquired knowledge obstructions. Since the
knowledge obstructions are difficult to abandon, two levels of the paths of antidotes are explained - six uncontaminated paths of seeing and five contaminated paths of meditation. It is more difficult to remove the knowledge obstructions than the afflictive obstructions; therefore, there is only one category that removes the afflictive obstructions, the uncontaminated path of seeing. Of course there are people who first remove the afflictive obstructions, then remove the knowledge obstructions. For example, a hearer foe destroyer who enters the Mahayana path first abandons the afflictive obstructions followed by the knowledge obstructions.

The contaminated path of meditation that is the antidote to the innate coarse knowledge obstructions is presented after the uncontaminated path of seeing, which is the antidote to the afflictive obscurations. Because the knowledge obscurations are difficult to remove, there is both a contaminated path of meditation and an uncontaminated path of seeing presented and, although the path of meditation is presented before the path of seeing, this is not actually the order of generation. Besides this, there is really not much more that can be said regarding the order – it is exactly as presented by the Buddha and Haribhadra.

When meditating on these aspects, one meditates on these objects but doesn’t actually generate the path. The bodhisattva generates the objective aspect, not the subjective aspect since the subjective aspect is not actually generated until the buddha ground. When taking the objective aspect to mind, it is not necessary to generate the subjective aspect with respect to that object. In this case there could also be the doubt: why does one take the aspect of impermanence first followed by the aspect of suffering. We all understand that realizing suffering is much easier than realizing impermanence, but this is the order of presentation. This is probably a similar situation to the one that you are questioning.

There is only one kind of person that can correctly answer all questions, and that is a buddha. Even the bodhisattvas on the ninth and tenth grounds cannot correctly answer all questions, so we don’t need to worry about it. We encounter this situation all of the time, when we cannot correctly answer all questions. There are also cases where a master can leave the question without answering. There are usually three different types of questions: 1) simple direct question (literally "question with one door/head"), 2) elaborate question, and 3) a question that gives the answer with another question. There are so many questions, and people don’t need to worry about getting answers to all of them. But this is a good question; it means that you are thinking and meditating!

Q: In the small path of accumulation there are the four close placements. How does one use these realizations in order to equalize suffering and happiness? What are the other realizations that one can attain to equalize suffering and happiness?

A: In what sense are you saying "equalizing suffering and happiness"?

Q: Through the four close placements, especially the second where the object is feeling, one can realize the emptiness of feelings. How can these realizations be used to reduce the influence that pain and happiness can have on the mind?

A: To begin this answer, we first say that a person meditating on the first close placement of mindfulness, which is on the body, realizes the suffering nature of the body, how it is suffering. After that, this person would like to definitely emerge from that true suffering. Then this person meditates on the second close placement of mindfulness, feeling, and realizes all the different feelings that are the sources of hatred and attachment, which are true origins, and strives to be free from them. Therefore, he would leave behind true sufferings and true origins. Through meditating on the body, one realizes the nature of true suffering and wants to be free from it. Through meditating on feelings, one realizes the nature of true origins, and one would like to give up true origins.

There is also the close placement of mindfulness on phenomena. When meditating on phenomena, one realizes that among all phenomena, the supreme phenomenon is nirvana. By being mindful of the best phenomenon, one then strives to actualize true cessations. This leads the yogi on the path toward true cessations. Regarding placing the mindfulness on the mind, one should know that a yogi meditates on everything about the mind. The mind has many types –
contaminated and uncontaminated. Within the contaminated and uncontaminated minds, there are two groups - one of twelve and one of twenty. After going through all this, one arrives at the uncontaminated mind, and through this one realizes the selflessness of persons, which is uncontaminated. This is how one actualizes the true paths.

Going back to the original question: it is true that when a yogi realizes the emptiness of true existence of feelings, he will not be too upset even if he has painful experiences arising. Also, due to this realization of the emptiness of true existence of feeling, even if there is much joy in the mind, the yogi does not become excessively happy and remains in a state of equanimity. In short, we can say that whenever one sincerely meditates and practices, no matter what suffering and happiness comes, one always remains in a happy state. Even when one is in physical pain, one thinks that this is a practice - this is my karma, and with it I can deepen my practice even more. On the other hand, the yogi thinks that whenever happiness appears in the mind, one does not become excessively happy, but rather sees this happiness as a result of previous merit. Experiencing this now is merely the exhausting of previously created merit and a result to be enjoyed but not grasped.

To conclude, these four close placements of mindfulness are all paths. Although we don’t yet possess these paths, we can actually meditate on something similar to this path now. Even though we have not yet reached the path of accumulation, we can now meditate on placing the mindfulness closely on the body, feeling, mind and phenomena. For example, we can meditate on the various aspects of each of the close placements of mindfulness. When meditating on the body for instance, one can meditate on the general and specific characteristics of the body.

Q: What is the difference between the liberation of cessation and the absorption of cessation, if there is a difference?
A: First, the absorption of cessation is a non-associated compositional factor. To enter into this absorption of cessation, there can be two minds as a support - a mind of the peak of cyclic existence and a supramundane mind. A brief definition of absorption of cessation is: a non-associated compositional factor existing in the continuum of an arya being; it is the stopping of all the gross feelings and gross discriminations, and such an absorption is supported on any of the two aforementioned minds (mind of peak of cyclic existence and supramundane path), which are the method to attain the absorption of cessation. This is a brief definition; there is also a long definition that we may discuss later.

The liberation of cessation is a consciousness, not a non-associated compositional factor. It is a meditative equipoise existing in the continuum of an arya being meditating on a dharmata by depending upon both of the two supports — a supramundane path and a mind of peak of cyclic existence. It is supported on a mind of the peak of cyclic existence that is supported by a supramundane path.

Q: In relation to that, in Jetsun Chokyi Gyeltsen 's Ocean of Sport, there is a line that says: "The absorption of cessation and the liberation of cessation are not mutually inclusive because with the eight liberations an arya bodhisattva can generate these in the entity of the supramundane path, whereas the absorption of cessation is called a path only because it is attained by the power of the supramundane path (Note: In the Tibetan it actually says mundane path)." Would Geshe-la please explain this?
A: In the five paths that abide in happiness in this present life, there are the liberations of the four formless absorptions and the liberation of cessation. Jetsun Chokyi Gyeltsen says: “An arya bodhisattva who absorbs into these five paths has a purpose: by way of abiding himself on these, he places others in the process of ripening and liberation.” Jetsun Chokyi Gyeltsen defines paths that abide in happiness in this present life as an exalted knower existing in the continuum of a person who has already attained the liberations, which is not polluted by the gross afflictions. Jetsun Chokyi Gyeltsen continues: "If this is divided, there are five. The absorption of cessation and the liberation of cessation are not mutually inclusive because with the eight liberations (the three paths of manifestation and the five paths that abide in happiness in this present life) an arya
bodhisattva can generate these in the entity of the supramundane path, whereas the absorption of cessation is called a path only because it is attained by the power of the supramundane path."

When Jetsun Chokyi Gyeltsen explains that it is attained through the power of a mundane path, this is a mistake. We usually count the nine supramundane paths as the four concentrations, four formless absorptions, and the absorption of cessation. Therefore it does not make sense for Jetsun Chokyi Gyeltsen to say that it is attained by the force of a mundane path. Jetsun Chokyi Gyeltsen then clarifies that the supramundane paths have nine - the four concentrations, the four formless absorptions, and the absorption of cessation. The supramundane path has many nominal divisions. It has, for example, the four concentrations that are supramundane paths, there are four formless absorptions that are supramundane paths, and lastly there is the absorption of cessation. What is meant though is that an absorption of cessation is not a path; it is only called a path because of being attained by the power of a supramundane path.

If we talk about it in terms of the Prasangika school, an absorption of cessation is: a meditative equipoise meditating single-pointedly on the dharmata in dependence upon being supported by a mind of the peak of cyclic existence which is supported by a supramundane path. According to Tsongkhapa’s *Golden Rosary* (page 104), Jetsun Chokyi Gyeltsen says the definition of absorption of cessation (in Prasangika) is: a meditative equipoise which single-pointedly meditates on the dharmata which abides in the class of separation of attachment to the peak of cyclic existence upon a supramundane path and an actual mind of the peak of cyclic existence, the two of which are the means for attaining it. It has two divisions: absorption of cessation that is uncommon and absorption of cessation that is common. The uncommon absorption of cessation is attained only after possessing the surpassing perfection of wisdom. The definition of uncommon absorption of cessation is: a meditative equipoise that directly meditates on dharmata and is qualified by the surpassing perfection of the practice of wisdom.

In summary, according to the Madhyamika Svatantrika school, the absorption of cessation is a non-associated compositional factor, while the liberation of cessation is an exalted knower.

Now we can have a question: regarding a liberation of cessation, from what is it liberated? It is liberated from the obstruction to the absorption. This is because we are talking about the eight liberations. Whenever we talk about a liberation, there is always something to be free from. Here we are free from the obstruction to the absorption. To engage in the absorption, there are many obstructions. The liberation of cessation is free from all of these obstructions. Or we can say that that one is free from gross discrimination and gross feeling.

Q: There are no gross feelings and gross discriminations at the peak of cyclic existence. What is the difference between this and the absorption of cessation?
A: The peak of cyclic existence is called a source “without discrimination and not without discrimination”. There is no gross discrimination at this level, but it is not without subtle discrimination. Being without gross discrimination is the fact of having eliminated the gross concomitance. *Golden Rosary* says (bottom of page 106): the actual definition of absorption of cessation is: a non-associated compositional factor which is an absorption existing in the continuum of an arya and abides in the class that is distinguished in the sense of having eliminated the gross objects to be stopped which are concomitant (on top of) the basis of negation which is the subtle mental consciousness. When gross concomitances are stopped, six consciousnesses are stopped in the desire realm, four consciousnesses are stopped in the form realm, and one consciousness is stopped in the formless realm. Sometimes the absorption of cessation is called an absorption without mind because, for example, in the desire realm one stops the six consciousnesses and it appears that there are no minds.

Q: When an arya bodhisattva decides to pass into paranirvana, according to sutra, what is the name of this absorption, and how does one go about entering into it?
A: That absorption is not an absorption; it is dying! There is no term such as absorbing into paranirvana. In sutra it usually says ‘a tathagata passes away’; it does not say ‘a tathagata absorbs’. The bodhisattva absorbs into the perfect end only if he has attained buddhahood. When
he actualizes the perfect end, he is attaining buddhahood. When one absorbs into perfect end, buddhahood, one absorbs into the dharmata and does not arise from that absorption. This is according to the Madhyamika Svatantrya school. If we talk about this in terms of Vaibhashika and Chittamatra, they say that when an aryā with remainder dies, he stops the continuity of the mind, the aggregates, and so forth. The only thing that remains is the true cessation. But this is not correct for the higher schools. Higher schools say that although the tathāgata passes away, he leaves this world and goes to other worlds. He only shows the aspect of dying.

END
Monday afternoon, March 8, 1999

2B2C-2A2B-3B The objects to be abandoned: the conceptions
1 Making a general connection
2 The individual entities
3 Summarizing the meanings
2B2C-2A2B-3B1 Making a general connection

Having thus stated the path of meditation, it is necessary to describe the four types of discordant class in order to abandon (what is to be abandoned) there.

Gyeltsab (page 464) says: having expressed the peak training of the path of meditation, which is such a support, in order to abandon the objects of abandonment regarding that there is need to express the four types of discordant class.

This means that having discussed the peak training of the path of meditation one needs to understand the objects of abandonment which are of two types:
(1) conceptions of apprehendeds
(2) conceptions of apprehenders

The first is further divided into:
(a) conceptions of apprehendeds to be engaged in
(b) conceptions of apprehendeds to be withdrawn from

2B2C-2A2B-3B2 The individual entities
A Conceptions of apprehendeds
B Conceptions of apprehenders

2B2C-2A2B-3B2A Conceptions of apprehendeds
1 Conceptions of apprehendeds to be engaged in
2 Conceptions of apprehendeds to be withdrawn from

2B2C-2A2B-3B2A-1 Conceptions of apprehendeds to be engaged in
A Making a connection
B Root text
C Commentary

2B2C-2A2B-3B2A-1A Making a connection

For now, the first conceptions of apprehendeds.

Gyeltsab (page 464) says: for now, the first nine conceptions of apprehendeds are explained.

2B2C-2A2B-3B2A-1B Root text

This (first) one of the conceptions of apprehendeds ranges over the aspects of training with regard to: brief, extensive, not completely held within the protection of Buddha, qualities of the three times do not exist, the threefold excellent path.

[The nine conceptions of apprehendeds to be engaged in are:]
(1-2) brief, extensive
There are brief and extensive teachings and people who strongly settle upon them.
(3) not completely held within the protection of Buddha
(4-5-6) qualities of the three times do not exist
These are the past, present, and future paths which are respectively the path of preparation, the path of seeing, and the path of meditation
(7-8-9) the threefold excellent path
This refers to the entities of the path of preparation, the path of seeing, and the path of meditation.
There are nine conceptions of true existence that are the strong settling upon these nine objects to be engaged in.

Gyeltsab (page 464) says: in terms of objects there are nine [conceptions] because they range from the strong settling on the brief and extensive scriptures as truly existent objects to be engaged in, through the conception of the three-fold excellent paths as truly existent objects to be utilized. These nine conceptions conceive these objects to be engaged in as truly existent objects to be engaged in.

The entity of [these] conceptions is the conception of apprehendeds that strongly settles on the scriptures and their subject matter, the paths and result of bodhisattvas, as truly existent objects to be engaged in.

The antidote is the occasion of a preparatory training, which possesses objects that are the aspects of training.

With respect to these conceptions in sutra it respectively says:

(1-2) “Bhagavan, how does a great bodhisattva seek the brief and extensive of all the Dharma?”
(3) “If one learns the perfection of wisdom that was taught...”
(4) “Great bodhisattva, one who abides in the perfection of wisdom that was taught thus is to be known as irreversible.”
(5) “Manifestly accomplish the perfection of wisdom...”
(6) “Having meditated on the perfection of wisdom, know it to have these benefits.”
(7) “Since dependent relation has no essence, practice the perfection of wisdom.”
(8) “By manifestly accomplishing the emptiness of space practice the perfection of wisdom.”
(9) “By manifestly accomplishing the emptiness of space manifestly accomplish the perfection of wisdom.”

Having understand the nine conceptions to be abandoned one needs to understand their antidotes; these are the realizations of the lack of true existence of their objects. For example, instead of strongly settling on the brief and extensive scriptures, one realizes their emptiness of true existence. It is the same for the remaining conceptions.

The nine conceptions are as said before:

(1-2) the brief and extensive,
(3) not being completely held within the protection of Buddha,
(4-6) the qualities of the three times do not exist, and
(7-9) the threefold excellent path.

The first conception of apprehendeds is nine-fold. The objects to be abandoned in this case, the object-possessors in the context of the (peak) training of the path of meditation, are: 1) the brief Dharma which fosters sentient beings who like the brief, 2) the extensive which fosters sentient beings who like the extensive, 3) not held within the Buddha’s protection due to lack of effort with regard to the meanings as it was explained, 4) lacking excellent qualities of the path of preparation by stopping arising, 5) lacking excellent qualities of the path of seeing by not having the cause of perfectly producing, 6) lacking the excellent qualities of the path of meditation since the future does not exist, 7) the path of preparation for nirvana by averting errors and so forth, 8) the path of seeing by actually achieving emptiness, and 9) the path of meditation by meditating upon non-inherent existence.

Here the commentary could be divided into nine parts related to the nine conceptions.

Gyeltsab (page 464) sets out a syllogism: the first conceptions of apprehendeds (subject) are of nine types because there are nine that are to be abandoned by the object-possessor on the occasion
of the training which is the training of peak training of the path of meditation. That follows because that which is to be abandoned on the occasion of preparatory training are the nine that are divided in terms of objects. What are those nine? Of the nine,
- the first and second are posited from the point of view of the Dharma,
- the third from the point of view of conduct,
- the fourth, fifth, and sixth from the point of view of the qualities of the path, and
- the seventh, eighth and ninth from the point of view of the entity of the path.

The two conceptions from the point of view of the Dharma
Gyeltsab sets out a syllogism:
(1) The innate conception of the brief which strongly settles on the brief scriptural Dharma, which fosters sentient beings who like the brief, together with its subject matter, as truly existent objects to be engaged in, (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is to be directly eliminated by it.

This sign and predicate are to be similarly applied to the following.

(2) The innate conception of the extensive which strongly settles on the extensive scriptural Dharma, which fosters sentient beings who like the extensive, together with its subject matter, as truly existent objects to be engaged in (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is to be directly eliminated by it.

The meaning is that the first settles upon the knowledge of general characteristics, thusness and so forth, the subject matter of the scriptures, as a [truly existent] object of engagement, whereas the latter settles upon the knowledge of individual specific characteristics, the extensive Dharma, as a [truly existent] object of engagement.

One conception from the point of view of conduct
(3) The innate conception that strongly settles on the mental attention to the yoga of the perfection of wisdom, the antidote which is not completely held within the protection – in terms of being that protected by the buddhas – due to not persevering in accomplishing the meaning of the brief and extensive, which were explained, as [a truly existent] object to be engaged in (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is to be directly eliminated by it.

Here the Tibetan word bstangs is an epithet for assistance or protection. If it were explained to mean sending away it would be a mistaken term.

The three conceptions from the point of view of the qualities of the path
(4) The innate conception that strongly settles on the qualities of the path of preparation, which do not exist ultimately but do exist conventionally, due to stopping arising in dependence on the path of seeing, as truly existing objects to be engaged in (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is to be directly eliminated by it.

(5) The innate conception that strongly settles on the qualities of the path of seeing, which do not exist ultimately but do exist conventionally, due to not having the cause that perfectly produces the four extremes, as a truly existing object to be engaged in (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is to be directly eliminated by it.

(6) The innate conception that strongly settles on the qualities of the path of meditation, which do not exist at the time of the path of seeing, since the future does not exist substantially, but do exist
at the time of the path of meditation, as truly existing objects to be engaged in (subject) [is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is to be directly eliminated by that.]

The three conceptions from the point of view of the entity of the path
(7) The innate conception that strongly settles on the path of preparation to nirvana, due to pacifying mistaken conceptions, holding as permanent and so forth, and realizing impermanence and so forth, as a truly existing object to be engaged in (subject) [is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is to be directly eliminated by it.]

(8) The innate conception that strongly settles on the path of seeing, due to manifestly achieving a new realization of emptiness and meditating on it, as a truly existing object to be engaged in (subject) [is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is to be directly eliminated by it.]

(9) The innate conception that strongly settles on the path of meditation, due to meditating on that which has already been directly realized, the lack of ultimate natural existence, as a truly existing object to be engaged in (subject) [is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is to be directly eliminated by it.]

2B2C-2A2B-3B2A-2 Conceptions of apprehendeds to be withdrawn from
A Making a connection
B Root text
C Commentary

Having thus shown the first, (next are) the second conceptions of apprehendeds.

Having explained the conceptions of apprehendeds to be engaged in, now the conceptions of apprehendeds to be withdrawn from will be explained.

Gyeltsab (page 466) merely quotes Haribhadra saying “thus.”


The second conceptions to be known on the path of meditation have objects of the engaging minds and mental factors: mind not produced, non-attention to the essence of enlightenment, attention to the lesser vehicles, non-attention to complete enlightenment, meditation, non-meditation, opposite from them, and not according with the meaning.

Here Maitreya lists the nine conceptions of apprehendeds to be withdrawn from:
(1) mind not produced
Not producing a mind of enlightenment that is to be observed, is to be withdrawn from.
(2) non-attention to the essence of enlightenment
Not paying attention to the essence of enlightenment which is to be observed, is to be withdrawn from.
(3-4) attention to the lesser vehicles
(5) non-attention to complete enlightenment
(6) meditation
Meditation on a mere reflection of a perfection of wisdom which is to be observed, is to be withdrawn from.
(7) non-meditation
(8) opposite from them
This means opposite from meditation and non-meditation.

941
(9) not according with the meaning
Not realizing reality in accordance with the meaning which is to be observed, is to be withdrawn from.

Gyeltsab (page 466) says: in regard to the antidote, the second conceptions of apprehendeds to be abandoned by the Mahayana path of meditation, the conceptions of apprehendeds to be withdrawn from, are not to be abandoned by [just] any antidote because they are asserted to be abandoned by the uninterrupted path, the object-possession which engage the mind and mental factors that are included in the Mahayana path of meditation. The conceptions that are to be abandoned on the occasion of the uninterrupted path of meditation of the Mahayana superior are to be known as being of nine [types] because there are nine divisions due to the objects that are to be withdrawn from, such as not producing the mind of enlightenment and so forth. In sutra it says: “Having generated the first mind, hold it closely” and “Practice the perfection of wisdom until abiding in the essence of enlightenment.”

In short, the conceptions observing the Hinayana paths as truly existent objects to be withdrawn from is to be abandoned.

Gyeltsab (page 466) says: the second conceptions of apprehendeds which are included in the innate objects of abandonment, the conceptions of apprehendeds to be withdrawn from, (subject) are of nine types of object-possession because there are nine in terms of objects. They are to be eliminated by the occasion of the uninterrupted path engaging the minds and mental factors of the path of meditation of a Mahayana superior because they are the very objects to be abandoned on that occasion. In short, these nine conceptions are to be abandoned by the Mahayana uninterrupted path of meditation.

These two groups of conceptions strongly settle on the objects to be engaged in and the objects to be withdrawn from. One can ask: does a bodhisattva actually conceive of them as truly existent objects to be withdrawn from? Does a bodhisattva on the path of meditation in general conceive phenomena to exist truly? Is there a distinction between a mind that conceives phenomena to exist truly and a person who settles upon phenomena as existing truly? Does a person conceive phenomena to exist truly? If we say agree to this it mainly refers to the fact that a person accepts that phenomena exist truly. Is there a conception of true existence in the continuum of a bodhisattva? Yes, there is. Does a bodhisattva conceive the Hinayana path of accumulation to be a truly existent object to be withdrawn from? No, he does not. But he does have a mind that conceives the Hinayana path of accumulation to be a truly existing object to be withdrawn from.

END
Tuesday morning, March 9, 1999

What are the nine conceptions of apprehendeds to be withdrawn from? Gyeltsab (page 466) sets out a syllogism for each of them as follows.

(1) One on the hearers path of accumulation who is a solitary traveler to peace (subject) does not produce a mind of complete enlightenment until he attains the result of hearer foe destroyer because he is separated from a virtuous spiritual friend and so forth who guides him in this way.

Since there is no production of the Mahayana mind generation on the hearers path of accumulation, the innate conception that strongly settles upon this as a truly existent object to be withdrawn from by a bodhisattva (subject) is an object of abandonment of an uninterrupted path of the Mahayana path of meditation because it is directly eliminated by it.

This sign and predicate are also to be applied in the same way to the following.

(2) One on the hearers path of accumulation who is a solitary traveler to peace (subject) does not pay mental attention to the truth body, the essence of enlightenment, because he does not have the superior merit which observes the buddhas.

Since there is no mental attention to the truth body, the essence of enlightenment, the innate conception that strongly settles upon this as a truly existent object to be withdrawn from by a bodhisattva (subject) is an object of abandonment of an uninterrupted path of the Mahayana path of meditation because it is directly eliminated by it.

(3) A solitary traveler to peace who abides on the hearers path of preparation (subject) pays mental attention to the hearer vehicle because he has that very lineage of hearers.

Since there is mental attention to the hearer vehicle, the innate conception that strongly settles upon this as a truly existent object to be withdrawn from by a bodhisattva (subject) is an object of abandonment of an uninterrupted path of the Mahayana path of meditation because it is directly eliminated by it.

(4) The solitary realizer of definite lineage on the path of preparation (subject) actualizes the solitary realizer vehicle of because he has that very lineage of solitary realizers.

Since there is actualization of the solitary realizer vehicle, the innate conception that strongly settles upon this as a truly existent object to be withdrawn from by a bodhisattva (subject) is an object of abandonment of an uninterrupted path of the Mahayana path of meditation because it is directly eliminated by it.

(5) One on the hearers path of seeing who is a solitary traveler to peace (subject) temporarily does not pay mental attention to perfectly complete enlightenment as an object to be attained in his continuum because he does not accomplish the perfection of wisdom with perseverance.

Since there is temporarily not paying mental attention to perfectly complete enlightenment as an object to be attained in one’s continuum, the innate conception that strongly settles upon this as a truly existent object to be withdrawn from by a bodhisattva (subject) is an object of abandonment of an uninterrupted path of the Mahayana path of meditation because it is directly eliminated by it.

(6) A hearer on the path of meditation (subject) meditates on a reflection of the perfection of wisdom because he has a direct observation of impermanence and so forth without it being held by the wisdom realizing emptiness.

Since there is meditation on a reflection of the perfection of wisdom, the innate conception that strongly settles upon this as a truly existent object to be withdrawn from by a bodhisattva (subject) is an object of abandonment of an uninterrupted path of the Mahayana path of meditation because it is directly eliminated by it.
(7) A hearer foe destroyer (subject) is without meditation on the meaning of the mode of abidance because he is without that very observed object. 
[Since without meditation on the meaning of the mode of abidance, the innate conception that strongly settles upon this as a truly existent object to be withdrawn from by a bodhisattva (subject) is an object of abandonment of an uninterrupted path of the Mahayana path of meditation because it is directly eliminated by it.]

(8) A hearer foe destroyer (subject) is also without meditation on the meaning of the mode of abidance because he is also without that observed object. He is also not without meditation on impermanence and so forth; therefore, he is without the non-observation of impermanence and so forth.

These are explained like this in terms of object. The innate conception that settles on the four possibilities regarding the strong settling on true existence – (1) strong settling upon meditation as truly existent, (2) strong settling on non-meditation as truly existent, (3) strong settling on both meditation and non-meditation, and (4) strong settling on neither – as truly existent objects to be withdrawn from (subject) [is an object of abandonment of an uninterrupted path of the Mahayana path of meditation because it is directly eliminated by it.] Its antidote is an uninterrupted path of the path of meditation which realizes only it as free from the four possibilities.

(9) Hearers and solitary realizers (subject) strongly settle upon the meaning of the mode of abidance not in accordance with how it is because they strongly settle mistakenly on the meaning of the mode of abidance.

Since hearers and solitary realizers mistakenly settle on the meaning of the mode of abidance, the innate conception that grasps it as a truly existent object to be withdrawn from (subject) [is an object of abandonment of an uninterrupted path of the Mahayana path of meditation because it is directly eliminated by it.]

Of these nine conceptions, there are two related to the hearers path of accumulation, two related to the hearers path of preparation, one related to the hearers path of seeing, one related to the hearers path of meditation, two related to the hearers result, and one related to the hearers and solitary realizers themselves. That which is to be abandoned is the innate conception in the continuum of a bodhisattva that conceives the hearers’ bases, paths, and results to be truly existent objects to be withdrawn from.

These are the nine conceptions of apprehendeds to be engaged in and the nine conceptions of apprehendeds to be withdrawn from. There can arise a question as to why there are nine. In some texts this subject is discussed. In short, these groups of nine are taught in order to guide those who are inclined to like groups of nine. In fact, some texts set out groups of seven.

We can also ask what is the difference between the conceptions of apprehendeds and the conceptions of apprehenders. The conception of apprehendeds are conceptions that conceive certain apprehendeds to be truly existent objects of use, while conceptions of apprehenders are conceptions that conceive of certain apprehenders to be truly existent utilizers.

An apprehender of substantial existents is a conception that observes substantial existents. In addition to this, there is a conception of this apprehender of substantial existents that conceives it to be a truly existent utilizer.
An apprehender of imputed existents has an imputed existent as its object of mode of apprehension. In addition, there is a conception of this apprehender of imputed existents that is a determinative knower that strongly settles on the true existence of the utilizer, a conception observing imputed existents.

Thus, having shown the second, (next are) the first conceptions of apprehenders.

Gyeltsab merely quotes Haribhadra saying “thus.”

In short, having explained the first two groups of conceptions of apprehendeds, there is now an explanation of the third group, the first group of conceptions of apprehenders.

It is said one should know that the first (conceptions) apprehenders ranges over imputed sentient beings, imputed phenomena, not empty, attachment, essence of analysis, activity towards things, the three vehicles, impure gifts, and disturbed behavior.

(1) imputed sentient beings
Sentient beings are imputed on ordinary beings. This first conception conceives such ordinary beings to be truly existent utilizers.

(2) imputed phenomena
The person is imputed on the aggregates and so forth. [This second conception conceives such a person to be a truly existent utilizer.]

(3) not empty
The person meditates on the exalted knower of all aspects, which is not empty of not existing even conventionally; this third conception conceives such a person to be a truly existent utilizer.

(4) attachment
The person is attached to an observed object; this fourth conception conceives such a person to be a truly existent utilizer.

(5) essence of analysis
A great being, a bodhisattva, is able to discriminate the meaning of reality.

(6) activity towards things
Hearers and solitary realizers pay mental attention to the Hinayana nirvana.

(7) the three vehicles
The bodhisattva possesses all three vehicles with a mind of definite emergence.

(8) impure gifts/generosity
A person on the hearers path of accumulation practices generosity; that generosity is impure because it is done without being supported on the mind of enlightenment.

(9) disturbed behavior
A person on the hearers path of accumulation is disturbed in the sense of being confused with regard to the six perfections.

The nine observed objects in this context are all persons. That which is to be removed is the conception apprehending these persons to be truly existent utilizers.

Gyeltsab (page 468) says: the first apprehenders that are to be known, the conceptions of apprehenders of substantial existents, are proclaimed in sutra. There are nine divisions of them in terms of their objects, such as the conception which strongly settles on ordinary beings and so forth, the object imputed as sentient being, as truly existent utilizers.
As before, (the first) conceptions of apprehenders are nine-fold. The object-possessors in the context of (peak) training of the path of meditation are: 1) imputed sentient beings since they are not produced as substantially existent, 2) imputed to phenomena since they are mere appearances, 3) phenomena such as the exalted knower of all aspects are not empty because of coming to [know] all, 4) attachment to phenomena by not abandoning strong settling upon all aspects, 5) finely analyzing phenomena due to realizing non-entitiness, 6) acting (to accomplish) the objects of intent which are the properties (of the pacification of suffering) due to not acting (to accomplish) the objects of intent, 7) definite emergence of the three vehicles by not observing form and so forth, 8) gifts are impure since they do not properly engage, and 9) disturbed behavior due to practicing while observing [the three spheres of] generosity and so forth.

Gyeltsab (page 468) says: just as was explained previously in the context of objects to be abandoned by the path of seeing, there are nine types of object-possessors that are conceptions of apprehenders of substantial existents which are included in the innate objects of abandonment.

The objects of abandonment in the context of the training of the path of meditation have nine divisions in terms of their objects. What are the nine? The nine are:
(1-3) the three from the point of view of objects of knowledge,
(4-5) the two from the point of view of view,
(6-7) the two from the point of view of conduct, and
(8-9) the two from the point of view of the view and conduct of hearers and solitary buddhas.

Gyeltsab sets out syllogisms for each of the nine:
(1) Since there is no independent person produced as a substantial existent, the innate conception which strongly settles on the mere imputation as ‘sentient beings’ on the five aggregates as a truly existent utilizer (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is directly eliminated by it.

The predicate and sign are likewise to be applied to the remaining conceptions.

The “preparatory training of the path of meditation of a Mahayana superior” is an uninterrupted path of meditation.

(2) “Phenomena” are limited to being merely imputed on the aggregates and so forth because phenomena, forms and so forth, are limited to merely appearing to a knower of conventionalities. [The innate conception that strongly settles on this object-possessor as a truly existent utlizer (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is directly eliminated by it.]

(3) Phenomena such as the exalted knower of all aspects itself are not empty of not existing even conventionally because it appraises all bases, paths, and aspects. The innate conception that strongly settles upon that posited as ‘person’ within the phenomena of the three exalted knowers as a truly existent utilizer (subject) [is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is directly eliminated by it.]

The two from the point of view of view are:
(4) Ordinary beings (subject) are attached to phenomena as truly existent because they strongly settle on true existence due to not having abandoned strong settling upon all aspects/in all ways.
[The innate conception that strongly settles on this object-possessor as a truly existent utilizer (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is directly eliminated by it.]

(5) Bodhisattvas (subject) finely analyze phenomena of the mode of abidance because they realize all phenomena are ultimately entitless.
[The innate conception that strongly settles on this object-possessor as a truly existent utilizer (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is directly eliminated by it.]

The two from the point of view of conduct are:

(6) Arya hearers and solitary realizers (subject) seek activity for the sake of the properties/things which pacify the suffering of cyclic existence because they do not do activities for the sake of the three greatnesses which seek mere liberation.
[The innate conception that strongly settles on this object-possessor as a truly existent utilizer (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is directly eliminated by it.]

(7) Bodhisattvas (subject) have the definite emergence of the three vehicles because they have great compassion and they do not observe forms and so forth to be truly existent, whereas if they did exist truly, it would be suitable to observe them.
[The innate conception that strongly settles on this object-possessor as a truly existent utilizer (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is directly eliminated by it.]

In the text *Names of Manjushri* it says: “As a result of the definite emergence of the three vehicles, one abides in the result of only a single vehicle.” Definite emergence refers here to liberation. The final definite emergence is non-abiding nirvana. In this sense, a bodhisattva can be said to have the definite emergence of the three vehicles.

The two from the point of view of the view and conduct of hearers and solitary buddhas are:

(8) Those on the hearers path of accumulation (subject) have gifts of benefactors that are not pure because although they have realized the mere selflessness of persons, they do not correctly engage reality (dharmata).

In other words, those on the hearers path of accumulation have not realized dharmata, the emptiness of true existence free from elaboration. It can either be said that the gifts/offerings made to them are not pure or that they are not a sublime object of offering.
[The innate conception that strongly settles on this object-possessor as a truly existent utilizer (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is directly eliminated by it.]

(9) Those on the hearers path of accumulation (subject) are very disturbed concerning the practice of the perfections because when practicing generosity and so forth, they observe the generosity of the three spheres and so forth and practice them.

In other words, because they grasp at true existence of phenomena, they observe the generosity of the three spheres. Here only generosity is mentioned, but these three spheres can also be applied to the remaining five perfections.
[The innate conception that strongly settles on this object-possessor as a truly existent utilizer (subject) is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is directly eliminated by it.]

Tuesday afternoon, March 9, 1999
Having thus shown the first, (next are) the second conceptions of apprehenders.

Gyeltsab merely quotes Haribhadra saying "thus."

PART FIVE

Nine other types of object-possessors of imputed sentient beings and their cause. The discordant class connected with the path of meditation are destroyed by that.

Gyeltsab (page 469) sets out a syllogism: the innate conceptions which are object-possessors that settle upon the true existence of the imputation of the convention ‘sentient being’ and the aggregates, the cause of imputing that convention, (subject) are of nine types, other than the apprehenders of substantial existents, which are the discordant class connected to the path of meditation of a Mahayana superior as objects of abandonment and antidote, because there are nine divisions in terms of object which are thoroughly destroyed by that path of meditation. In sutra it says: “Subhuti, the strong settling on conventions, names, and signs...”

Here the emphasis is on imputed existents. “Sentient being” is that which is imputed.

The second conceptions of apprehenders are of nine types. The objects perfectly abandoned by the path of meditation are imputed sentient beings, the cause which establishes that, and the observed object of mere appearance since they are the discordant class connected with that.

To summarize, this means that there are two conceptions of apprehenders: (1) conceptions of apprehenders of substantial existents and (2) conceptions of apprehenders of imputed existents. When the apprehender of substantial existents is excluded, the apprehender of imputed existents remains.

Gyeltsab (page 469) sets out a syllogism: the innate conceptions of apprehenders of imputed existents, the second conceptions of apprehenders, the discordant class of the path of meditation, which are object-possessors that settle on the imputed being, imputed with the convention ‘sentient being’ and the phenomenon that merely appears as the aggregates, the cause of presenting that convention, as a truly existent utilizer are of nine types connected to the path of meditation as objects of abandonment and antidote because there are nine divisions in terms of the objects that are to be perfectly abandoned by the path of meditation.

There are nine conceptions of the true existence of apprehenders of imputed existents.

Q: What is the meaning of imputing the term sentient being?
A: There are ordinary beings and superior beings who are sentient beings. This convention ‘sentient being’ is imputed on the base, the aggregates. This base does not exist as an external object but is only an appearance to the mind. Imputation of the convention ‘sentient being’ means
that upon seeing someone’s aggregates, one says, for example, “Lorenzo.” “Sentient being” is an imputed convention.

Gyeltsab merely quotes Haribhadra saying "What?"

Gyeltsab (page 470) says: there are nine types of conceptions of the true existence of apprehenders of imputed existents to be abandoned by the path of meditation because there are asserted to be nine final conceptions that are to be abandoned that settle on the imputed being, beginning from the conception of the apprehender of imputed existents that is confused with respect to the three types of obscurations of the three exalted knowers of all according to the nature of the observed objects of the three exalted knowers through the one confused regarding the non-duality of apprehendeds and apprehenders, as a truly existent utilizer.

The first is confusion about the generation of the exalted knowers of all aspects in our continuum. We are confused due to not knowing accordingly the bases, paths, results, and other phenomena. With regard to the knower of paths, there is confusion due to not knowing the aspects of all the paths accordingly. In other words, there are many types of paths of the three vehicles; not knowing them accordingly is this confusion. The third confusion is with respect to the bases which include the aggregates, the constituents, and so forth.

As before, the final conceptions of apprehenders are regarded as nine types—the object possessors (which are abandoned) in the context of engaging the minds and mental factors of the path of meditation. They are thoroughly confused about: 1) the obscurations of the exalted knower of all aspects by not fully knowing all aspects, 2)
the obscurations of the knower of paths by not fully knowing all paths, 3) the obscurations of the knower of all by not fully knowing all bases, 4) the path which purifies all (obscurations), by not fully knowing the perfection of wisdom, 5) concomitance and non-concomitance with thusness and so forth by not fully knowing objects of knowledge such as form and so forth and thusness, 6) inequality by not fully knowing the self entities of maras and so forth, 7) true sufferings and so forth by grasping the meaning in accordance with the sound, 8) the nature of afflictive emotions and so forth by not fully knowing the entity of attachment and so forth, and 9) non-duality by not fully knowing the characteristics of apprehendeds and apprehenders.

Gyeltsab (page 470) sets out a syllogism: as before, the last conceptions of apprehenders, which are the innate conceptions of apprehenders of imputed existents (subject) are asserted to be nine types of object possessors because there are nine divisions in terms of objects. They are the objects of abandonment in the context of the uninterrupted [path] that engages the minds and mental factors of the path of meditation because they are to be directly eliminated by it.

What are the nine?
(1-3) Three are confused about the observed objects of the three exalted knowers.
(4) One is confused about the entity of path.
(5-6) Two are confused about the observed objects of path.
(7-8-9) Three are confused about respectively the meaning of reality, the nature of the objects of abandonment, and the gross selflessness of phenomena.

Gyeltsab sets out syllogisms for the nine as follows.
There are three from the point of view of confusion about the observed objects of the three exalted knowers:
(1) One on the hearer’s path of accumulation (subject) is thoroughly confused with regard to the abandonment of the obstructions to the exalted knower of all aspects because he is confused due to not fully knowing all the aspects of the varieties and modes. He is thoroughly confused about abandoning the obscurations of knower of paths
(2) One on the hearer’s path of accumulation (subject) is thoroughly confused about abandoning the obscurations of a knower of paths because he is confused due to not fully knowing all the paths of the three vehicles.
(3) An ordinary being (subject) is thoroughly confused about abandoning the obscurations to a knower of all because he is confused due to not fully knowing all the bases.

The innate conception that strongly settles on the imputed being, one who is confused about abandoning the three obscurations, as a truly existent utilizer (subject) [is an object to be abandoned by the preparatory training of the path of meditation of a Mahayana superior because it is directly eliminated by it.]

Due to being confused about the observed objects of the three paths, one is confused about abandoning the obscurations of those three.

There is one from the point of view of confusion about the entity of the path:
(4) An ordinary being (subject) is thoroughly confused about the path that pacifies all obscurations because of being confused due to not fully knowing the perfection of wisdom that realizes the mode of abidance.

There are two that are confused about the observed objects of the path:
(5) An ordinary being (subject) is thoroughly confused about two truths being concomitant with thusness and so forth and forms and so forth and being one entity and the two truths not being concomitant with thusness and so forth and forms and so forth and being different entities because he is confused due to not fully knowing objects of knowledge, such as forms and so forth, and thusness, the property-possessors and reality (dharmata).

Concomitance and non-concomitance mean respectively that the two truths are one entity and that the two truths are different entities.

(6) An ordinary being (subject) is thoroughly confused about the inequality of the Hinayana and Mahayana paths because he is confused due to not fully knowing the emptiness, the self-entity, of the maras and so forth who create hindrances to the Mahayana path. Instead [of saying “confused about the inequality of the Hinayana and Mahayana paths”] it could be said “confused about the features of the uncommon path.”

There is one who is confused about the meaning of reality:
(7) One on the hearers path of accumulation (subject) is thoroughly confused about the dharmata of the four noble truths, true sufferings and so forth, because he holds the meaning of the sutra that presents impermanence and so forth literally regarding the final mode of abidance.

In brief, this hearer accepts that sutra as a definitive meaning sutra. According to the Svetantrika Madhyamikas, in order for a sutra to be a definitive meaning sutra, it must both present ultimate reality and be literally acceptable. For them, a sutra presenting the four noble truths is an interpretive meaning sutra. According to this school, the first and last wheels of Dharma are interpretive meaning teachings, while the second includes both definitive and interpretive teachings.

There is one that is confused about the nature of the objects of abandonment:
(8) One on the hearers path of accumulation (subject) is thoroughly confused about the nature of the afflictive emotions because he is confused due to not fully knowing the very entity of attachment and so forth as adventitious and emptiness.

There is one that is confused about the gross selflessness of phenomena:
(9) One on the hearers path of accumulation (subject) is thoroughly confused about the non-duality which is the emptiness of apprehendeds and apprehenders being different substances because he is confused due to not fully knowing that the characteristics of apprehendeds and apprehenders are empty of being different substances.

The innate conception that settles upon the imputed being, the nine thoroughly confused ones, as truly existing utilizers (subject) is an object to be abandoned by the uninterrupted path of the path of meditation because it is directly eliminated by it. Most of these are presented in terms of manifest conceptions, but the seeds are to be understood as the main objects to be abandoned. In other words, among the seeds and the manifest conceptions, the main objects of abandonment of the path of meditation are the seeds.

2B2C-2A2B-3B3 Summarizing the meanings

One should keep in mind that, “for abandoning those four types of discordant classes on the path of meditation, there are also four different types of antidotes divided like that.”

Gyeltsab (page 471) says: one should keep in mind that “although there are four types of antidotes to the four types of conceptions of apprehendeds and apprehenders, by dividing them into isolates there are thirty-six. The four types of discordant class of the path of meditation are also of thirty-six types; these what are to be abandoned.
These thirty-six conceptions are the nine conceptions of apprehendeds to be engaged in, the nine conceptions of apprehendeds to be withdrawn from, the nine conceptions of apprehenders of substantial existents, and the nine conceptions of apprehenders of imputed existents. When these are divided in terms of the three realms, there are a total of 108.

Q: When it says “They are the objects of abandonment in the context of the uninterrupted [path] that engages the minds and mental factors of the path,” what is the meaning of “that engages the minds and mental factors”?
A: The path of meditation has both mind and mental factors. Is the path of meditation only primary mind? No. Is it only mental factor? No. Perhaps for this reason Gyeltsab mentions both mind and mental factor.

END

Wednesday morning, March 10, 1999

2B2C-2A2B-3C The beneficial qualities (attained through abandonment of the objects to be abandoned by the antidotes)
1 Making a connection
2 Root text
3 Commentary

2B2C-2A2B-3C1 Making a connection

As before, when the 108 conceptions are abandoned, the 108 afflictive emotions included by them are simultaneously abandoned. The fulfillment of all the qualities depends upon the bodhisattva remaining on the path of meditation. This is stated in the (following) interceding verses.

Gyeltsab (page 472) sets out a syllogism: The arya bodhisattva abiding on the path of meditation (subject) supports all the perfect types of qualities of the three vehicles because of the abandonment of the 108 conceptions of apprehendeds and apprehenders to be abandoned by the path of meditation and simultaneously the 108 afflictive emotions included by those conceptions, just as in the previous explanation in the context of the peak training of the path of seeing. One could say that when the knowledge obstructions to be abandoned by the path of meditation are abandoned, the afflictive obstructions to be abandoned by the path of meditation are simultaneously abandoned. However, in the Great Commentary by Haribhadra, it clearly states that the manifest conceptions that are knowledge obstructions and their seeds are abandoned simultaneously, and on the eighth ground and above there is no arisal of manifest knowledge obstructions. However, explaining as above is not contradictory.

There is no arisal of manifest knowledge obstructions on the eighth ground and above because the conception of true existence can no longer arise from that point onward. When the 108 conceptions that are knowledge obstructions regarding apprehendeds are abandoned, the 108 afflictive emotions regarding apprehenders are simultaneously abandoned. In Haribhadra’s commentary it says: “As before, when the 108 conceptions are abandoned, the 108 afflictive emotions included by them are simultaneously abandoned. This needs to be pondered. Gyeltsab says: “just as in the previous explanation in the context of the peak training of the path of seeing, when 108 conceptions of apprehendeds and apprehenders to be abandoned by the path of meditation are abandoned, the 108 afflictive emotions included by those conceptions are simultaneously abandoned.” We need to think about how there are 108 afflictive emotions included by the 108 knowledge obstructions because aren’t these contradictory? Generally, knowledge obstruction and afflictive obstruction are contradictory. Therefore, when the text says “the 108 afflictive emotions included by them are simultaneously abandoned,” this needs to be pondered. Perhaps here afflictive emotions refers to the latencies left by the 108 conceptions of the
four groups, two groups regarding apprehenders and two regarding apprehenders. Another problem is that in general, there are 112 afflictive obstructions to be abandoned by the path of seeing and not 108, while there are 16 afflictive obstructions to be abandoned by the path of meditation, not 108.

Jetsun Chokyi Gyeltsen (page 417) says: “Just as in the previous explanation in the context of peak training of the path of seeing when the 108 manifest conceptions are abandoned, 108 latencies of the afflictive emotions which are their cause are simultaneously abandoned. Due to this, a person who abides on the bodhisattva's path of meditation supports all the perfect qualities of the three vehicles. The purpose is expressed to make known that the qualities depend on him.” Therefore, in Haribhadra and Gyeltsab's text, “included by” refers to the afflictions which are included in the cause of the conceptions.

2B2C-2A2B-3C2 Root text

The consummation of excellent qualities brings happiness to migrators in all respects, like sick people recovering after a long time at the end of an epidemic. Everything sustains that great bodhisattva who is enriched with the supreme fruits, as rivers (flow) to the great ocean.

Gyeltsab (page 472) sets out a syllogism: The bodhisattva abiding on the great great path of meditation that is beautified and satiated by the supreme result of the abandonments and realizations of the three vehicles (subject) supports in all ways, like rivers into great oceans, every perfect quality of the three vehicles in order to bring about the temporal and ultimate happiness of migrating beings in all ways (predicate) because of having exhausted these conceptions that are like an infectious disease hurting his body, which are included in the object to be abandoned by the small small level of the path of meditation and so forth, and has no adverse conditions but rather all the concordant conditions to be a support of those qualities.

For instance, it is like a sick person who has joyfully regained his health, having become free from an illness after a long time.

2B2C-2A2B-3C3 Commentary

Eliminating those four classes of conceptions which cause harm like an infectious disease through familiarity with the path of meditation is like joyfully regaining one’s health, since the hindrances are gone. The fulfillment of all excellent qualities skilled in bringing happiness in all ways, depends upon compassion. As rivers to a great ocean, everything included in the three vehicles comes in all ways to the bodhisattva abiding on the path of meditation who is beautified with the attainment of the final fruits.

Gyeltsab (page 472) sets out a syllogism: A bodhisattva abiding on the great great path of meditation who is beautified by the supreme result, the attainment of the abandonments and realizations of the three vehicles (subject) due to being under the influence of compassion, is skilled in bringing about the temporal and ultimate happiness of migrants in all ways, supports all the excellent qualities included in the three vehicles in all ways, and welcomes such aspects because due to being familiar with path of meditation over countless eons, he extinguishes the four types of conceptions of apprehenders and apprehenders that harm just like an infectious disease, he has all the concordant conditions for completing all qualities, and does not have any hindrances of adverse conditions. For example, when someone recovers from an infectious disease after a long time, he joyfully regains his health. The way in which qualities are naturally acquired by bodhisattvas is similar to the way in which the great ocean gathers all four rivers.

The four rivers are an analogy for all types of knowledge. The great great path of meditation is the uninterrupted path of the end of sentient being's continuum. This is the end of
the last, the third, of the great countless eons in which the collections are accumulated and one is about to become a buddha. This is similar to how a great ocean naturally receives all rivers. Another example is when someone becomes important, all others naturally come to him and give him gifts and so forth.

This concludes the peak training of the path of meditation. There are ten (levels of the) path of meditation and likewise ten uninterrupted paths of meditation. The conception of true existence is abandoned by these ten (levels of the) path of meditation. The conception of true existence is first divided into three: great, middle, and small which are each further divided into three, great, middle, and small for a total of nine. The first group, the great great conception of true existence is further divided into two, coarse and subtle, for a total of ten conceptions of true existence. The coarse conception of true existence is abandoned by the first uninterrupted path of the path of meditation. The first ground has two divisions: one that is path of seeing and one that is path of meditation. The path of seeing removes the intellectually acquired conceptions; beginning from the first ground of the path of meditation, one begins to remove the innate conceptions.

There are thirty-six conceptions which are each divided into nine, and the great great is divided into coarse and subtle, for a total of ten. These conceptions are divided in this way for each of the uninterrupted paths of the path of meditation. The small small conception is removed by the uninterrupted path of meditation that is the end of sentient being’s continuum, and in the second moment, one achieves a path of release and the omniscient mind. Thus, “great great path of meditation” refers to the uninterrupted path of meditation that is the end of sentient being’s continuum.

The next is the seventh topic, uninterrupted peak training.

2B2C-2A2B-4 Uninterrupted peak training
2B2C-2A2B-4A Actual
B Dispelling wrong conceptions

2B2C-2A2B-4A Actual
1 Shown to be indicated by many merits
2 Explanation of the observed object and aspect

2B2C-2A2B-4A1 Shown to be indicated by many merits
A Making a connection
B Root text
C Commentary

Since the uninterrupted path is after the path of meditation, the uninterrupted meditative stabilization (is next).

Gyeltsab (page 473) says that after explaining peak training of the path of meditation, the uninterrupted meditative stabilization is explained because this very peak training is the uninterrupted path of buddha. The peak training of the path of meditation is explained as the generality, while uninterrupted peak training is the instance. Alternatively, the differentiation is that in the context of peak training of the path of meditation, the conceptions are together with their seeds, but in the context of uninterrupted peak training, the conceptions are without even the slightest seed.

Thus it appears that the peak training of the path of meditation is posited on the nine grounds, while the uninterrupted peak training is posited on the tenth ground. We should think about this. Is uninterrupted peak training a path of meditation? Yes, it is. Uninterrupted peak training is a path of meditation, but it is not a peak training of the path of meditation. During the peak training of the path of meditation, there are seeds of conception, but during uninterrupted peak training there are no seeds. We can ask, why are there no seeds? It is because when the antidote is generated, the object of abandonment ceases. It was said before that the generation of the antidote and the ceasing of the object of abandonment are simultaneous. In fact, there was the example of expelling the thief and closing the door.
Gyeltsab sets out a syllogism: The uninterrupted meditative stabilization at the end of sentient being’s continuum (subject) is an uninterrupted peak training because it is the uninterrupted and final actual cause of buddhahood, the nature of the knower of all aspects. In other words, it is because it is that which transforms into the knower of all aspects. In sutra, the uninterrupted peak training is presented by indicating its result, great merit because the uninterrupted peak training is much greater merit than placing the many beings of the billion worlds on the grounds of hearers up through the faultless bodhisattva grounds. The merit of placing the many beings in the billion worlds on the hearers and bodhisattva grounds is very great, but taking this as an example, someone who is on the uninterrupted peak training has much more merit than this.

With regard to placing sentient beings on the hearers grounds, there are said to be eight inferior grounds. At the end of the first chapter, it said: “The exalted wisdom that has gone beyond the nine grounds is called the buddha ground,” although it is still a bodhisattva ground, the tenth ground. These nine grounds are the eight inferior grounds, while the ninth ground includes all of the bodhisattva grounds from the first to the ninth, counted as one. The eight inferior grounds are: 1) lineage 2) the eighth 3) seeing 4) diminishment 5) separation from attachment 6) realizing completion 7) hearers 8) solitary buddhas. The exalted wisdom that has passed beyond these is called a buddha ground. If someone places sentient beings of the billion world systems on any of these hearers grounds, he accumulates great merit and if someone places them on the faultless bodhisattva grounds, he accumulates even more merit; however, a bodhisattva on the uninterrupted peak training has even more merit. The merit of the uninterrupted peak training is greater than that of placing the sentient beings of the billion worlds on these grounds.

Gyeltsab says the virtue of placing the sentient beings of the billion world systems on the hearers grounds up “through” the faultless grounds of bodhisattvas. This word “through” has an important meaning.
peak training. Whatever is a meditative stabilization that is uninterrupted at the end of the continuum (subject) is called an uninterrupted meditative stabilization because it is the final training for the attainment of perfectly complete buddhahood.

2B2C-2A2B-4A2 Explanation of the observed object and aspect
A Question
B Response

(In answer) to the question, “What is the observed object of that and so forth?” the observed object and so forth are stated in the (following) interceding verse.

Gyeltsab (page 474) merely quotes Haribhadra saying "the observed object of that uninterrupted peak training".

2B2C-2A2B-4A2B Response
1 Root text
2 Commentary

2B2C-2A2B-4A2B-1 Root text

Its observed object is insubstantial. The empowering condition is regarded as mindfulness (and) the aspect is pacification. Regarding this the chatterers continually argue.

Gyeltsab (page 474) sets out syllogisms:

All illusory-like insubstantial phenomena (subject) are the observed objects of this uninterrupted peak training because they are the bases that cut elaborations of this.
The Mahayana mind generation, the mindfulness which is included in the path that is a training of the final continuum, the tenth ground, (subject) is accepted to be the empowering condition of the uninterrupted peak training because it is an independent condition with respect to generating that.
The uninterrupted peak training (subject) has an aspect of being the very pacification by nature because it directly realizes all phenomena as empty of true existence.

This point, the observed object and the aspect of uninterrupted peak training, is very profound because there is a continuous increase in the number of chatterers talking about the two truths being contradictory, who say that if it is an observed object condition, it is truly existent; therefore, if it does not exist truly, it is contradictory with being an observed object condition.

The observed object of the uninterrupted peak training can be all illusory-like phenomena which lack true existence. The mindfulness, the Mahayana mind generation, which is included in the path that is a training of final continuum, the tenth ground, is the empowering condition of the uninterrupted peak training. The uninterrupted peak training is the nature of pacification. This subject is very profound. For this reason, the root text says “the aspect is pacification.”

In sutra it says: “Subhuti, the observed object of the knower of all aspects is the insubstantial. The agent is mindfulness. The aspect is pacification and without characteristics.” In short, the observed object is the insubstantial, the empowering condition is mindfulness, and the aspect is pacification. The observed object of the knower of all aspects is the insubstantial; insubstantial/functionless refers to all phenomena. In first chapter, the observed object of Mahayana achieving was said to be all phenomena. The final observed object of uninterrupted peak training is the insubstantial because the final observed object is only emptiness. Or, it can be said the observed object of uninterrupted peak training is an object that the uninterrupted peak training observes, whereby the two obstructions are purified. The observed object of
uninterrupted peak training here is the final observed object, a functionless phenomena. However, the observed object in general can be all phenomena. This is because all phenomena are a basis upon which superimposition can be eliminated.

Q: What is the meaning of dugos po med pa?
A: That which is without a function, functionless, or it can mean empty of true existence. There is no thing which is truly existent.

The empowering condition is mind generation. In the syllogism, it says “mindfulness;” this is to be mindful of the Mahayana mind generation. This is the empowering condition. This mindfulness is the Mahayana mind generation. In the fourth chapter, it says “the perfect thought is mindfulness... is difficult to realize by the sharp facultied.” When the commentary explains this mindfulness, it says mindfulness is the mind generation, the perfect thought.

The aspect is pacification. What is pacified? All conceptualizations - investigation, analysis, detailed investigation, and the remembering conceptions - are pacified. These conceptualizations are mentioned in Abhidharmakosha.

2B2C-2A2B-4A2B-2 Commentary
A The actual
B The state shown as profound

The observed object condition of this uninterrupted meditative stabilization is phenomena as insubstantial. The empowering condition is mindfulness. The aspect is pacification by nature.

Gyeltsab (page 474) says all compounded phenomena are the observed object condition of the uninterrupted peak training because it observes all phenomena as without the substantiality of being truly existent. The empowering condition and aspect are as mentioned in the root text. Here there appears to be a contradiction with the root text, which states that illusory-like insubstantial phenomena are the observed object condition; however, Gyeltsab says all compounded phenomena are the observed object condition. Perhaps this is a mistake of the printer and instead in Gyeltsab's text it should say “uncompounded phenomena”.

2B2C-2A2B-4A2B-2B The state shown as profound

Because it is difficult to fathom this state, controversies continually arise from the chatterers who have not realized skill in means. They are driven away by skill in means. This serves the intention of indicating its profundity.

Gyeltsab (page 475) says that there is a reason for the continuous arising of disputes which are arguments of those chatterers who hold the two truths as contradictory and are not skilled in means of the divisions of the two truths because with respect to the observed object and aspect of the uninterrupted peak training, the divisions of the two truths should be understood, but are difficult to fathom. This presentation of the continuous arising of disputes is intended to indicate the profundity of the observed object and aspects of the uninterrupted peak training. These disputes are to be eliminated by the skill in means knowing the divisions of the two truths.

In the root text, it says “regarding this the chatterers continually argue”: these chatterers are the followers of the lower schools. They argue because they think that if something exists, it must be truly existent and if something is not truly existent, it does not exist at all. Due to this, they argue with the higher schools. They hold to ultimate existence and conventional existence as being contradictory and argue with regard to this.

Gyeltsab says the arguments are presented in order to be dispelled.
The next is the eighth topic, perverse achieving of this context that is to be dispelled.

2B2C-2A2B-4B  Dispelling wrong conceptions
1  Making a connection
2  Root text
3  Commentary

2B2C-2A2B-4B1  Making a connection

(In answer) to the question, “What wrong conceptions will be eliminated in producing (that) meditative stabilization by those possessing a wealth of understanding?” After meditative stabilization are the wrong conceptions.

There is a reason for explaining the wrong conceptions to be dispelled after the presentation of the uninterrupted meditative stabilization. It is explained in order to clear away the qualm, thinking "What wrong conceptions will be initially eliminated in producing that meditative stabilization by those possessing a wealth of understanding, i.e., a direct realization of the two truths?"

2B2C-2A2B-4B2  Root text

The wrong conceptions of proponents based on the exalted knower of all aspects are asserted to be sixteen: the appropriate observed object and determining its entity, the exalted wisdom of the exalted knower of all aspects, ultimate and conventional, training, the Three Jewels, method, realization of the Muni, distortions, together with the path, antidotes and discordant classes, characteristics, and meditation.

Maitreya identifies the sixteen bases of wrong conceptions:

1. the appropriate observed object
2. determining its entity
3. the exalted wisdom of the exalted knower of all aspects
4. ultimate and conventional
   This is the wrong conception of the two truths.
5. training
6-7-8. the Three Jewels
9. method
10. realization of the Muni
11. distortions
12. together with the path
13-14. antidotes and discordant classes
15. characteristics
16. meditation
   This can mean either meditation in general or the path of meditation.

Gyeltsab (page 475) says: it is accepted that those propounding the two truths as contradictory have sixteen types of wrong conceptions that are based on the observed objects and the aspects of the very exalted knower of all aspects and its cause, the uninterrupted peak training, because they are accepted as sixteen by way of objects.

What are the sixteen? There are two wrong conceptions with respect to the observed object and aspect of meditating on the path, one wrong conception with respect to the result of meditation, two disputes with respect to the inappropriateness of the reality of the base, conventional and ultimate truths, one absurd consequence with respect to the inappropriateness of conduct, three absurd consequences with respect to the inappropriateness of the basis of conduct which is going for refuge along with its objects, one absurd consequence with respect to the inappropriateness of the distinctions of conduct, two absurd consequences with respect to the inappropriateness of
clear realization and its object of abandonment, one absurd consequence with respect to the inappropriateness of the entity of the path, one absurd consequence with respect to the inappropriateness of divisions of abandonments and antidotes, one absurd consequence with respect to the inappropriateness of specific and general characteristics which are the objects of meditation, one absurd consequence with respect to the inappropriateness of meditating on that.

In sutra it says: “Bhagavan, why? Is it only omniscient mind which is insubstantial? Or are forms also insubstantial?”

END

Thursday morning, March 11, 1999

2B2C-2A2B-4B3 Commentary
A Identifying the wrong conceptions, the objects to be dispelled
B Having dispelled them, to instruct about generating the uninterrupted peak training

2B2C-2A2B-4B3A Identifying the wrong conceptions, the objects to be dispelled

The sixteen wrong conceptions of all disputants who do not know the skill in means of the bodhisattva are of a doubtful nature due to the unsuitability of establishing propositions which are mutually contradictory, and are the basis of the exalted knower of all aspects whose objects are as mentioned. (They consist of wrong conceptions about:) 1) the appropriate observed object since compounded and non-compounded elements are insubstantial, 2) determining the entity of the observed object because there is no inherent existence in all ways, 3) the exalted wisdom of the exalted knower of all aspects by not observing substantiality or insubstantiality, 4-5) the two, conventional and ultimate truth, with an entity of thusness, 6) training by not observing generosity and so forth, 7) the Buddha Jewel since there is no object to be realized, 8) the Dharma Jewel since it is merely imputed by a name, 9) the Sangha Jewel since observing form and so forth is stopped, 10) skill in means by not observing generosity and so forth, 11) the clear realizations of the Tathagata since realizing the entities of the substantial, insubstantial, and both, is stopped, 12) distortions regarding permanence and so forth with the impermanence and so forth which establishes elaborations, 13) the path by not actualizing the result of the path which is developed, 14) discordant class and antidotes since rejection and acceptance do not exist, 15) the characteristics of phenomena since the substrate does not exist, and 16) meditation since specific and general characteristics are inappropriate.

Gyeltsab (page 476) sets out a syllogism: the wrong conceptions explained above of those chatterers who do not know the skill in means of the bodhisattva concerning the divisions of the two truths (subject) are not a cause of a correct consequence because when they are investigated well they have not passed beyond the nature of doubt. That follows because, although being the observed object of the exalted knower of all aspects and being empty of true existence are not contradictory, they are established as propositions which are mutually contradictory, whereby these [conceptions] are awarenesses that conceive perversely due to thinking that it is inappropriate to take the observed object of an exalted knower of all aspects and the emptiness of true existence as a common locus.

There are sixteen wrong conceptions because there are sixteen possessing the supports such as the observed object and aspects of uninterrupted peak training and exalted knower of all aspects being inappropriate, due to the object-possessors which were explained above, the inappropriateness of the observed object of the exalted knower of all aspects and so forth.

What are the sixteen?
(1) The wrong conception regarding the observed object
It follows that the observed object of the uninterrupted peak training and the exalted knower of all aspects is inappropriate because compounded and uncompounded elements are without truly existing substantiality (note: the Tibetan can also be read as ‘without truly existing functioning things’). When all phenomena are negated from existing from the side of the object’s mode of subsistence without being posited by the power of appearing to a mind, [those propounding the two truths as contradictory] see that the compounded and so forth are inappropriate as observed object conditions from their own side. [Also] if [the compounded and so forth] are posited as observed object conditions from their own side, having see that this does not stop the meaning of true existence thus explained, they hold the two truths to be contradictory.

If conventionalities are accepted in one’s own tradition, it is not the case that the target, the observed object of an apprehender of true existence, would become non-existent. If that happened, it would be uncomfortable to accept conventionality in one’s own tradition. These are the wrong conceptions regarding the observed objects of these two collections/alternatives.

Having established the assertion of the middle wayers who posit the measure of abiding of the ultimate as a sign, this is an argument possessing the approach of the ultimate disputing the inappropriateness of conventionality.

When the qualification “ultimately” is explicitly affixed to the sign, the answer is “no pervasion.” When it is not explicitly affixed, the answer is “the reason is not established.” Therefore, a sufficient answer to the sign is “no pervasion.”

There are two ways of making a consequence: one in which conventionality is implied and the ultimate is explicitly presented as a sign, and another in which conventionality is explicitly presented as a sign and the ultimate is implied. An example of the first is: it follows that pot, as the subject, is not appropriate to be the observed object of an exalted knower of all aspects because it is not a truly existent phenomenon. This consequence is one in which conventionality is implied and the ultimate is explicitly presented as a sign.

An example of the second is: it follows that the production of a sprout from a seed does not exist through its own uncommon mode of subsistence without being posited by the mind to which it appears because the seed from its own side produces a sprout. For the Svanatntrika Madhyamika school a seed existing from its own side is a conventionality. This school asserts existing from its own side, existing naturally, and existing inherently.

(2) The wrong conception regarding aspect
It follows that the aspect which definitely apprehends the very entity of the observed object as free from elaboration is inappropriate because all phenomena do not exist naturally in all ways. This is also an argument having the approach of the ultimate and that is to be answered “the reason is not established.” [On the other hand,] applying the answer saying, “The reason is not established conventionally” is like a snake in the darkness because if the sign is admissible, there is no difference. If the dispute is made by explicitly affixing the qualification ‘ultimately’ to the sign, the answer would be “no pervasion.”

If someone says that it follows [that the aspect which definitely apprehends the very entity of the observed object as free from elaboration is inappropriate] ultimately, the reply is “accept.”
If someone says that it follows [that the aspect which definitely apprehends the very entity of the observed object as free from elaboration is inappropriate] conventionally because [all phenomena do not exist naturally in all ways] ultimately, the reply is “no pervasion.”
If someone says it follows [that the aspect which definitely apprehends the very entity of the observed object as free from elaboration is inappropriate] conventionally because [all phenomena do not exist naturally in all ways] conventionally, the reply is “the reason is not established.”

Giving these replies shows that one does not appreciate the dispute regarding the two truths.

The basis of this discussion is the observed object and the aspect of uninterrupted peak training.
The argument is: It follows that the observed object and aspect of uninterrupted peak training are not appropriate because compounded and uncompounded phenomena do not exist ultimately. The sign “because compounded and uncompounded phenomena do not exist ultimately” is an example of the ultimate presented as a sign because for Middle Wayers the fact that compounded and uncompounded phenomena do not exist ultimately is an ultimate truth. The observed object of the uninterrupted peak training is an ultimate truth. However, the lower schools argue with this. The lower schools refute the observed object of uninterrupted peak training being a conventional truth by presenting the ultimate as a sign. Our own system, the Middle Wayers, say there is no pervasion, in that if compounded and uncompounded phenomena do not exist ultimately there is no pervasion that they are not appropriate as observed objects of uninterrupted peak training.

An example of a consequence that does not present the ultimate as a sign is: object of knowledge, as a subject, it follows that it is not an appropriate observed object and aspect of uninterrupted peak training because compounded and uncompounded phenomena do not exist. In this case the answer of the Svatantrika Madhyamikas is “the reason is not established.” This is because the non-existence of compounded and uncompounded phenomena is not established.

This subject will come up again later on.

To review:
“It follows that the aspect which definitely apprehends the very entity of the observed object as free from elaboration is inappropriate because all phenomena do not exist naturally in all ways.” This is acceptable for the Prasangika Madhyamika school, but for the Svatantrika Madhyamika school it is a consequence to which the answer given is “the reason is not established” because for them phenomena do exist naturally in all ways. This sign is not explicitly affixed with the qualification “ultimately” but it is implied. Therefore, it is still an argument with the approach of the ultimate to which the reply is “the reason is not established.” If someone replies with “the reason is not established with respect to conventionality” the answer would be like a snake in the darkness because one is making a mistake like that of mistaking a rope in the darkness as a snake. If the qualification “ultimately” is explicitly affixed to the sign the answer is “no pervasion.”

(3) The wrong conception regarding result
It follows that the result, the exalted wisdom of an exalted knower of all aspects, is not appropriate because substantiality and insubstantiality are not observed (note: the Tibetan can also be read as 'because functioning things and non-functioning things are not observed'). As long as the qualification “ultimately” is affixed to the sign the answer is “no pervasion”; for example, the sign “because substantiality and insubstantiality (or functioning things and non-functioning things) are not observed ultimately.” If the qualification “ultimately” is not affixed to the sign the Middle Way reply is “the reason is not established,” which means in this case that the sign “because substantiality and insubstantiality (or functioning things and non-functioning things) are not observed” is not established. This is because substantiality and insubstantiality (functioning things and non-functioning things) are observed by a prime cognizer and therefore do exist. Regarding functioning things (substantiality) one can ask which prime cognizer realizes them and which prime cognizer realizes non-functioning things (insubstantiality)? Both are realized by an inferential prime cognizer. Or we can say functioning things are realized by a direct prime cognizer and non-functioning things are realized by an inferential prime cognizer. In general, if it is an established base it is necessarily an object of comprehension of an inferential prime cognizer. “Object of comprehension” is an object that is realized. By what? By an inferential prime cognizer.

(4-5) The two wrong conceptions regarding the two truths:
(4) It follows that forms and so forth existing even conventionally is inappropriate because of being the entity of thusness, empty of true existence. “And so forth” includes all 108 phenomena
ranging from forms through the exalted knower of all aspects. These 108 phenomena do exist conventionally because they are realized by a prime cognizer realizing conventionalities; here this is said to be inappropriate. The sign is “because of being the entity of thusness, emptiness of true existence.” Here the lower schools refute conventional truth by using the ultimate truth of the higher schools as a sign. The first consequence is “forms and so forth existing even conventionally is inappropriate.”

The second consequence involves ultimate truth being inappropriate: it (also) follows that ultimate truth is inappropriate because all phenomena are the entity of thusness, empty of true existence. [The Middle Wayers] answer to both these consequences is “no pervasion.” For the lower schools ultimate truth cannot be known if it is empty of true existence. For the Chittamatrins thoroughly established phenomena and other-powered phenomena exist truly, while imaginary phenomena do not exist truly. It is necessary to clearly understand true existence in regard to the three natures asserted by the Chittamatrins. According to them if thoroughly established phenomena do not exist truly, they do not exist at all; in which case they could not be an ultimate truth. For the Sautrantikas an ultimate truth is a phenomena that is ultimately able to perform a function. Thus, if a phenomena is empty of being able to ultimately perform a function it is a conventional truth. This is the distinction between conventional and ultimate truth according to the Sautrantikas. In the present context, the consequences thrown by the lower schools are mainly those of the Chittamatrins. The root text refers to them saying: “Regarding this the chatterers continually argue.”

Gyeltsab (page 478) says: [the answer] to both [consequences] is “no pervasion.” The two arguments regarding the thought that ‘If it is ultimate truth it exists truly’ and these two [consequences] are to be explained individually; [for this reason] Acharya [Haribhadra] said “two.” The two consequences mentioned above are:

(i) It follows that forms and so forth existing even conventionally is inappropriate because of being the very entity of thusness, empty of true existence.

(ii) It follows that ultimate truth is inappropriate because all phenomena are the very entity of thusness, empty of true existence.

In short, the lower schools say that “if it is ultimate truth it exists truly.” When it says that there are two different arguments it means that there are two sets of ideas: the first includes both the argument having the approach of the ultimate and the argument having the approach of the conventional, and the second are the two consequences mentioned above.

6) The wrong conception regarding the entity of conduct
It follows that the training that is a union of calm abiding and special insight is inappropriate because generosity and so forth are not observed. If this syllogism is taken literally the answer is “the reason is not established,” because generosity and so forth do exist. If we affix the qualification “ultimately” to the sign, the answer is “no pervasion.” If generosity and so forth do not exist ultimately, the training that is a union of calm abiding and special insight is not pervaded by being inappropriate. When it says “the training that is a union of calm abiding and special insight” it refers to the four trainings: complete training in all aspects, peak training, serial training, and momentary training.

Note: The Tibetan word ‘jor wa’ (which has generally been translated as training) means ‘to conjoin’ or ‘unify’, in this case calm abiding and special insight are unified. On the other hand, ‘training’ in Tibetan is ‘jang wa.’ In the English translation of Seventy Topics it mentions ‘the bodhisattva’s yoga,’ yoga being the Sanskrit word for the Tibetan ‘jor wa.’

Thursday afternoon, March 11, 1999
(7-8-9) The three wrong conceptions regarding the support of conduct, going for refuge together with the objects

(7) It follows that the Buddha Jewel is inappropriate because in regard to objects of knowledge there is nothing to be realized by a developed mind.

Sangs rgyes, the Tibetan word for buddha, means awakened, or purified, and developed, or extended, in that a buddha has awakened from the sleep of the afflictions and has a mind that extends to all objects of knowledge.

The answer to this consequence is “the reason is not established.”

(8) It follows that the Dharma Jewel is inappropriate because all phenomena are merely designated by name.

Here the answer is “no pervasion” because all phenomena are merely designated by name.

(9) It follows that the Sangha Jewel is inappropriate because observing forms and so forth, which are the basis of designating “sangha,” is negated.

The answer is “the reason is not established” because the Sangha Jewel is an arya being who is designated upon his aggregates, form and so forth, and this observation is not negated.

(10) The wrong conception regarding the distinction of conduct
It follows that skill in means is inappropriate because generosity and so forth which are conjoined with non-conceptualization regarding the three spheres are not observed.

The three spheres with respect to generosity are that which is given (the gift), the giver, and the recipient; these three are empty of true existence. The same formula is to be applied to the remaining five perfections.

The answer to this consequence is “the reason is not established.” However, if the qualification “ultimately” is affixed to the sign the answer is “no pervasion.”

(11) The wrong conception regarding clear realization
It follows that the clear realization of a tathagata is inappropriate because the realization of the entity of the objects to be realized, functioning things (substantiality), non-functioning things (insubstantiality), and both, is negated.

Clear realization is mutually inclusive with path. In Grounds and Paths it says: “Path is an exalted knower conjoined with an unconstrained mind of definite emergence. Ground, path, exalted knower, and clear realization are mutually inclusive.”

The objects to be realized are: functioning things (substantiality), non-functioning things (insubstantiality), both, and neither. The realization of these four is negated.

(12) The wrong conception of the objects to be abandoned
It follows that the four distortions, such as holding the aggregates as permanent and so forth, are inappropriate because the non-distorted apprehension of impermanence and so forth which are pure of elaboration is inappropriate. The answer is also “the reason is not established.”

The four distortions are: (1) conceiving the aggregates to be pure; (2) conceiving the aggregates to be permanent; (3) conceiving the aggregates to be happiness; (4) conceiving a self. These four distortions apprehend the aggregates in a way opposite to reality; while impure, they are grasped to be pure; while impermanent, they are grasped to be permanent; while suffering, they are grasped to be happiness; and while selfless, they are grasped to be a self. We should try to free ourselves from these four perverse conceptions. As long as we have these we do not even have the slightest trace of being Buddhists. Dutong Rinpoche said that although we might be Buddhist in terms of our conduct we can be a non-Buddhist in terms of our view.

(13) The wrong conception of the entity of the path
It follows that the entity of the path is inappropriate because the result of meditating on the path, enlightenment, is not actualized.
In other words, the path is inappropriate because by meditating on the path, the result, enlightenment, cannot be achieved.

The sign only mentions one result, enlightenment, from meditating on the path but there are other results. For example, one could say that there is no result of stream enterer to be actualized; no result of once returner to be actualized; no result of non-returner to be actualized; no result of foe destroyer to be actualized; and no result of a faultless bodhisattva to be actualized. Or one could say that there are no results which are the three enlightenments of the three vehicles to be actualized. The three paths of the three vehicles are: the hearer path is an exalted knower realizing the selflessness of persons; the solitary realizer path is an exalted knower realizing nonduality; and the bodhisattva path is an exalted knower realizing all phenomena are empty of true existence.

(13-14) The wrong conception of the divisions of the objects of abandonment and antidotes
It follows that the divisions of the discordant class and the antidotes are inappropriate because objects to be discarded and the objects to be adopted do not exist.

What are the objects to be discarded and what are the objects to be adopted? Those to be discarded are the negativities of the three doors, body, speech, and mind, or the three mental poisons. Those to be adopted are the ten virtues and so forth.

“The discordant class” are the objects to be discarded, while “the antidotes” are the objects to be adopted.

(15) The wrong conception of the characteristics of phenomena
It follows that the general and specific characteristics of phenomena are inappropriate because there is no substrate, the basis of characteristics.

All phenomena, from forms through the exalted knower of all aspects, have general and specific characteristics. Specific characteristic refers to a phenomenon’s definition; for example, the definition of form is “that which is suitable to be a form”; that of feeling is “that which experiences,”; that of discrimination is “that which apprehends signs; and so forth. In other words, the definition of any phenomena is its specific characteristic. A general characteristic of all phenomena is their emptiness of true existence.

The answer to the sign “because there is no substrate, the basis of illustration” is “the reason is not established.”

Is a definition a definition? A definition is not a definition because it is a definiendum. This is because it has its own definition. The definition of a definition is a substantial existent having the three properties.

(16) The wrong conception regarding meditation on the specific and general characteristics
It follows that the meditation on the specific and general characteristics of phenomena is inappropriate because the objects of meditation, the specific and general characteristics, are inappropriate.

The consequence is that in order to attain omniscience it is inappropriate to meditate on the specific and general characteristics of phenomena ranging from forms through the exalted knower of all aspects. Or it can be taken to mean that the specifically characterized phenomena and the generally characterized phenomena accepted by the lower schools, which are respectively phenomena that are able to ultimately perform a function and phenomena that are not able to ultimately perform a function, are inappropriate. According to the Svaatantrika Madhyamikas these assertions of the lower schools are not appropriate. In the third chapter of Pramanavartika by Dharmakirti it says: “Because there are two objects of comprehension, there are two prime cognizers. One object of comprehension is that which is able to perform a function and the second is that which is not able to perform a function.” This expounds specifically and generally characterized phenomena in that the lower schools say that specifically characterized phenomena
are phenomena which can perform a function, while generally characterized phenomena are those that are not able to perform a function.

However, a specific characteristic is a characteristic unique to a phenomenon, while a general characteristic is one common to many phenomena. In the close placement of mindfulness on the body one meditates on the specific characteristics of the body which are its lightness-heaviness, its elements and evolutes, its being contaminated and uncontaminated. After a yogi meditates on this he then looks at the general characteristics of the body which are that it is impermanent, suffering, empty, and selfless. This is the meaning of general and specific characteristics in terms of the body.

The subject of the sixteen wrong conceptions derives from the chatterers who hold the two truths to be contradictory. In other words, they come from discordant views. Why do people hold discordant views? It is because due to different experiences there are different latencies and habits. All discordant views arise due to different tenets or philosophical systems. However, they also depend on latencies. Due to familiarity or habits developed in previous lives we now hold discordant views. Thus we should consider this important factor.

Having dispelled them, to instruct about generating the uninterrupted peak training

Therefore, arguments having an approach of the conventional and ultimate are to be responded to by means of the ultimate and conventional respectively. Having perfectly produced complete certainty after driving away a thousand (uncertainties) with skill in means relying on the two truths, those bodhisattvas desirous of virtue should produce the uninterrupted meditative stabilization.

Gyeltsab (page 479) sets out a syllogism: bodhisattvas who desire virtue and their own and others’ perfect welfares (subject) generate an uninterrupted meditative stabilization having preceded in skill in the divisions of the two truths because they generate an uninterrupted peak training after perfectly generating a non-distorted ascertainment in all ways regarding the observed object and aspect of uninterrupted peak training and an exalted knower of all aspects which is preceded by dispelling thousands of wrong conceptions as explained by skill in means based on the two truths which are the objects of the two collections.

The observed object of uninterrupted peak training can be posited as all phenomena, just like the observed object of a Mahayana achieving is posited as all phenomena. However, in terms of a final observed object it is only ultimate truth. “The final observed object of a pure path” is the definition of a thoroughly established phenomena. The final observed object of a pure path is, for example, an uninterrupted peak training observing an ultimate truth whereby all obstructions are purified. Any object that by being observed purifies the obstructions is a final observed object of a pure path.

For what purpose does peak training meditate on the aspects of the three exalted knowers? Peak training meditates in order to familiarize with the mastery attained over the aspects of the three exalted knowers.

END

Friday morning, March 12, 1999

REVIEW OF CHAPTER FIVE - PEAK TRAINING
The main topic presented in the fifth chapter is peak training, which is represented by eight topics. In addition, we should know the boundary of peak training: from the heat level of the path of preparation through the end of the continuum of a sentient being. Among the eight topics, the first four are related to the path of preparation:
1. the peak training of sign,
2. the peak training of fully increased merit,
3. the peak training of definite stability, and
4. the peak training of always abiding mind.

1. The peak training of sign
   The peak training of sign is divided into twelve, which are related to three periods: the waking state, dream state, and either of the two. Signs in dreams means that during a dream, the yogi knows all phenomena are empty of true existence. If one has this awareness during the dream state, one necessarily has it when awake. For example, a bodhisattva who is very familiar with his own vehicle, even in a dream, will not have any desire to enter the lower vehicle; he will not generate a mind toward the hearer ground. Of the twelve signs, the first six are related to the dream state, the seventh and eighth exist both in the waking state and dream state, and the last four occur during the waking state.

2. The peak training of fully increased merit
   This occurs on the occasion of the peak level of the path of preparation. The root text says that this has more merit than the merit from all the sentient beings of the billion world systems making offerings to the buddhas. There are sixteen aspects of the peak training of fully increased merit, which are divided into two groups of eight, one internal and one external. In *Abhidharmakosha*, it says these are: “That which relies on substance and that which does not rely on substance.” Fully increased merit relying on substance means to make offerings of material things, whereby one accumulates merit. The second is merit created through generating faith in the Buddha upon hearing that he would arrive in such-and-such a place, for example, Varanasi.

3. The peak training of definite stability
   At the patience level of the path of preparation, the bodhisattva has peak training of definite stability because he has attained stable method and wisdom and because he has attained a wisdom approximate to the three exalted knowers.

4. The peak training of always abiding mind
   This peak training is on the level of supreme mundane qualities of the path of preparation. At this point, one fully develops meditative stabilization. Having this fully developed meditative stabilization, the always abiding mind, implies that this person is close to the path of seeing and is about to attain it, because of having a mind that always abides on the object.

On the peak training of the path of seeing, 36 conceptions are abandoned. The subject of the peak training of the path of seeing includes discussion of great enlightenment. The peak training of the path of seeing abandons four principal groups of conceptions: conceptions of apprehendeds to be engaged in, conceptions of apprehendeds to be turned away from, conceptions of apprehenders of substantial existence, and conceptions of apprehenders of imputed existence. These are further divided to make a total of 108 conceptions to be abandoned. Through the divisions of the peak training of the path of seeing, great enlightenment is taught. When the peak training of the path of seeing is explained, there is an explanation of: cause of peak training of path of seeing, result of peak training of path of seeing, and entity of peak training of path of seeing. By the peak training of the path of seeing, great enlightenment is achieved. When great enlightenment is defined: exalted wisdom knowing the extinction of the stains and their non-generation. In the root text [p. 13] it says: “An exalted wisdom of the extinction and non-production of stains is called ‘enlightenment.’” There are debates in this context. There is a prophecy about the peak training of the path of seeing in sutra (Gyeltsab, page 444) that says: “Ananda, the 6000 fully ordained monks will be enlightened in the eon called Star-like...” This sutra quotation has the purpose of placing sentient beings in the scriptural doctrine that is a cause of enlightenment.
In one of the transcripts, there is a quotation that comes from Golden Rosary that needs to be corrected. It should read: “Buddha says: ‘Ananda, if you memorize all the teachings, then practice them, and then forget them I will not consider this a mistake. But if you give up even a single word of the Perfection of Wisdom I will consider this a mistake.’” This is a way of setting sentient beings in the scriptural doctrine and leading them to enlightenment by prophesying that one will attain enlightenment at such-and-such a time and be called such-and-such, whereby one becomes happy and will put more energy into attaining enlightenment. To conclude, what is great enlightenment? It is the development of an exalted wisdom knowing the extinction of stains and the non-production of stains that have been extinguished.

In the context of the peak training of the path of seeing, the twelve links of dependent origination are discussed. In Abhisamayalamkara [Chap. 5, p. 20], it says: “Then, absorbed in the meditative stabilization of lion’s sport, survey the forward order and reverse order of dependent-arising.” One meditates on the twelve links of dependent origination in the forward and reverse orders. During meditative stabilization, one meditates on the emptiness of true existence of phenomena. In subsequent attainment, one meditates on dependent origination.

The sixth topic is the peak training of the path of meditation. This includes the path of meditation, the object of abandonment of path of meditation, and identifying the conceptions to be abandoned. Here the leaping absorptions are discussed, one that is a preparation and one that is the actual practice. As a preparation there are two, one that is a long preparation and one that is a short preparation. The long preparation is to go through the nine serially abiding absorptions both upward and downward. When going up, one absorbs into the first concentration up to the absorption of cessation and, when going down, one begins from the absorption of cessation and goes down to the first concentration. The short preparation is to only go up from the first concentration to the absorption of cessation. There is a separate text by Jetsun Chokyi Gyeltsen on the leaping absorptions, where this subject is discussed in detail.

The actual practice is to go upward, alternating the eight absorptions with the absorption of cessation, and to go downward, alternating the nine serially abiding absorptions with the mind of the desire realm. These leaping absorptions are done in order to gain mastery over meditative stabilization. When on a higher ground, one can have a meditative equipoise of exalted wisdom even on the basis of a desire realm mind. However, in general the mind of the desire realm is not posited as a support of a path because this mind is too coarse. In addition, the mind of the peak of cyclic existence is not posited as the support of a path because it is too subtle, as there is no discrimination.

The seventh topic, the uninterrupted peak training, has been discussed in the last few days. The eighth topic is the perverse peak training of this context, which is to be dispelled.

Q: What is the meaning of the commentary of Jetsun Chokyi Gyeltsen on the fourth chapter of Ornament that mentions “the final concentration which is its empowering condition”?  
A: The final concentration is to alternate contaminated and uncontaminated concentrations. Each of the four concentrations is of two types, a contaminated concentration and an uncontaminated concentration. One meditates on a contaminated first concentration, then an uncontaminated first concentration, then a contaminated second concentration, and so forth up to the fourth concentration. Then one does this in the reverse order. Then one again goes upward. The meditative stabilization that is developed after these three rounds is called ‘a final concentration.’

We looked at the subject of alternating meditation in the context of the concentrations and formless absorptions. There are five pure levels in the form realm. The causes to be born in these five pure levels are alternating meditations: doing three alternating meditations is the cause of rebirth in the first level, six in the second, nine in the third, twelve in the fourth, and fifteen in the fifth. These are called, respectively, the three small alternations, the six middle alternations, the
nine great alternations, the twelve very great alternations, and the fifteen extremely great alternations.

Q: What is the difference between the eye of Dharma and the power that knows which faculties are superior and which are not? [note: this refers to the 5th of the 10 powers, the 1st group of the uncommon aspects of the exalted knower of all aspects.]
A: A bodhisattva on the path of seeing can already have the eye of Dharma. With this, a bodhisattva can see the minds of some sentient beings, not all, and knows their different levels of faculties, whereas the power that knows which faculties are superior and which are not exists in a Buddha and knows all the faculties of all sentient beings without limitation. One can ask: What is a faculty that is superior and one that is not? This faculty mainly refers to the faculties of faith, effort, mindfulness, meditative stabilization, and wisdom. A superior faculty means, for example, that the faculty of faith is uncontaminated, whereas if it is contaminated it is not superior.

Q: What is the meaning of the self-arising aspect? [This refers to one of the uncommon aspects of the exalted knower of all aspects.]
A: A knower of all aspects is a self-arising aspect because a knower of all aspects is able to turn the wheel of Dharma by its own power. A self-arising aspect is that which is able to turn the wheel of Dharma effortlessly and independently.

In Vinaya it mentions ritual, a previous ritual and a present ritual. How did the Buddha and the solitary realizer take full ordination? They were ordained by way of self-arising. This is, for example, Shakyamuni Buddha at the stupa Choten Nam Tar cut his hair and attained both the novice vows and the vows of fully ordained monk simultaneously. Full ordination by self-arising means that the Buddha became a fully ordained monk by himself without depending on an acharya, abbot, and an assembly of monks. The term "self-arisen" thus has various connotations.

This term in the context of a solitary realizer means that a solitary realizer attains the state of a foe destroyer on the basis of making prayers to be able to do certain things in the last life before attaining foe destroyer. He then attains the state of a foe destroyer without depending on anyone, in this sense he is "self-arisen."

"Self-arisen" to the nomads is used to describe a lama saying, "He is a self-arisen lama." This refers to someone who studies and becomes a lama by merit of his study, not because he has been recognized by anyone.

Q: In the context of the uncommon aspects of an exalted knower of all aspects it was mentioned that bodhisattvas use afflictions to give birth to sons and that bodhisattvas use compassion to be reborn. What is the difference between the mind of enlightenment used to be reborn in cyclic existence and the attachment used to give birth to sons?
A: A bodhisattva, in order to enact the welfare of sentient beings, gives birth to a son who becomes a universal king. This son can enact much benefit for sentient beings, for example, due to being the son of a bodhisattva he can bring peace to a region that was about to go to war. There are different types of universal kings: those with a conch wheel, an iron wheel, a copper wheel, a silver wheel, and a gold wheel. The universal king with a gold wheel is the most powerful. Even if war is about to break out in all four continents, he can stop it in a peaceful way. A universal king with a silver wheel peacefully reigns over three continents, one with a copper wheel peacefully reigns over two continents, one with an iron wheel peacefully reigns over one continent, and one with a conch wheel peacefully reigns over a smaller area.

A bodhisattva who takes rebirth in cyclic existence due to the force of compassion and prayers does not do so out of attachment.

Q: Is the attachment that induces a bodhisattva to give birth to a universal king an affliction?
A: Yes, it is. This is because when there is a union of a man and woman there is attachment. Due to this attachment, the elements of the two melt, whereby there is bliss and the union of sperm and an egg, whereby a baby is conceived. An actual bodhisattva is permitted at a certain point to
engage in the first seven of the ten non-virtues without creating negative karma. There is a story to this regard. Once there was a bodhisattva, who was a fully ordained monk, who one day went begging for food. On arriving at the house of a woman she requested him to have sexual intercourse with him. He said that he could not because of his vows, but she insisted. The woman gave the food to the monk in his alms bowl and he began to leave. However, the woman fell to the floor and began to tear at her face and threatened to commit suicide. The monk said to himself, “I am a bodhisattva. I should do whatever is necessary even to enact the welfare of one sentient being. If I do not have sexual intercourse with her, she will die. This would be like giving up love for a sentient being, which is a root downfall for a bodhisattva.” Thinking this, the bodhisattva approached the woman and agreed to have sexual intercourse with her. The point here is that a real bodhisattva can do even a non-virtuous action without creating negative karma. This also includes killing and stealing. Bodhisattvas are permitted to do such actions.

On the other hand, “taking attachment into the path” refers to having sexual intercourse, whereby the elements melt and bliss is produced. With this bliss, a yogi realizes emptiness. This path is produced through attachment, but it does not mean that the initial attachment became a path. It means that in dependence on attachment, realizations are produced. In tantra, there are four levels of attachment used as a path: the attachment of gazing, the attachment of smiling, the attachment of holding hands, and the attachment of sexual intercourse. All these levels of attachment produced through gazing, smiling, holding hands, and sexual intercourse also involve producing bliss through the melting of the two bodhichittas. In *Abhidharmakosha*, it says: “Unifying the two, holding hands, smiling, gazing.”

Q: What is the difference between virtue and roots of virtue, and what are some examples of each?
A: In the texts it says that roots of virtue are non-attachment, non-hatred, and non-ignorance. On the other hand, attachment, hatred, and ignorance are the roots of non-virtue. In this context, all other virtues are virtues, for example, the virtue of body and speech are just virtues. However, in the context of dedicating our roots of virtue to enlightenment, whatever is virtue is a root of virtue. In this case, virtue is pervaded by being a root of virtue. Here ‘root’ is not actually a root of virtue. In other texts, it says that the roots of virtue are shame and embarrassment. In this context, these are called roots of virtue because on the basis of shame and embarrassment, one creates virtue due to having increased mindfulness. On the other hand, non-shame and non-embarrassment are the roots of non-virtue because with them one creates much non-virtue.

END
Tuesday morning, March 16, 1999

(Masters Program Correspondence Course participants please note that there were no teachings Monday, March 15, 1999)

2B2C-2A2B-4B3B  Having dispelled them, to instruct about generating the uninterrupted peak training

Therefore, arguments having an approach of the conventional and ultimate, are to be responded to by means of the ultimate and conventional respectively. Having perfectly developed complete certainty after driving away a thousand (uncertainties) with skill in means relying on the two truths, those bodhisattvas desirous of virtue should develop the uninterrupted meditative stabilization.

Gyeltsab (page 479) says: those bodhisattvas who desire perfect virtue and their own and others’ perfect welfare (subject) precede in gaining skill in the divisions of the two truths then generate the uninterrupted meditative stabilization because having perfectly developed unmistaken certainty in all ways regarding the observed objects and aspects of uninterrupted peak training and the exalted knower of all aspects which previously drove away the thousand types of mistaken conceptions explained before by skill in means relying on the two truths, the objects of the two collections, they develop uninterrupted peak training. They are skilled in the divisions of the two truths because they had to (1) respond by means of the ultimate to the argument having the approach of the conventional that refutes the ultimate by positing the sign of the conventional accepted by the Middle-wayers, and (2) respond by means of the conventional to the argument having the approach of the ultimate that refutes the conventional by positing the sign of the ultimate accepted by the middle-wayers. This follows because to the argument that continues about how the two truths are contradictory they have to respond that the two truths are not contradictory. Although it is indeed appropriate to dispel the wrong conceptions in others’ continua that apprehend the two truths to be contradictory as a factor for completing the collection of merit in one’s own continuum, mainly one should extinguish the manifest wrong conceptions together with their seeds in one’s own continuum. Positing the tenet holding the two truths to be contradictory is totally abandoned on the path of seeing. The manifest conception of true existence which is held to be contradictory with the conventional ends on the seventh ground, whereas its seeds are totally abandoned by the uninterrupted peak training.

In other words, the manifest conception has already been abandoned by the eighth ground. In the fourth chapter the training/application of equality of cyclic existence and peace was defined as: a yoga of the pure grounds which completely quells the opportunity for the manifest generation of the conception of true existence in states of subsequent attainment by way of being conjoined with a wisdom that directly realizes the emptiness of true existence of mundane existence and peace.

Gyeltsab (page 480) says: in brief, the argument [of the lower school] is as follows: it is incorrect to negate the production of a sprout from a seed as existing by its own uncommon mode of subsistence without being posited through the force of appearing to an awareness and also to accept that a seed from its own side produces a sprout, through seeing that these two are contradictory. When the meaning of true existence is negated, the production of a sprout from a seed is posited as is the thought “there is a snake” with respect to the apprehension of a mottled rope as a snake.

It follows that a seed producing a sprout from its own side is incorrect because the production of a sprout from a seed amounts to being posited by the force of appearing to an awareness. Saying so is an argument that has the approach of the ultimate, yet the answer ‘no pervasion’ to this argument is appropriate. It is not that one must necessarily answer only ‘the reason is not established’ in terms of the conventional to an argument having the approach of the ultimate. Also it follows that the production of a sprout from a seed is established from the side of the uncommon mode of subsistence of the sprout without being posited by the force of appearing.
According to the Svatantrika Madhyamika school a true existent is a phenomenon established from its own side by way of its own uncommon mode of subsistence and without being posited by the force of appearing to a non-defective awareness. The lower schools say that a sprout exists by way of its own uncommon mode of subsistence without being posited by the force of appearing to a non-defective awareness because it exists from its own side. The Svatantrika Madhyamikas say “no pervasion” because if something exists from its own side it does not necessarily exist ultimately. In other words, while the lower schools assert that a sprout is not produced from its own side from a seed because it is merely posited by the mind to which it appears, the Svatantrika Madhyamikas say there is no pervasion. In the first chapter the reasoning of being free from being one and many was presented. In this context, the object of negation according to the Svatantrika Madhyamika school is defined as “that which is established from its own side by way of its own uncommon mode of subsistence without being posited by the force of appearing to a non-defective awareness.” A non-defective awareness is: a cognizer which, by its own characteristic, is unmistaken with respect to either its appearing object or determined object. This can be a cognizer which is a direct perceiver that is unmistaken with respect to its appearing object, or a conceptual consciousness that is unmistaken with respect to its determined object.

Q: Please posit an example of a defective mind and a non-defective mind which are direct perceivers.
A: An example of a non-defective awareness which is a direct perceiver is an eye consciousness apprehending form. Examples of a defective awareness which is a direct perceiver are an eye consciousness to which a white snow mountain appears as blue, an eye consciousness of someone with jaundice, and an eye consciousness to which one moon appears as two.

A non-defective conceptual consciousness is, for example, an inferential cognizer realizing that a sprout is not truly existent, whereas a defective conceptual consciousness is, for example, a cognizer grasping the seed to exist truly.

Q: What is the uncommon mode of subsistence and what is a common mode of subsistence?
A: The uncommon mode of subsistence means that not only does something appear to an awareness but that it exists from its own side without depending on the mind.

According to the Svatantrika Madhyamika school all phenomena exist from their own side, this is the common mode of subsistence. The mode of subsistence is the mode of abiding in reality. There is no uncommon mode of subsistence. For the Prasangika Madhyamika there is no existence by way of its own mode of subsistence. The mode of subsistence or mode of abiding refers to the way in which phenomena exist.

Q: According to the Svatantrika Madhyamikas is the uncommon mode of subsistence at a conventional level the clear appearance of a mental consciousness?
A: There is nothing which exists without being posited to a non-defective consciousness. That which exists by way of being posited by the force of appearing to a non-defective consciousness is a conventional existent.

Existing from its own side and being a mere designation are not contradictory. However, there are differences according to the authors of different texts. For the Svatantrika Madhyamikas if it is an established base it is pervaded by being merely designated by conception. Is it not that which exists by way of being posited by the force of appearing to a non-defective consciousness? It is also that. Being posited by the force of appearing to a non-defective consciousness and being merely designated are not contradictory. If it is posited by the conception which apprehends it, is it necessarily posited by a conception? Some say yes and some no. My own thought is no, it is not necessarily posited by a conception. For example, the horns of a rabbit are posited by a conception apprehending it but they are not posited by a conception because the horns of a rabbit are the
object of the mode of apprehension of the conception apprehending it but are not the object of
object of the mode of apprehension of a conception.

Q: What is the measurement of being a mere designation by conception according to the Middle-
wayers?
A: For the Prasangika Madhyamikas the word “mere” eliminates phenomena existing from their
own side, while for the Svatantrika Madhyamika” the word “mere” negates phenomena from
existing truly. For the Svatantrika Madhyamika” the word mere negates not being posited by a
non-defective awareness to which it appears. According to some texts “merely designated by
conception” is not accurate, but in Lama Tsongkhapa’s Uma Gongpa Rab Sel it says that all
phenomena are merely designated by conception.

Gyeltsab (page 480) says: this is the way of responding in terms of the two truths which accords
with the assertions of Acharya [Haribhadra]. According to the commentaries of Acharya
Buddhapalita and Acharya Chandrakirti on the intention of the protector Nagarjuna, the object of
negation is even more subtle, therefore I will explain the way of responding in regard to the two
truths based on them elsewhere.

In other words, the way of responding [to these arguments] based on the commentaries of
Acharya Buddhapalita and Acharya Chandrakirti is complicated, therefore Gyeltsab explains it
elsewhere. Acharya Chandrakirti is the main charioteer of the Prasangika Madhyamika school; he
negates the Svatantrika Madhyamika school saying that only the Prasangika Madhyamika
assertions are right. He clearly points out how the Svatantrika Madhyamika school is wrong and
the Prasangika Madhyamika school is right. On the other hand, Acharya Buddhpalita does not
point this out as explicitly. The Prasangika Madhyamika negates an autonomous sign, which is
the assertion of a sign having the three modes, whereby there is the production of an inferential
cognizer. The Prasangika Madhyamikas say there is no production of an inferential cognizer by
way of an autonomous sign having the three modes because such a sign does not exist inherently,
and therefore there cannot be the three modes. For this reason there cannot be the production of
an inferential cognizer in dependence on the three modes. Simply said, in order to produce an
inferential cognizer there is no need to depend on a correct sign having all three modes complete
because an inferential cognizer can be produced in dependence on a mere consequence. For this
reason they are called the ‘consequence school.’

According to the Prasangika Madhyamika school in order for an inferential cognizer to
arise it is necessary to have its own support, a correct sign. This is a complicated subject. Some say
that an inferential cognizer arises in dependence on its own support, a correct sign, but it is not
generated in dependence on a support, a correct sign. They assert that ‘an inferential cognizer
arises in dependence on its own support, a correct sign’ because when an inferential cognizer is
generated after a consequence, the consequence functions like a correct sign although it is not a
correct sign.

Gyeltsab (page 480) says from the Ornament of Essential Explanation on The Treatise of Oral
Instructions of the Perfection of Wisdom, called ‘Ornament for Clear Realization,’ the commentary of the fifth chapter.

The Ornament for Clear Realization is called “Perfection of Wisdom” because its subject is the
perfection of wisdom. In other words, the name of the subject is given to the text that contains it. It
is called “Oral Instructions” because it is the means to easily understand the meaning of the
Perfection of Wisdom sutras. It is called “Treatise” (bstan bcos) because it functions to protect
(bstan) and cure (bcos) sentient beings. “Protect” means to protect sentient beings from the sufferings of the three lower realms, while “cure” means to cure sentient beings of the two obstructions. In the commentary Thorough Exposition by Vasubandhu it is said: “Protecting and curing from the enemies, the afflictions, which does not occur in other traditions.” In other words, other texts do not function to protect and cure.

“Clear realization” comes in the title because the topic of the text is the eight clear realizations. The text is called “Ornament” because it is an ornament of the extensive, middling, and brief mothers, the Perfection of Wisdom Sutras. There are natural, beautifying, and clarifying ornaments. The natural ornament is the actual Perfection of Wisdom Sutras; the beautifying ornament is the eight clear realizations and the seventy topics; and the clarifying ornament is the Ornament for Clear Realization because it illuminates all the meanings of the extensive, middling, and brief mothers. It is also a joyful ornament because whenever someone studies this text they become joyful. The analogy here is of a beautiful woman whose body is naturally beautiful; her earrings, etc., are beautifying ornaments; the mirror in which she sees her beauty is a clarifying ornament; and the joyful ornament is that she becomes joyful on seeing herself. This is taught in Ornament for Sutra.

Thus, the fifth chapter on peak training is completed. There are three exalted knowers, four trainings, and one result; now only the last two trainings and the result (the truth body) remain to be discussed.

Tuesday afternoon, March 16, 1999

CHAPTER SIX
SERIAL TRAINING

2B2C-2B Stabilizing causes and effects
1 Serial training: meditation to attain stability
2 Momentary training: attainment of stability

2B2C-2B1 Serial training: meditation to attain stability
A Making a connection by positing relation
B Explaining the text of the chapter
C Summarizing the section

2B2C-2B1A Making a connection by positing relation

The clear realization of the peak is attained through focusing on the respective order of the meanings which are realized individually and collectively. In order to make them stable by meditating on the aspects, the clear realization of the serial (follows).

Gyeltsab (page 481) says: having explained the clear realization of the peak, below comes the explanation of the clear realization of the serial. There is a reason for this; it is presented for the purpose that the person who has attained the clear realization of peak, thoroughly meditates through focusing on the respective order of the mode of generating the meanings which realize the aspects of the three exalted knowers presented in the first three chapters individually, and the aspects of the three exalted knowers presented in the chapter on the complete training of aspects, from aspects through the characteristics, collectively. There is a purpose of serial meditation in that it is to make the meditation stable.

In the first three chapters the aspects are presented individually, while in the fourth they are explained collectively. What does it mean to present the aspects individually in the first three chapters and collectively in the fourth? Think about it. The way of meditating on the 173 aspects is presented as meditating collectively. The presentation of the aspects individually in the first three chapters could mean that in the first chapter the ten topics representing a knower of all aspects are presented individually, in the second chapter the eleven topics representing a knower of paths are
presented individually, and in the third chapter the nine topics representing a knower of bases are presented individually. During the complete training in all aspects one meditates in order to attain control over the 173 aspects of the three exalted knowers and during peak training one familiarizes oneself with that mastery. Then, during serial training one meditates on the 173 aspects in order to attain stability. During momentary training, having attained stability, one familiarizes with this stability.

Connections are made in the text in order to answer a question, by setting up a relation, and so forth. Here the connection posits a relation.

2B2C-2B1B Explaining the text of the chapter
1 Root text
2 Commentary

2B2C-2B1B-1 Root text

(From) generosity through wisdom, recollection of buddha and so forth, phenomena as insubstantial entities, are asserted to be serial activities.

Serial training is of thirteen types: the six perfections, the six recollections, and insubstantial entity.

Gyeltsab (page 481) says: the sequential meditation on the aspects of the three exalted knowers by way of being conjoined with the thirteen topics is asserted to be a serial activity. What are the thirteen [topics]? (1-6) The six perfections, from generosity through wisdom, (7-12) the six recollections, recollecting the buddha and so forth, and (13) conjoined with the wisdom realizing the ultimate insubstantial entity of all phenomena. In sutra it says: “Bhagavan, regarding the entity of insubstantiality of all, a great bodhisattva practices serially, learns serially, diligently does it serially.”

How many perfections are there? In substance there are six, but in general there are ten: the usual six plus method, prayer, power, and exalted wisdom. What is the difference between generosity and the perfection of generosity? Does a bodhisattva on the first ground have the perfection of generosity? According to the Svatantrika Madhyamikas all ten perfections are a knower of all aspects, whereby they exist only on the buddha ground. If asked whether there a perfection of generosity on the first ground, they would say no but that there is the surpassing practice of generosity. However, the Prasangika Madhyamikas say that the perfections are not necessarily a knower of all aspects. For example, in Seventy Topics the perfection of wisdom is said to be of four types: the natural perfection of wisdom, scriptural perfection of wisdom, path perfection of wisdom, and resultant perfection of wisdom. The definition of an actual perfection of wisdom is: a fully developed exalted wisdom qualified by three properties. It is a mutually inclusive with a resultant perfection of wisdom. A perfection of wisdom is defined by the Prasangika Madhyamikas as: that which has already gone to a non-abiding nirvana or is about to go to a non-abiding nirvana. Therefore, they posit that it also exists in learners.

The seventh to twelfth serial trainings are the recollection of Buddha, Dharma, Sangha, ethics, giving, and the god.

(Gyeltsab page 481) Someone says: the sequential meditation on these thirteen topics done in the way of serial meditation contradicts Haribhadra’s text because in his commentary that explains the six condensed meanings it is explained that the three exalted knowers are to be meditated upon sequentially. Within the making connection of this [outline], the sequential meditation on the meaning of realizing them individually and collectively is extremely clear in that the occasion of the aspects of the three exalted knowers in the first three chapters being presented individually but where the training in the aspects of the three exalted knowers is slightly incomplete, is the meaning of “individual”; while the complete presentation of the 173 aspects of the three exalted
knowers in the complete training in all aspects (the fourth chapter) is the meaning of “collective.” Meditating on those very aspects completely is the meaning of meditating on them collectively. One should definitely assert that the meditation on all the aspects of the three exalted knowers together having a definite sequence, like a race horse, is the way to meditate serially.

Meditating serially does not mean to meditate on the thirteen topics serially but to meditate on the 173 aspects serially. During serial training one meditates and gains the ability to have all the 173 aspects appear to the mind within the duration of a finger snap. If one meditates serially on the 173 aspects in this short instant one gains the ability to meditate on them easily during momentary training just like a horse who having been shown a particular race track for several days is easily able to run the race.

Meditating in this way is given different names in dependence on the various stages. When the meditation [on the 173 aspects] is done conjoined with the thirteen topics on the occasion of the path of accumulation it is serial activity; when meditated on the occasion of definite discrimination it is serial learning; and when meditated on the occasion of the path of seeing it is serial practice. This is the meaning of the quotation in sutra mentioned above.

What is the meaning of a meditation being conjoined with the thirteen [topics]? The way in which it is conjoined with the thirteen topics is understood as the way in which it is conjoined with the realization of insubstantial entitiness while training to not be without the recollection of the Three Jewels, the support; to recollect ethics/morality which is symbolized by turning away from the discordant class; to recollect giving which is symbolized by engaging in virtue; and to recollect the god and the lama as witnesses. In addition, all these are to be practiced through conjoining them with the six perfections.

2B2C-2B1B-2 Commentary

That which are asserted to be the realizations of serial activities are: (1-6) xx perfectly achieving the ten grounds because the (final) four perfections are included within the perfection of wisdom, by perfectly completing in all ways the six perfections of generosity and so forth which are distinguished by the complete purity of the three spheres, 7a) the close placements of mindfulness and so forth, b) the aspects of the branches of enlightenment, and the eightfold path of superiors, c) the threefold recollection of buddha with the characteristic of not remembering ultimately (which) respectively express the paths of i) a partial concordance with definite discrimination, ii) seeing, and iii) meditation, 8) similarly, recollection of virtuous, non-virtuous, and neutral dharmas, 9) as before, recollection of the irreversible bodhisattva superior sangha, (10-12) similarly, recollections of ethics, giving, and god, and 13) bearing in mind that all phenomena such as form and so forth are insubstantial entities.

Gyeltsab (page 482) says: that which is the activity of sequentially realizing all the aspects of the three exalted knowers without exception by bearing in mind the first twelve topics and that all phenomena, forms and so forth, are ultimately insubstantial entities is asserted here to be serial activity.

What are the twelve topics? When one meditates sequentially on the aspects, one meditates by way of conjoining them with the practice of the six perfections because one must meditate by means of conjoining them with the perfect accomplishment of the ten grounds by means of thoroughly completing in all ways the six perfections of generosity and so forth which are distinguished by the complete purity of the three spheres which is the non-observation of that which is given, the giving, and the giver, as ultimate.

Someone asks: Are the ten perfections not necessary to complete the ten grounds? There is no fault of not including the four remaining perfections here because the four perfections of skill in means, prayer, power, and exalted wisdom are included in the perfection of wisdom.
Gyeltsab (page 483) says: The way in which perfect thought is conjoined with the six recollections is to first meditate by way of not being separated from recollection of the Buddha because one recollects the Buddha by way of the cause which is of three types respectively: (1) the [four] close placements of mindfulness, [the four thorough abandonings, four legs of magical emanation, the five powers, and five forces,] that are taught in the sutra as the partial concordance with definite discrimination (the path of preparation), (2) meditation on the aspects of the branches of enlightenment and so forth that are presented in the sutra as teaching the path of seeing, and (3) the eight fold path of superiors and so forth that are presented in the sutra as discussing the path of meditation.

One can also recollect the Buddha as taught in the Sutra Remembering the Rare Supreme Ones which says: “Bhagavan, tathagata, foe destroyer, perfectly complete buddha, glorious conqueror...” One can ask: how does one recollect Buddha while being mindful of the path? Through recollecting the causes one recollects Buddha.

Wednesday morning, March 17, 1999

Gyeltsab (page 483) says that meditation sustained by the recollection of Dharma is a non-ultimate recollection of virtuous, non-virtuous, and unspecified dharma which is conventionally a recollection of the characteristics of that which is to be adopted, rejected, and viewed with equanimity, respectively. We are meant to recollect unspecified, virtuous and non-virtuous dharmas as not existing ultimately but as existing conventionally. The recollection of unspecified, virtuous and non-virtuous dharmas is to recollect that the fruitional effect of virtue is white, that of non-virtue is black, and that of unspecified is neutral.

Recollection of the Sangha is as explained previously: meditation that is not separated from the recollection of the irreversible bodhisattva superior sangha as those who assist us. The sangha to be recollected with regard to the Mahayana are bodhisattva superiors, and with regard to the Hinayana are approachers and abiders in result of stream enterer, once returner, non-returner, and foe destroyer. In actuality, the Sangha Jewel is constituted of arya beings, but the gathering of ordinary beings can also be called the sangha. However, the real sangha are superiors. The actual sangha of superiors are not the individuals but the exalted wisdom of those individuals.

This is the recollection of the three refuges.

The recollection of ethics is characterized by the turning away from the discordant class. Ethics is the intention to turn away from negative actions of body and speech. Ethics is continually involving ourselves in virtuous behavior in whatever we do, and engaging in wholesome types of actions. The meaning of recollection of ethics is to recollect actions which are suitable to be engaged in and to recollect those actions which are not suitable to be engaged in.

Then there is the recollection of giving, which is characterized by engaging in virtue. With respect to the perfection of generosity, there are three: giving material objects, giving protection, and giving Dharma. In tantra there is a fourth type of generosity mentioned, the giving of love. Instead of using the term generosity, Gyeltsab uses the term giving. Since this is a familiar subject, there is not much to mention here.

Then there is the recollection of the deity. One recollects the deity and the lama as witnesses.

Gyeltsab (page 483) says that the recollection of the deity/god as a witness is a meditation having non-ultimate recollection in accordance with conventional characteristics. Who is this deity/god? This god is not that which comes in the context of tantra, but includes stream enterers who are born as gods of the six classes of the desire realm, foe destroyers born in the form realm,
once returners born in the desire realm, and non-returners born in the upper realms. Thus, the word ‘god’ here refers to arya beings born as gods in the three levels of the desire realm, form realm, and formless realm. What is the purpose of recollecting them? Whatever virtuous or non-virtuous actions we do, we should recollect these arya beings as our witnesses. Considering these arya beings, we confess our negativities in front of them.

Previously in Gyeltsab’s text (page 482), it mentioned lama (guru) in the context of recollecting the gods. The lama is one whose excellence is peerless. Among the vows of the ordained, there is the vow of not telling supermundane lies such as saying that one has attained clairvoyance. Lama here can mean one’s own root lama. Thus, one should recollect one’s lama and the gods, the arya beings.

The thirteenth topic is the serial training of bearing in mind that all phenomena are insubstantial entities. This is the realization of emptiness of all phenomena, ranging from form to a knower of all aspects. This could be elaborated upon, but I will not say much now.

When recollecting the Buddha, we can recollect the excellent qualities of his body, speech, and mind. Regarding the qualities of his body, there are the marks and signs; regarding his melodious speech, there are sixty-four qualities; and regarding his mind, there are the twenty-one sets of uncontaminated exalted wisdom.

When recollecting the Dharma, one can recollect mundane dharmas and supermundane dharmas. Mundane dharmas are virtuous, non-virtuous, and unspecified dharmas. Supermundane dharmas are the dharmas of learner and non-learner paths. However, recollecting the Dharma mainly refers to recollecting the Dharma of the learner paths. When it is said that one practices dharma much or little, what does it mean? It depends on how much the person engages in virtue and refrains from engaging in non-virtue. The purpose of recollecting the Dharma is to recollect to engage in virtue and to not engage in non-virtue. Why should one engage in virtue? Because we want happiness. Why should we abandon non-virtue? Because we do not want suffering. If we want happiness we must engage in its cause, virtue; and if we do not want suffering we have to abandon its cause, non-virtue. Thus, the eighth topic is to recollect to engage in virtue and to abandon non-virtue.

The recollection of the Sangha is to generate a wish to become like them. One can recollect the eight groups of sangha, from approacher to the result of stream enterer through abider in the result of foe destroyer. In sutra it says: “I will practice serially, learn serially, and diligently do it serially.”

From: The Treatise of Oral Instructions of the Perfection of Wisdom, called ‘Ornament for Clear Realization,’ the commentary of the sixth section.

This is the explanation of the commentary on the sixth chapter from Ornament of Essential Explanation on the commentary on The Treatise of Oral Instructions of the Perfection of Wisdom, called ‘Ornament for Clear Realization.’ Here "on the commentary” refers to Commentary Clarifying the Meaning.

Although the topics here emphasize the first six perfections, there is no fault of not including the remaining four because some texts mention ten perfections and some texts mention six perfections. However, a bodhisattva practices all ten perfections in accordance with the ten grounds. The emphasis is put on the first six perfections because the last four are included in the sixth, the perfection of wisdom.
This shows why momentary training is explained here after serial training.

In order to become thoroughly familiar with the serial clear realizations, one meditates on them in a single moment. Thus there is manifest, complete enlightenment of a single moment. It has four types with characteristics (to be explained as follows):

Gyeltsab (page 484) says that it is suitable to explain the manifest complete enlightenment of a single moment subsequent to serial training because serial realization is the thorough serial meditation on the aspects of the three exalted knowers, and when familiarity is perfected, they are able to be meditated on in a single moment. This is the result of having become very familiar with the aspects over many countless eons.

Momentary training is of four types because, while they are one entity, there are four types because of the characteristics of their isolates.

Bodhisattvas beginning from the path of accumulation familiarize themselves with the 173 aspects of three exalted knowers and continue to do so through to the end of the sentient beings' continuum, when they are able do this in the correct order and without leaving out any of the 173 aspects in a single moment.

First is manifest complete enlightenment of a single moment characterized by in one moment (making manifest) all uncontaminated phenomena not fully ripened.

Gyeltsab (page 484) says the first of the four momentary trainings is achieved through effort on the seventh ground and below. Therefore, the bodhisattva manifests in one moment all uncontaminated phenomena which are not fully ripened.

There are fully ripened uncontaminated phenomena and not fully ripened uncontaminated phenomena. There are different assertions regarding the meaning of these. It appears that Gyeltsab says that ‘not fully ripened’ means that the training is accomplished with effort on the seventh ground and below.
Because all uncontaminated phenomena are included by each of generosity and so forth means that generosity, morality, patience, effort, concentration, and wisdom includes all uncontaminated phenomena.

Gyeltsab (page 484) sets out a syllogism: this momentary realization which manifests the uncontaminated and not fully ripened path existing in the continuum of a Sage who abides on the uninterrupted path at the end of the continuum (subject) is to be known as the first momentary training because it is the final training which actualizes the class of uncontaminated phenomena which are not fully ripened. At that time, when someone actualizes a single uncontaminated exalted wisdom, he is also able to actualize the others because generosity and so forth each include all phenomena of the uncontaminated path. In sutra it says: “Great bodhisattva, practicing the mother thus with a single mind generation one will thoroughly complete the six perfections.”

This means that when someone actualizes a single non-fully ripened exalted wisdom, he also actualizes all others. Are the marks and signs of a buddha fully ripened are not? When ‘fully ripened’ is said, it generally means a fully ripened result. Are they uncontaminated? When Gyeltsab says that ‘when one actualizes a single non-fully ripened dharma one also actualizes all others,’ what does it mean to actualize a single non-fully ripened dharma? Think about it. One difference between fully ripened and non-fully ripened is whether or not effort is required in the training. On the seventh ground and below, effort is needed, while effort is not needed on the eighth ground and above. This is the difference given by Gyeltsab, however, there are other explanations.

The fully ripened are of three types:
- from the first ground, the supermundane path is ripened
- on the eighth ground, the signless path is ripened
- on the buddha ground, the inconceivable, effortless, and spontaneous paths are ripened

The non-fully ripened are any phenomena included in the apprehendeds and apprehenders before the generation of the path of seeing in one’s continuum. Are the phenomena included in apprehendeds and apprehenders before the generation of the path of seeing in one’s continuum uncontaminated? They are not, yet they are called uncontaminated because the final nature of the phenomena included in apprehendeds and apprehenders before the generation of the path of seeing in one’s continuum is emptiness, which is uncontaminated. In brief, a non-fully ripened uncontaminated phenomena is any phenomena included in apprehendeds and apprehenders before the generation of the path of seeing in one’s continuum.

Wednesday afternoon, March 17, 1999

2B2C-2B2B-1A3 Commentary

With regard to the entity of the sphere of reality (dharmadhatu), traditionally there is (the statement):

One thing is the entity of all things.
All things are the entity of one thing.
Whoever sees the thusness of one thing
Sees the thusness of all things.

(Treatise of Four Hundred Stanzas, Aryadeva)

Not only do many include one, but a single moment which observes the exalted wisdom of generosity and so forth, with the entity free from distortions of definitely apprehending individual things, includes all phenomena with the characteristics from generosity and so forth, through the eighty excellent minor marks. The realization of the bodhisattva sage is to be known as manifest complete enlightenment in a single moment.
Gyeltsab (page 485) sets out a syllogism: the realization of a sage bodhisattva who abides on the uninterrupted path at the end of the continuum is to be known as manifest complete enlightenment of a single moment because not only are many included in one like birch trees included in a forest, but also it is final training meditating, having condensed phenomena from generosity and so forth through the eighty minor marks, with the exalted wisdom of the end of continuum which mediates in a single moment that which is to be observed, the exalted wisdom of generosity and so forth. ‘Many’ is, for example, the ten perfections, while ‘one’ is generosity that includes all ten. Or ‘many’ is 173 aspects and ‘one’ is the self-arisen aspect. Also, when one meditates on generosity, one includes many other phenomena of similar class.

(Jetsun Chokyi Gyeltsen Ocean of Sport page 444)
Regarding the four types of characteristics in the context of momentary training, the definition of a non-fully ripened momentary training is: a final yoga of a bodhisattva that abides in a class which acts as a direct antidote to the knowledge obstructions by way of attaining an ability which, when actualizing one non-fully ripened uncontaminated phenomena, is able to actualize all phenomena that are of a similar type with it in one shortest moment of a complete action.

In Aryadeva’s Four Hundred Stanzas it says:

One thing is the entity of all things.
All things are the entity of one thing.
Whoever sees the thusness of one thing
Sees the thusness of all things.

This means when someone realizes the emptiness of true existence of, for example, a pot, he realizes the emptiness of true existence of all phenomena.

Gyeltsab says: when someone meditates on one momentary uncontaminated exalted wisdom, he can meditate on all uncontaminated paths because at the time of the uninterrupted path, he is able to do so because of having complete favorable conditions to meditate like that and also being free from all adverse conditions that are perversive conceptions definitely apprehending the properties of two truths as different entities. At the end of the continuum, although one has not completely abandoned stains of the unfortunate state, it is to be known that there does not exist the slightest stain at the time. There is a reason for being able to abandon the stains of apprehending the two truths as different entities. It is because according the tradition of the great charioteer Aryadeva, all phenomena have only one entity, the sphere of reality (dharmadhatu), which is the emptiness of true existence. With this intention, he said: "One thing is the entity of all things". The dharmata of a single thing and the dharmata of all things to the face of the arya's meditative equipoise appear as only one aspect and not as different. "All things are the entity of one thing". Since appearing like that, when a person directly sees the thusness of one thing, he sees the essence of all things as thusness.

In other words, to an arya in meditative equipoise meditating on the thusness of a single phenomenon, the thusness of all phenomena appears as one with the thusness of a single thing, like water poured into water.

At the time of the uninterrupted path of the end of sentient beings' continuum, one has not completely abandoned the stains of the unfortunate state, the stains holding the two truths to be different entities, yet they are said to have been exhausted. In other words, the knowledge obstructions are still present on the uninterrupted path of the end of sentient beings continuum. Knowledge obstructions are that which obstructs seeing the two truths simultaneously. Does a sage bodhisattva on the uninterrupted path of the end of sentient beings' continuum have the stain holding the two truths to be different entities? The answer is no. But if asked, has he abandoned this stain, the answer is no. If he had abandoned them, he would have achieved a
knower of all aspects, yet he has not. The abandonment and the attainment of a knower of all aspects is simultaneous. A sage bodhisattva is so-called because he is close to the state of a sage (\textit{muni}). Sage, (Sanskrit \textit{muni}, Tibetan \textit{thub pa}) literally means ‘able one.’ One is called \textit{muni} when one is able to separate body, speech, and mind from all stains. This term also refers to hearer and solitary realizer foe destroyers in certain contexts because they have the ability to overcome the enemy that is the afflictions in that they have abandoned the afflicting obscurations. Shakyamuni Buddha is called both \textit{muni} and \textit{munindra}, powerful able one, since he has gained mastery or power over ability.

In terms of fully ripened and non-fully ripened we can ask: is a fully ripened phenomenon unspecified? By entity it is neutral. By cause it comes from a non-virtue or contaminated virtue. If someone negates this, we can quote from \textit{Abhidharmakosha} which says: “Sentient beings expressed prediction that comes afterward.” How does an uncontaminated fully ripened phenomenon arise? Are the marks and signs of a buddha fully ripened or non-fully ripened?

\textbf{2B2C-2B2B-1B} Analogies which indicate that
\begin{enumerate}
\item Making a connection
\item Root text
\item Commentary
\end{enumerate}

\textbf{2B2C-2B2B-1B1} Making a connection

(In answer) to the question, “Yet how are all uncontaminateds included when observing one uncontaminated exalted wisdom?” (there is) a mundane analogy:

The question is: how is it possible that by meditating on one uncontaminated phenomenon, one meditates on all uncontaminated phenomena? When one observes a single uncontaminated phenomenon, how is that all uncontaminated phenomena are included?

Gyeltsab merely quotes Haribhadra saying “Yet how are...”


\textit{Just as when a being moves an entire wheel pump at once with a single movement of the foot, knowing in a single moment is like that.}

Gyeltsab says: the exalted wisdom of a single moment at the end of the continuum is able to know all uncontaminated exalted wisdoms because it is able to know them just like the example of an entire wheel pump which is moved by a single movement of a foot. In the past, water was taken up from a well with a wheel of buckets. As the wheel is set in motion the buckets take up the water. By one movement of a foot, the pump begins to move and takes up the water in the buckets. This water pump is also mentioned in Jampa Kirti’s text in which it says sentient beings wander in cyclic existence like the circling of a wheel pump. In \textit{Madhyamakavatara} it says: one first settles upon I, then one settles on mine, then one creates karma, then one takes rebirth, and so forth like the buckets of a wheel pump taking up the water from a well. In the commentary on this passage, it says that the rope that holds the buckets on the water pump is an analogy for the afflictions. These kind of manual pumps no longer exist; now we use machines.

\textbf{2B2C-2B2B-1B3} Commentary

For example, when due to prior excellent construction by a skilled craftsman, an entire wheel pump moves together at once, set in motion by a person with a single foot movement, similarly by the impetus of former prayers and the strength of the sphere of reality, in just one instant, (the bodhisattva) manifests all similar types when observing a single uncontaminated exalted wisdom.
Gyeltsab (page 486) sets out a syllogism: the uninterrupted path at the end of the continuum (subject) while observing a single uncontaminated exalted wisdom, such as the branches of enlightenment, actualizes all other phenomena of a similar type in only a single moment because of the impetus of former prayers wishing, “May I be able to actualize all in one moment,” and by the strength of the sphere of reality which is of a single taste with the nature of the thusness of all phenomena.

When the predicate says, “while observing a single uncontaminated exalted wisdom, such as the branches of enlightenment, actualizes all other phenomena of a similar type,” it is one example. What does it mean to actualize all other phenomena of a similar type? Are uncontaminated phenomena of two types, one of similar type and one of dissimilar type? For example, when the 173 aspects of the three exalted knowers are mentioned, there are 173 objects and 173 object possessors. This means that all 173 object possessors are present in the continuum. Are all 173 object possessors of one similar type or not? Think about this. In the context of the objects, there are different types.

This concludes the first topic of the seventh chapter, momentary training which is not fully ripened.


Thus having shown the first, the second manifest complete enlightenment in a single moment has the characteristic of (realizing) all phenomena as uncontaminated instantaneously in the context of the reality of the fully ripened xx.

Gyeltsab quotes Haribhadra saying “thus.”


When the state of the reality of the fully ripened xx, which consists of the nature of all white phenomena, produces the perfection of wisdom, that is instantaneous exalted wisdom.

Gyeltsab (page 486) sets out a syllogism: At the time of the generation of the exalted wisdom of the end of continuum, the state of the reality of the uncontaminated fully ripened, the nature of all white phenomena, which attains the perfection of wisdom effortlessly due to being free from stains at that time, the uninterrupted path of the end of the continuum, (subject) is manifestly completely enlightened in a single moment with respect to all uncontaminated phenomena (predicate) because it is the final exalted wisdom of a bodhisattva. In sutra it says: “One abiding on the bodhisattva’s path possessing the fully ripened thoroughly completes the six perfections.”

At this time, the practice of the six perfections is complete. However, if we ask: has the person perfected these? The answer is no. The perfection is attained only on the buddha ground. When a bodhisattva reaches this state, he has the capacity to manifest many uncontaminated by observing a single uncontaminated in the shortest moment in which an action can be completed. In other words, the ‘moment’ here is the shortest moment in which an action can be completed. There are also two other types of moments: a moment of the end of time and a moment of that. A ‘moment of the end of time/continuum’ can only be discussed in terms of a buddha since only a buddha can manifest all phenomena in this moment. A ‘moment of that’ is one-hundred-twentieth of a moment. Based on that moment, there are a whole series of things defined such as a long time, a short time, a day, a night, etc. One can ask, for example, how many ‘mere whiles’ there are in a day?
"When the state of the reality of the fully ripened, which consists of the nature of all white phenomena, produces the perfection of wisdom, that is instantaneous exalted wisdom," instead could be said: when the state is fully attained in the continuum, also all white phenomena are attained. In the *Stages of the Path*, it is said that as the means of ripening our continuum, we need the six perfections and as the means of ripening others’ continua, one needs to engage in the four means of gathering disciples. Thus we can say ‘fully attained’ instead of ‘fully ripened.’ Fully ripened in this context does not refer to a result because a fully ripened result is necessarily unspecified, but here we are talking about uncontaminated phenomena which are virtuous and not unspecified. The Prasangika Madhyamika school says that the cause of the fully ripened result is not necessarily uncontaminated, it can also be contaminated. The topic of virtue, non-virtue, and unspecified comes in the texts on final analysis.

In terms of its entity, momentary training is one, while in terms of isolates there are four. How is this possible?

END

Thursday morning, March 18, 1999


When bodhisattvas, through meditation upon the antidotes, are free from all discordant classes, the state of the nature of the fully ripened completely pure class produces a white entity free from all stains, like the autumn moon. The exalted wisdom realizing all uncontaminateds, which has reached a fully ripened state in just a single moment, is the manifest complete enlightenment in a single moment which is the perfection of wisdom.

Gyeltsab (page 487) sets out a syllogism: at the time of generating the exalted wisdom of the end of the continuum, due to being attained effortlessly in just a single moment, the exalted wisdom of the uninterrupted path at the end of the continuum realizing uncontaminateds through having reached a fully ripened state (subject) is the second manifest complete enlightenment of a single moment, the perfection of wisdom, because it is a final training which realizes uncontaminated fully ripened exalted wisdom in one moment. The uninterrupted path at the end of the continuum has such an ability because the bodhisattva, due to having familiarized with the wisdom realizing selflessness, the antidote, for three countless eons is separated from all the discordant class that is the two obstructions, whereby the state of the nature of the fully ripened completely pure class, the antidote, produces a white entity due to being free from all stain; for example, like the autumn moonlight free from the obstructions of dust, smoke, and mist.

Q: What does “dharmata (cho nyi) of the fully ripened” mean?
A: Dharmata here means nature or essence. For example, Lama Tsongkhapa says: “Generosity and so forth are generated in oneself, their dharmata is...” Dharmata is essence or nature; for example, the nature of fire is to blaze upward and the nature of water is to flow downward. This is reasoning according to nature. To establish phenomena one has to go through four reasonings, one of which is the reasoning of nature. In this context dharmata means the essence/nature; by developing generosity and so forth one achieves their essence/nature, in that one becomes their owner.

A bodhisattva abiding on the uninterrupted path of the end of the continuum has a fully developed generosity and so forth in his continuum; they are called fully ripened because in one moment he will achieve an exalted knower of all aspects.

The second manifest complete enlightenment of a single moment is a final training. The uninterrupted path at the end of the continuum is called “manifest complete enlightenment,”
although it is not enlightenment. One can ask: is such an uncontaminated exalted wisdom manifest complete enlightenment? The answer is no. Then, why is it called manifest complete enlightenment? Because in one moment it transforms into manifest complete enlightenment.

Having thus shown the second, the third manifest complete enlightenment in a single moment has the characteristic of instantaneously (manifesting) all phenomena as without characteristics.

Gyeltsab (page 487) merely quotes Haribhadra saying “Having thus shown the second.” In other words, having completed the explanation of the fully ripened and non-fully ripened momentary trainings, now the momentary training without characteristics will be explained. The momentary training without characteristics realizes all phenomena of both the thoroughly afflicted class and the completely pure class as ultimately without characteristics.

From the point of view of the Prasangika Madhyamikas the momentary training without characteristics realizes all phenomena of the thoroughly afflicted class and the completely pure class as not existing by their own characteristics. “Without characteristics” is defined differently by the different schools; for the Svatantrika Madhyamikas it is without truly existing characteristics, while for the higher schools it is not existing by its own characteristics. The momentary training without characteristics realizes in a single moment all phenomena as ultimately without characteristics.

Remaining (in the conviction that) all phenomena are like dreams in his activities of generosity and so forth, (the bodhisattva) realizes in a single moment that all phenomena are without characteristics.

Gyeltsab (page 487) sets out a syllogism: the uninterrupted path at the end of the continuum (subject) is the momentary training without characteristics because it is a final training which directly realizes in a single moment that all phenomena of the thoroughly afflicted class and completely pure class are ultimately without characteristics. It is able to realize this because it is a final training which familiarizes, through remaining in the realization of all phenomena as like a dream, with the activities of the six perfections, generosity and so forth. In sutra it says: “When a great bodhisattva practices the perfection of wisdom, he abides on the five appropriated aggregates which are like a dream and thoroughly practices generosity” through “meditates on wisdom.”

The sutra only mentions the first and last of the six perfections, but it also includes morality, patience, effort, and concentration. One abides on the five aggregates which are like a dream in that a dream is used as an analogy of that which is not true, and similarly, although the aggregates appear to exist truly, they do not exist in this way. While abiding on the five aggregates, one practices the six perfections.

Experienced in the two collections through prior familiarization with all phenomena as like dreams, on the occasion of realization he abides on all phenomena, such as the appropriated aggregates and so forth, as having the very entity of dreams.

Abiding through accomplishing the six perfections, generosity and so forth, with the aspect of the definite realization of the entities of generosity and so forth, thinking “All phenomena are without characteristics,” he knows in just a single moment
phenomena of the entity of the thoroughly afflicted and the completely pure as merely without characteristics. This is manifest complete enlightenment in a single moment.

Gyeltsab (page 487) sets out a syllogism: the uninterrupted path at the end of the continuum (subject) is the third manifest complete enlightenment of a single moment because it is a final training which has the aspect of definitely realizing the very entity of generosity and so forth. Thinking, “all phenomena are ultimately without characteristics,” it knows in just a single moment that all phenomena of the thoroughly afflicted class and completely pure class as ultimately without characteristics. A tenth ground bodhisattva at the end of the continuum is able to know this because he abides in the realization that all phenomena are the entity of dreams, such as the appropriated aggregates which appear though without natural existence, and abides in the accomplishment of the six perfections, generosity and so forth, through having familiarized himself with these for three countless eons. This follows because previously on the ninth ground and below he experienced the two collections by familiarizing with all phenomena as like a dream, whereby he attained the state of realization and preceded to familiarize himself with it.

In brief, because this bodhisattva has completed the collections over three countless great eons he has realized all. By manifesting a single uncontaminated phenomena he can manifest all other phenomena of a similar type. Because he realizes all phenomena as without characteristics, this training is called momentary training without characteristics.

2B2C-2B2B-4 Non-dual momentary training
A Making a connection
B Root text
C Commentary

2B2C-2B2B-4A Making a connection

Having thus shown the third, the fourth manifest complete enlightenment has the characteristic of a single moment (manifesting) all phenomena as the characteristic of non-duality.

In this context, non-duality means the emptiness of apprehendeds and apprehenders being different substances. Gyeltsab merely quotes Haribhadra saying “Having thus shown the third.”

Here we are discussing the exalted wisdom of the end of the continuum which is a non-dual momentary training. Does such an exalted wisdom of the end of the continuum realize all apprehendeds and apprehenders as empty of being different substances? Is the emptiness of form and the prime cognizer realizing form being different substances, actually emptiness? Is this emptiness an ultimate truth? Think about it. Such an emptiness is a gross selflessness of phenomena, it is not the subtle one.

2B2C-2B2B-4B Root text

When dreams and the vision of them are not seen in a dualistic manner, (the bodhisattva) instantaneously sees the thusness of non-dual phenomena.

Gyeltsab (page 488) sets out a syllogism: the uninterrupted path at the end of the continuum (subject) is a non-dual momentary training because it is a final yoga which sees in a single moment that very non-duality, the emptiness of all phenomena which are apprehendeds and apprehenders being different substances. For example, it is like not seeing the mountains and houses of a dream as different substances from the dream consciousness that sees them. In sutra it says: “When a great bodhisattva practices the perfection of wisdom he does not see a dream and does not see the seer of a dream.”

Since it is said that the emptiness of all phenomena which are apprehendeds and apprehenders being different substances is realized by this exalted wisdom, one can ask: is this emptiness not a conventional truth? If it is a conventional truth how can it be realized by the
uninterrupted path of the end of the continuum? Or one can ask: although such an emptiness of being different substances is a conventional truth because it not an ultimate truth, is it an existent? If it is a conventionality how does it appear to the uninterrupted path of the end of the continuum? When someone dreams there is the dream and the one who sees the dream. When this person awakes does he know these two as different? When one awakes one does not see the dream, therefore the dream and the one who sees the dream are no longer seen as different. This is the meaning of the sutra quotation. In this context, the perfection of wisdom refers to non-dual momentary training. When practicing this, one does not see apprehendeds and apprehenders as different substances but sees them as empty of being different substances. Likewise, when someone wakes from sleep he no longer sees the dream and the one who sees the dream as being different substances. Therefore Buddha said: “He does not see a dream and does not see the seer of a dream.” The exalted wisdom of the end of the continuum does not see a dream and does not see the one who sees a dream; this could mean seeing directly but there is a lot of debate about this.

Gyeltsab (page 488) sets out a syllogism: the uninterrupted path of the end of the continuum (subject) is the fourth manifest complete enlightenment of a single moment because it is final training due to directly realizing in just a single moment the suchness of all phenomena, the non-duality of apprehendeds and apprehenders, thinking, “All phenomena which are apprehendeds and apprehenders are empty of different substance. This is the reality that is like that.”

A bodhisattva abiding on the end of the continuum is able to realize in this way because he has uprooted the latencies of the mistaken appearance of the duality of apprehendeds and apprehenders. That follows because it is a finality due to much familiarization with the abandonment of the mistaken appearance of duality without interruption over a long period of three countless eons. For example, it is like not seeing apprehendeds, other objects, the mountains, houses, and so forth of a dream in the manner of apprehendeds and apprehenders which are different substances and the apprehender, the one who sees the dream, as an apprehender of different substances.

While a bodhisattva abiding on the exalted wisdom of the end of the continuum does realize the non-duality of apprehendeds and apprehenders being different substances, his exalted wisdom of the end of the continuum cannot be said to realize it.

These four momentary trainings are well defined in Seventy Topics:

(1) The definition of a non-fully ripened momentary training is: a bodhisattva’s yoga that is a direct antidote to the knowledge obstructions by way of being sustained by a wisdom which when one single uncontaminated non-fully ripened phenomena is manifested all other phenomena of similar type are also manifested.

(2) The definition of a fully ripened momentary training is: a bodhisattva’s yoga which is a direct antidote to the knowledge obstructions by way of being sustained by a wisdom which when a single uncontaminated fully ripened phenomena is manifested in the short moment of a complete action all other phenomena of similar type are also manifested.
(3) The definition of a momentary training without characteristics: a bodhisattva’s yoga which is a direct antidote to the knowledge obstructions by way of being sustained by a wisdom which directly realizes emptiness.

(4) The definition of a non-dual momentary training is: a bodhisattva’s yoga which is a direct antidote to the knowledge obstructions by way of being sustained by a wisdom that directly realizes the emptiness of apprehendeds and apprehenders being different substances.

These four momentary trainings equally pervade each other. They exist only at the end of the continuum.

Thursday afternoon, March 18, 1999

This concludes the four topics of the seventh chapter.

2B2C-2B2C Summarizing the section

Gyeltsab (page 488) says: this is the explanation of the commentary on the seventh chapter from Ornament of Essential Explanation on the commentary on The Treatise of Oral Instructions of the Perfection of Wisdom, called ‘Ornament for Clear Realization.’

Momentary training is a final training/application/yoga that has attained stability on the aspects of the three exalted knowers. Serial training meditates on the aspects in order to attain this stability.

At the time of attaining momentary training can one actually meditate on all 173 aspects in the shortest moment of a complete action? How is it possible to meditate on two aspects, sufferings and impermanence, for example, in one moment? How is it possible for the exalted wisdom of the end of the continuum to meditate on all four attributes of true sufferings in one moment? According to the commentary, when a single uncontaminated phenomena is manifested then all other phenomena of a similar type are manifested; think about this. Although one cannot meditate on all object-aspects at once can one meditate on all subject-aspects at once? If someone answers yes, then one asks: is it possible to meditate on only the subject-aspects? If someone answers yes, then one says: this contradicts the fourth chapter which says: “(?check)One who wants to meditate on impermanence meditates on the object-possessor, otherwise there is the risk of giving up the basis.”

In the sixth and seventh chapters the topics are explained briefly which allows for easy understanding. Regarding serial training there are thirteen topics which are explained briefly and regarding momentary training there are four topics which are also explained briefly.

In the Ornament there are three main outlines: the extensive explanation of the three exalted knowers, the extensive explanation of the four trainings, and the extensive explanation of the truth body. We will now begin the last of these.

CHAPTER EIGHT
TRUTH BODY

2B2C-3 Explaining the truth body extensively
A Making a connection by positing a relation
B Explaining the text of the chapter
C Summarizing the section
In the second instant of thoroughly meditating upon manifest complete enlightenment in a single moment there is manifest complete enlightenment as the truth body. Namely, by the divisions of nature body and so forth, as that is four-fold:

Gyeltsab (page 489) says: after the momentary training there is a reason for explaining the truth body; it is because in the second instant of thoroughly meditating upon all phenomena, the training that is manifest complete enlightenment of a single moment, there arises manifest complete enlightenment as the truth body. The truth body (subject) is of four types because there are four types due to the divisions into the nature body (svabhavikakaya) and so forth.

The truth body is defined as: a final result that is attained by the power of meditation on the aspects of the three exalted knowers which is the means for attaining it.

What is the purpose of meditating on the aspects of the three exalted knowers? The purpose is to attain the resultant truth body. The four bodies are:

1. nature body
2. wisdom truth body
3. enjoyment body
4. emanation body

(Ocean of Sport page 469) The definition of the nature body is: a final sphere possessing the two purities. What are the two purities? They are purity of natural stains and purity of adventitious stains. A natural stain is not an actual stain, it is merely given the name stain; it is the object of negation, true existence. When this is removed purity is achieved. The adventitious stains are actual stains; they are the afflictive obstructions and the knowledge obstructions.

For the Svatantrika Madhyamika school such a final sphere possessing the two purities is a true cessation but is neither an emptiness nor an ultimate truth. However, for the Prasangika Madhyamikas the final sphere possessing the two purities is both an ultimate truth and an emptiness. Thus, there is a difference as to whether true cessations are emptinesses or not. The Chittamatrins assert that true cessations are ultimate truths.

Jetsun Chokyi Gyeltsen (page 469) says: the divisions of the nature body are: (1) a nature body which is the factor of natural purity and (2) a nature body which is the factor of adventitious purity. An example of the first is the reality (dharmata) of the continuum of an arya buddha and an example of the second is the true cessation in the continuum of an arya buddha.

If it is a nature body it is not necessarily a true cessation. This means that a nature body is posited in two ways: one that is a conventional truth and one that is an ultimate truth. If a nature body is not necessarily a true cessation then the example of the dharmata of the continuum of an arya buddha is also not necessarily a true cessation. There is much debate about this. Is a true cessation existing in the continuum of an arya buddha a final sphere possessing the two purities? Is it an emptiness? Final sphere, perfect thusness, and unmistaken thusness are mutually inclusive.

The wisdom truth body is: a final realization with respect to varieties and modes.

Jetsun Chokyri Gyeltsen says: if it is a consciousness in the continuum of an arya buddha it is necessarily a knower of all aspects and a wisdom truth body. Other scholars say that if it is a consciousness in the continuum of an arya buddha there is no pervasion that it is a knower of all aspects or a wisdom truth body; for example, the sense consciousnesses, eye, ear, nose, tongue, and body consciousnesses are not a knower of all aspects.
In regard to this subject there is a story about Jankya Rolpe Dorje, who when he was quite old showed the aspect of being blind. However, people would still ask him for the oral transmission of texts and he would give them, reading them while passing his fingers back and forth across the page. One day someone asked him: “Since you cannot see with your eyes how can you read the text?” Jankya Rolpe Dorje replied: “In my past life I wrote a text in which I stated that ‘if it is a consciousness existing in the continuum of an ary body it is necessarily a knower of all aspects and a wisdom truth body.’ The fully ripened result of this is that I am now able to read with my body consciousness.” This story is well known in the Amdo region of Tibet.

The enjoyment body is defined as: a final form body distinguished by possessing five certainties. The five certainties are:

1. certain place - definitely abides in Akanishta
2. certain body - definitely adorned by the marks and signs
3. certain retinue - definitely surrounded only by ary bodhisattvas
4. certain doctrine - definitely teaches only the Mahayana
5. certain time - definitely abides as long as cyclic existence is not emptied

This will be discussed in more detail in the future.

The emanation body is defined as: a final form body that does not possess the five certainties. It has different types

1. emanation body through incarnation
2. emanation body that is a craftsman
3. supreme emanation body

In the eighth chapter the wisdom truth body is explained as second of the four bodies, but in the brief presentation of the body of the text it was explained last. Here the enlightened activity of the wisdom truth body is also discussed. This is explained in twenty-seven divisions. These are the main topics of the eighth chapter. After the presentation of the wisdom truth body, the twenty-one sets of uncontaminated exalted wisdom of the wisdom truth body are explained.

2B2C-3B Explaining the text of the chapter
1 Presentation of the bodies
2 Deeds and exalted activity
2B2C-3B1 Presentation of the bodies
A General meaning
B Meaning of the branches

2B2C-3B1A General meaning
This does not have any corresponding text in the Ornament or Commentary Clarifying the Meaning.
1 Temporal boundary of accomplishing the result
2 Identifying the entity of the three bodies
3 Dispelling distorted conceptions regarding that

2B2C-3B1A-1 Temporal boundary of accomplishing the result

Gyeltsab (page 489) says: the uninterrupted path of the end of the continuum, the tenth ground, in meditative equipoise on thusness is like water poured into water. At the time of that uninterrupted path to the sight of that meditative equipoise there does not arise even the slightest aspect of objects of knowledge that are varieties (ji snyed pa), because it has not exhaustively abandoned the stains that hold the two truths to be different entities.

This means that in meditative equipoise on thusness no conventionalities whatsoever appear. This is because the uninterrupted path ‘has not exhaustively abandoned the stains that hold the two truths to be different entities.’ Only in the second moment, when it transforms into an exalted knower of all aspects, is it possible for conventionalities to appear to that mind, since
conventional truths and ultimate truths only appear simultaneously to an exalted knower of all aspects.

Gyeltsab says: nevertheless at that time [such an uninterrupted path] abides as the essence of the attainment of all the types of clear realizations of the twenty-one sets of uncontaminated exalted wisdom. Then, in the second moment the factor of the path of release is generated. The dualistic appearance regarding objects of knowledge that are modes (ji lta ba) having set, when to the sight of that [path of release], water poured into water, all the objects of knowledge that are varieties are directly seen, like an olive in the palm of the hand, it is said that “the obstructions to knowledge have been exhaustively abandoned, the perfect end has been actualized, the truth body has been actualized, and one is manifestly completely enlightened regarding all phenomena in all ways.”

“Abides as the essence of the attainment of all the types of clear realizations of the twenty-one sets of uncontaminated exalted wisdom” means that this uninterrupted path will attain all the types of clear realizations of the twenty-one sets of uncontaminated exalted wisdom; in the second moment these are attained.

While abiding at the end of the continuum, the tenth ground, the body that is adorned with the marks and signs is a replica. Subsequently, when the truth body is attained, one achieves a complete enjoyment body which possesses five characteristics, five excellent qualities, and five certainties. Through the enjoyment body acting as an empowering condition, [one achieves] a supreme emanation body which takes care of trainees by means of the twelve deeds. At that time, although they do not exist as one collection, some instances of a buddha’s emanation body are to be understood as attained in the manner of establishing a relationship with the enjoyment body in dependence on a single collection of direct causes. For example, molasses on the tongue (subject) can generate the future form of molasses through the past taste because the taste of the molasses exists at the present time. It is also said: “A perfect buddha attains enlightenment there, an emanation attains enlightenment here.” For example, one day Thubten Sherab will attain enlightenment in Akanishta as an enjoyment body and will simultaneously attain enlightenment as a fully ordained monk in the desire realm. This is the meaning of attaining buddhahood in Akanishta and attaining buddhahood in the form of a fully ordained monk in the desire realm. The enjoyment body in Akanishta and the emanation body in the desire realm are related in terms of a single causal collection. For example, Sherab on the tenth ground consists of the emanator in Akanishta and the emanation in the desire realm, both of whom rely on a single common collection of causes and attain enlightenment simultaneously.

When a sentient being attains enlightenment does he attain the four bodies simultaneously or sequentially? He attains them simultaneously. However, some say that three bodies are actualized in Akanishta and one, the emanation body, in the desire realm.

The emanator and the emanation are discussed because when a bodhisattva attains the first ground he can emanate a hundred emanations and so forth. As he moves up through the grounds he can respectively emanate a thousand emanations and so forth. All of these emanations attain enlightenment at one time.

The deeds of a buddha are inconceivable. There are four inconceivabilities:
(1) the deeds, the enlightened activities, of buddhas and bodhisattvas
(2) the karma of sentient beings
(3) the potential of substances
(4) the power of medicine

Substances refer to material things; through combining substances many things, such as bombs and so forth, can be created. The karma of sentient beings is so profound that it is inconceivable. An example is that while ten years ago someone may have been very rich he now may be very poor; if asked why one can respond ‘karma’ but it is not that simple. Another example is someone
who once had a beautiful body but then becomes ugly and deformed. Again the reason is karma, but the details of this are very complex. Although a Christian would just say it is punishment by God, one can then ask: why is God punishing that particular person in that way? The answer given is because that person has done an unwholesome action; this implies action and result (the law of cause and effect). This answer merely differs according to the different tenets.

Friday morning, March 19, 1999

QUESTIONS AND ANSWERS

Q: Complete training in all aspects has eleven topics, the second of which is the training explicitly taught in this context which has nineteen divisions. Do the first five of these, which are in terms of entity, realize emptiness?

A: Yes, they do realize emptiness. The training that does not abide in form and so forth, the training that stops abiding, and the trainings of profundity, of the difficult to fathom and of the immeasurable, do all realize emptiness. The remaining fourteen or fifteen are divided in terms of occasion. In terms of the general division of the training there are twenty, while when divided in terms of the principal training, there are nineteen. Do all nineteen realize emptiness? The answer is no. Yet all are conjoined with the wisdom realizing emptiness.

The definition of a principal training of this context is: a bodhisattva’s yoga conjoined with the wisdom of calm abiding and special insight observing emptiness which is explicitly taught in this context.

Which of the twenty do not realize emptiness? The sixth, the training over a long time with difficulty. This exists in the continuum of a dull facultied bodhisattva on the small level of the path of accumulation. This is because such a bodhisattva is afraid of emptiness. Fear of emptiness arises due to thinking that if phenomena are not truly existent, they do not exist; therefore, he thinks that he himself does not exist and he cannot bear this thought. Regarding the realization of emptiness, in Nagarjuna’s *Fundamental Wisdom*, it says that if someone of poor intelligence understands emptiness incorrectly it is like catching a poisonous snake. In fact, there is a bodhisattva vow to not teach emptiness to those who are not ready; if one does so one commits a root downfall.

Q: If these first five trainings from the point of view of entity do realize emptiness then how do they meditate on the 173 aspects?

A: They are a bodhisattva’s yoga conjoined with a wisdom that meditates a compendium of the aspects of the three exalted knowers. There is no pervasion that a complete training in all aspects meditates on the aspects of the three exalted knowers; it is conjoined with a wisdom that meditates on a compendium of the aspects.

Meditating on a compendium of the aspects of the three exalted knowers means to meditate on the 173 aspects of the three exalted knowers by including them as a practice of the training that is a union of calm abiding and special insight.

From *Ocean of Sport* (page 56): Therefore the definition of a complete training in all aspects is a bodhisattva’s yoga conjoined with a wisdom that meditates a compendium of the aspects of the three exalted knowers. If divided there are 173. It exists from Mahayana path of accumulation through the end of the continuum. The meaning of meditating a compendium of the aspects of the three exalted knowers is a meditation that includes the aspects of the three exalted knowers in a practice which is a training that is a union of calm abiding and special insight.

There is debate, for example the question: if one meditates on a compendium of the aspects does one necessarily meditate on the aspects of a knower of bases? If one says yes, there follows the question: does a Mahayana uninterrupted path of seeing meditate on the aspects of a knower of bases? If someone says yes another question follows: then does it realize the aspects of a
knower of bases directly? If someone again says yes there is an ensuing question: are the aspects of a knower of bases "emptiness," as that is the object of comprehension of a Mahayana uninterrupted path of seeing? The conclusion is that if it is sustained by a wisdom that meditates on a compendium of the aspects it is not necessarily meditating on the aspects of the three exalted knowers. Others say that meditating on a compendium of the aspects of the three exalted knowers means to meditate on any of the three selflessnesses in order to purify one of the three exalted knowers. The three selflessnesses are: the selflessness of persons, the gross selflessness of phenomena, and the subtle selflessness of phenomena.

What is the purpose of a bodhisattva meditating on a knower of bases? There are two purposes: to guide hearer and solitary realizer lineage holders and to purify the knower of paths. In the third chapter there was an outline ‘meditation on a knower of bases as a means to purify the knower of paths.’ (Ocean of Sport, page 3) The third outline is ‘extensive explanation of the branches of a knower of bases which act to purify the knower of paths, the path which attains a knower of all aspects.’

Q: If it is a complete training in all aspects, is it necessarily one of the first five trainings from the point of view of entity?
A: There is no pervasion. For example, the training that takes a long time with difficulty, which is not one of the first five trainings. In addition, even the Mahayana path of accumulation is a complete training in all aspects but it is not one of the five. Even excluding the sixth, the training which takes a long time with difficulty, we can posit that the nineteenth, the training of boundaries, it not one of the five.

Q: What is the realization that occurs that makes the distinction between seventh and eighth ground?
A: On the seventh ground one is free from the stain of the mother’s womb. Before the seventh ground this stain is present and one has the manifest conception of true existence in subsequent attainment. On the seventh ground a bodhisattva is together with sign and together with effort; on the eight ground a bodhisattva is without sign and without effort. “Together with sign” means that the bodhisattva can have a manifest conception of true existence while this no longer exists on the eighth ground.

Q: In Ocean of Sport (page 122), Jetsun Chokyi Gyeltsen says: regarding the aspects of a knower of all, there is a reason for giving the name “without the contamination of the afflictions” to the twenty-seven aspects of a knower of bases in the continuum of an arya hearer; it is because an arya learner hearer mainly acts to remove the afflictive obstructions. What does this mean?
A: An arya learner hearer has the twenty-seven aspects of a knower of bases, these are called “without the contamination of the afflictions.” This is because their principal object of abandonment is the afflictions. In general, contaminated and uncontaminated are posited respectively in terms of the presence and absence of afflictions. Then Jetsun Chokyi Gyeltsen says: the twenty-seven aspects of a knower of bases in the continuum of an arya bodhisattva are called ‘with the contamination of the afflictions’; the reason is that bodhisattvas do not take the afflictive obstructions as their principal object of abandonment. This means that bodhisattvas do not mainly act to abandon the afflictive obstructions. Then Jetsun Chokyi Gyeltsen says: the thirty-six aspects of a knower of paths in the continuum of an arya bodhisattva are called ‘with the contamination of the afflictions’; this is for the reason given before, that they do not take the afflictive obstructions as their principal object of abandonment. Jetsun Chokyi Gyeltsen continues: the 110 aspects of a knower of all aspects are only uncontaminated because they have abandoned the two obstructions together with their imprints. For bodhisattvas the afflictions are not dangerous, therefore their aspects are given the name ‘with the contamination of the afflictions.’

Q: If it is ‘with the contamination of the afflictions’ is it necessarily contaminated?
A: Yes, it is, but in this context it is just a name. For example, are the twenty-seven and thirty-six aspects in the continuum of an aryas with the contamination of the afflictions? If one says that they are together with the contamination of the afflictions what is the answer? In this context ‘with the contamination of the afflictions’ is a name but if it is with the contamination of the afflictions there is the fault of afflictions. According to Abhidharmasamucchaya contaminated means that which is related with any of the six doors of contaminations, that which is associated with afflictions or that which follows upon afflictions. In Abhidharmakosha the definition of contamination is that which is suitable to increase contaminations through observation or association. On this basis we can understand that the twenty-seven aspects of a knower of bases in the continuum of an aryas hearer are without the contaminations because they cannot increase contaminations either through observation or association. One can ask: is it possible that by observing the twenty-seven aspects in the continuum of an aryas bodhisattva, the contaminations are generated because they are called ‘with the contamination of the afflictions’? This is only a nominal contamination of the afflictions.

Q: Of the 110 aspects of knower of all aspects, thirty-four are harmonious with bodhisattvas but most of these are also cultivated by hearers, such as the three paths of manifestation and the five paths for abiding in happiness in this life. Why are they said to be harmonious with bodhisattvas rather than hearers?

A: There are six groups included in the 110 aspects that are harmonious with bodhisattvas. They are not posited as similar to hearers because all six are not necessarily cultivated by hearers, whereas they are cultivated by bodhisattvas. For example, the three paths of manifestation are cultivated by hearers but they are not possessed by all hearers. Do all aryas hearers possess the three paths of manifestation? The answer is no, for this reason they are not posited as aspects harmonious with hearers.

The six groups are: the three paths of antidote in the continuum of a buddha superior, the three paths of manifestation, the five paths for abiding in happiness in this present live, the nine supramundane paths, the four paths of abandoning, and the ten paths of buddhahood. Why do all aryas hearers not have the three paths of manifestation? Think about it. The answer is: because if it is a hearer superior there is no pervasion that he has an actual absorption of a concentration. The mental support of the three paths of manifestation is an actual absorption of a concentration. Regarding the nine supramundane paths, how can the absorption of cessation be a path? If someone says it is a path, is that absorption of cessation a consciousness, a knower, etc.? Is it not a non-associated compositional factor? If someone says no, then one answers saying that that contradicts scriptural authority as in Ocean of Sport, where it says the absorption of cessation is a non-associated compositional factor in the continuum of a superior that remains after negating gross feelings and discriminations.

Q: For the Chittamatrins the mind-basis-of-all is a compositional factor and one of the eight consciousness, why is that?

A: A mind-basis-of-all is the consciousness on which the latencies of actions are deposited. Among the seven awareness and knowers what is the mind-basis-of-all? It is an awareness to which an object appears but is not ascertained. How many mental factors are there in its retinue? There are nine, such as contact and feelings. In Lama Tsongkhapa’s text Basis of All it says: “Contact, feeling, and so forth, nine.” What is its entity, virtuous, non-virtuous, or unspecified? It is unspecified because it is the basis upon which all types of virtuous and non-virtuous latencies are deposited. A non-virtuous latency could not be deposited on a virtuous consciousness and vice versa. The mind-basis-of-all is not a compositional factor. Among the five aggregates it is the fifth aggregate, the consciousness aggregate.

Q: Regarding the boundaries of the four trainings, when it says serial training is the cause of momentary training the boundary is from path of accumulation until just prior to the end of the continuum of the sentient being while momentary training is at end of continuum. However, in
the case of the complete training in all aspects the boundary is from the path of accumulation to
end of continuum while peak training is from path of preparation to end of continuum.
Therefore, in the case of complete training and peak training it appears that cause and result exist
at the same time. How is this possible?
A: Each are a set of cause and effect, while all four are not a set of cause and effect. The first
training is from path of accumulation while second training exists from the heat level of path of
preparation. For this reason complete training in all aspects is a cause and peak training is a result.
They are cause and result because complete training in all aspects is developed in order to gain
mastery over 173 aspects while the peak training is developed after having gained mastery; for
this reason they are called cause and effect. However, there is debate regarding this, with some
asking is the complete training in all aspects a cause and peak training a result? If someone says
yes, we say kor sum. The next question: peak training (subject) is it not an instance of complete
training in all aspects? If the answer is no, then we say it is an instance of peak training because
there are all three qualities which compose a generality and a particularity. These three are: (1)
peak training is a complete training in all aspects, (2) peak training is related with that complete
training in all aspects as the same essence, and (3) there are many common loci which are not
peak training but are complete training in all aspects, such as the small, middle, great level of path
of accumulation. In a similar way, there are the many types of mind generation concomitant with
aspiration in the continuum of a bodhisattva; the gold-like mind generation, crescent moon mind
generation, and so forth.

Peak training is a complete training in all aspects because it is an exalted knower in the
continuum of a bodhisattva. If someone says there is no pervasion, one answers by quoting
scriptural authority giving the definition of complete training in all aspects as in Seventy Topics: a
bodhisattva’s yoga that is conjoined with the wisdom meditating a compendium of the aspects of
the three exalted knowers. Complete training in all aspects and the exalted knower of a
bodhisattva are mutually inclusive.

In the case of serial training and momentary training these are cause and effect because
serial training is developed from Mahayana path of accumulation up to just before the end of the
continuum in order to gain strong stability.

Q: Does a bodhisattva on the path of seeing or path of meditation have complete training in all
aspects and peak training or can he have complete training in all aspects without peak training?
A: No, a complete training in all aspects in the continuum of an ary bodhisattva is necessarily a
peak training.

Q: If it is a complete training in all aspects does it necessarily have a peak training as a result?
A: There is no pervasion. There is no need for the result of complete training in all aspects to be a
peak training. The complete training in all aspects and peak training are not cause and effect but
are called cause and effect in the sense that complete training in all aspects is developed before
peak training. There is a common locus that is a complete training in all aspects and peak training.
Simply said, the complete training in all aspects in the continuum of one on the path of
accumulation can be taken as a cause, and the peak training of one on the path of preparation can
be taken as a result. This is because first one was on path of accumulation, then by meditating he
progresses to path of preparation at which point his complete training in all aspects transforms
into the entity of a peak training. The person on the path of accumulation becomes the person on
the path of preparation.

For example, when someone with intermediate vows (barma rapjung) takes the novice
vows, that intermediate vow holder becomes a novice vow holder. He can later take full
ordination whereby the novice vow holder becomes a holder of full ordination. The continuum is
just one, but when he becomes a fully ordained monk he is no longer called an intermediate vow
holder; yet it can be said that this person still has the intermediate vows. This was taught by Lama
Tsongkhapa. However, others say that the vows themselves are transformed. Lama Tsongkhapa
says that the three vows existing in the continuum of a fully ordained monk are of different
entities. For example, just as three snakes coiled around a stick are different entities the vows in the continuum of a fully ordained monk are different entities.

In the same way the individual liberation vows, bodhisattva vows, and tantra vows are three different entities. However, some say that when someone takes the individual liberation vows and later takes the bodhisattva vows, the individual liberation vows transform into the bodhisattva vows. Likewise, when this person later takes the tantra vows, the bodhisattva vows transform into the tantra vows. Because of the transformation the previous vows disappear whereby only the tantra vows remain. This assertion would imply that the three vows are one entity. These are different assertions regarding the vows.

END
Monday afternoon, March 22, 1999

2B2C-3B1A-2 Identifying the entity of the three bodies

Gyeltsab (page 490) says: the factor that is a natural purity qualified by the adventitious purity of the form body and wisdom truth body, and the factor that is an adventitious purity on top of that, the uncompounded body, is called the nature body. In regard to the nature body in the text Two Truths by Acharya Jñanaprabha it says: “Due to its entity following upon reasoning.” This is taught to mean that that found by a reasoning consciousness analyzing the final [mode of being] is the factor which is natural purity.

Thinking, “If the body possessing the two purities does not exist in the continua of sentient beings from beginningless time and arises only at the time of buddhahood it is necessarily impermanent,” is a mistake due to not distinguishing the distinction of permanence that is renowned to the wise and the confused, and the distinction of occasional functional phenomena and occasional uncompounded phenomena. If it were not like that, it would be necessary to accept that the destruction of a house in the morning exists since beginningless time, and it would be necessary to accept that the new destruction of a house in the evening already existed in the morning.

One has to differentiate permanence in the sense of continuity and permanence in general. Permanence in the sense of continuity is not actually permanence, it is just called permanent because its continuity remains. Is there an occasional uncompounded phenomena? The answer is that there is; for example, the space in a cup which disappears when the cup is broken. This is the meaning of “not distinguishing the distinction of permanence that is renowned to the wise and the confused and the distinction of occasional functional phenomena and occasional uncompounded phenomena.” In other words, one does not know the difference between the permanence that is renowned to the wise and that renowned to the confused. What are these two permanences? It can be assumed that the permanence renowned to the wise is that which fits the definition of permanent phenomena: that which is observed to be a common locus of phenomena and non-momentary. On the other hand, the permanence renowned to the confused is permanence in the sense of that which continues.

To someone who thinks, “If the body possessing the two purities does not exist in the continua of sentient beings from beginningless time and arises only at the time of buddhahood it is necessarily impermanent,” we say that there is no pervasion since the two purities that exist in the continuum of an enlightenment being are necessarily permanent. Our own tradition says that the existence of the two purities since beginningless time is not correct, and that although they did not exist before they are not impermanent. They are occasional permanent phenomena, like space. Our tradition responds saying: it would follow that the destruction of a house in the morning exists since beginningless time, and the new destruction of a house in the evening already existed in the morning.

The Svatantrika Madhyamikas assert that the destruction of a house in the morning is a permanent phenomena. They say that since it is not a compounded phenomena, it is a permanent phenomena. To the disputant who says that if it is permanent it exists since beginningless time, the Svatantrika Madhyamikas say that is not correct. This is an answer to the disputant who thinks that the body possessing the two purities must have existed in the continua of sentient beings since beginningless time because it is permanent.

Gyeltsab (page 490) says: the wisdom truth body included in the twenty-one sets of uncontaminated exalted wisdom in accordance with tantra is taught as the fourth body. The son of the victors, Haribhadra, also says it is the fourth body. It is a mere question of condensing the divisions, it is not that he asserts that they are not condensed into three.

Objection: What! That [wisdom truth body] is not suitable to be condensed into the three bodies because it is neither a nature body nor either of the two other bodies.
Response: It would follow that they could not be condensed into four bodies because, for example, the copper-colored nails of the complete enjoyment body are not any of the four bodies that you asserted. Having said that, what do you respond?

Disputant: The sign is not established. [The copper-colored nails not being any of the four bodies is not established] because they are the complete enjoyment body.

Response: In that case, what would be the contradiction in accepting that the other, [the wisdom truth body], is the nature body?

The point here is that in the eighth chapter there are two assertions: that there are four bodies and that there are three bodies. For this reason there is this discussion. Arya Vimuktisena only asserts three bodies, while Acharya Haribhadra asserts four. Their followers uphold these assertions and debate about them saying that the wisdom truth body cannot be a nature truth body. For example, they say that the Muni’s copper-colored nails cannot be a complete enjoyment body because if they were the complete enjoyment body it would follow that, for example, Jonathan’s ten nails would be Jonathan whereby there would be ten Jonathans. This is the logic of this debate.

Objection: There would be the absurd consequence that [the wisdom truth body] is an uncompounded phenomena.

Response: It would follow that the other, [the copper-colored nails], would have the complete thirty-two excellent marks and eighty excellent signs. If you accept that [the copper-colored nails have the 32 marks and 80 signs], you would have to accept the other since it is similar in all ways (i.e., that the wisdom truth body is the nature body).

In other words, it would follow that the Muni’s copper-colored nails have the complete thirty-two excellent marks and eighty excellent signs because they are a complete enjoyment body. If the wisdom truth body included in the twenty-one sets of uncontaminated exalted wisdom were the nature body it would follow as being an uncompounded phenomena because it is a nature body.

Objection: [The copper-colored nails] are only one part of the complete enjoyment body. They are not an actual enjoyment body since [the complete enjoyment body] is designated on the collection of all the marks and signs without exception.

Response: Also [the wisdom truth body] is a part of the nature truth body. It is not an actual [nature body] because [the nature body] is designated on the collection possessing the two purities upon the wisdom truth body. For this reason, having seen that the wisdom truth body is has a special purpose there is a presentation of the bodies and so forth. The complete enjoyment body has already been explained. The supreme emanation body is the wisdom truth body itself which appears to some ordinary beings as a form body adorned with the marks and signs which, by the stages of descending from the abode of the Joyous Land and so forth, shows the manner of attaining manifest complete enlightenment under the bodhi tree.

The wisdom truth body appears as a form body adorned with the marks and signs; this form body is the supreme emanation body. Such a supreme emanation body shows the twelve deeds, which are the stages of descending from the Joyous Land and so forth.

Gyeltsab (page 491) says: asserting that the nature body of a buddha is not a fully qualified buddha is a negativity greater than other negativities because it insults the body possessing the two purities. If [the nature body of a buddha is not a fully qualified buddha] it would follow that it is not even a mere excellent quality because it is not a final excellent quality nor is it even a temporal excellent quality which is not that.
Response: If the previous sign is not established [the body possessing two purities] is not a
buddha. If that is accepted, [the body possessing two purities] is not a final excellent quality of
abandonment. If it is not that, similarly it is also not a final excellent quality of realization.

If someone were to say that the nature body is not a buddha it would be a very heavy negativity.
If the nature body is not a final excellent quality it would follow that it is not the final excellent
quality of abandonment nor is it the final excellent quality of realization.

In other words, while the nature body is a final excellent quality, if it were not it would not
be a final excellent quality of abandonment nor a final excellent quality of realization.

Assertion: The two form bodies are only an appearance for others, the trainees, they do not appear
to the buddhas themselves and they are not included in the continua of buddhas themselves.

Response: Saying that is a very heavy misdeed because it would follow that there is no form body
of a buddha at all because it is not directly seen by the omniscient. If this sign is not established it
would contradict [the statement above that the two form bodies] do not appear to the buddhas
themselves.

Objection: I mean that since the buddhas are always in meditative equipoise on thusness, [the
form bodies] do not exist in the face of their sight.

Response: That that too is incorrect was explained previously. Are the two form bodies not
included in the continuum of any person? In that case, they are asserted to be included in the
continuum of a sentient being. If it is the first, it would follow that ary bodhisattvas cannot attain
the final result through familiarizing their continua with generosity, guarding morality, and so
forth because the final result of familiarizing with the collection of merit cannot be included in the
continuum of any person.

Objection: In that case, when, in dependence upon familiarity with the practices of generosity and
so forth, which are included in one’s own continuum, through the end of the continuum, the tenth
ground, one becomes a buddha, knowing discontinues and there is only the nature of total purity,
thusness.

Response: If that were the case, you could not demonstrate even the slightest harm to the
Charvakas who say that, although knowing arises in one who is about to die, having died it
becomes non-existent. Therefore, do not say that the tradition of the hedonists is the intention of
the Muni.

In short, the assertion that the practices of generosity and so forth, the collection of merit, exist
before the end of the continuum but become non-existent at the end of the continuum is like the
assertion of the Charvakas who say that there is a consciousness before death but that after death
it becomes non-existent. Charvakas (the cast afar) only assert the existence of this present life.
Those who assert this do not uphold the Muni’s intention as this is a distorted conception.

Through this (the last statement), it is to be understood that the assertion “in the meditative
equipoise of an ary there is no awareness” is also negated.

Objection: The two form bodies are merely included in the continua of sentient beings.

Response: If the culmination of the cultivation of the mind, the intention to give and the intention
to abandon, of a person, such as Devadatta, is asserted to bring the culmination of long life which
does not even show the manner of dying to the face of trainees, and the culmination of great
enjoyments, and so forth, in a person with a different continuum from his, such as Dharmadatta, this is to be understood as the culmination of perverse speech regarding actions and results which assert that actions done are squandered and actions not done are met with.

Devadatta and Dharmadatta are mentioned in many debates. Saying that Devadatta practices generosity, morality, and so forth, while Dharmadatta experiences the result is perverse speech. Chandrakirti says: “A different person consumes the result of actions created by someone else.” This would mean that Dharmadatta experiences the result without creating the cause. In this case, Dharmadatta would have good results without having done anything to deserve them.

Another disputant: There is not even the slightest excellent quality of trainees that is included in the continuum of a buddha.

Response: Such speech is to be known as the perverse tradition of others who assert the extinction of the mind and the extinction of Dharma. Their assertion that the two form bodies of a buddha are not a fully qualified buddha is also to be known as negated.

Does Arya Vimuktisena have a distorted conception because he asserts that the main topic presented by the eighth chapter is not four bodies but three? Since an aryā cannot have a wrong conception, how is it that he makes the above assertion? There is much debate about this. In short, Arya Vimuktisena asserts three bodies, while Haribhadra asserts four. Why is this? Arya Vimuktisena asserts only three because in the first chapter of the *Ornament* it says: “Nature [body] along with complete enjoyment [body], likewise others, the emanation [body].” On the other hand, Haribhadra refers to the brief presentation of the truth body which says: “The truth body along with the activities - the four types are perfectly set out.” Vimuktisena says this statement mentions the activities of the wisdom truth body, and not the wisdom truth body itself. Haribhadra says that the brief presentation of the truth body mentions the nature body, complete enjoyment body, emanation body, and wisdom truth body as being four. However, in the extensive explanation, the eight chapter, the fourth, the wisdom truth body is presented as the second. In this context they are mentioned in the order of nature body, wisdom truth body, complete enjoyment body, and emanation body. There is a purpose to this.

END

Tuesday morning, March 23, 1999

Someone says: To make it known that [the two form bodies of a buddha are not a fully qualified buddha] the Bhagavan said, “Some see me as a form” and so forth.

Response: Taking that quotation as a proof [shows] that your mind is not abiding in its real state. Are you not the propounder who asserts that they are not a buddha? Therefore, the form body is presented through taking the exalted wisdom of a buddha as a basis of designation. It is to be understood that there is not even the slightest body that is an accumulation of very subtle atoms which are included in matter.

In other words, the exalted wisdom of a buddha is the basis of designation of the form body. On the buddha ground there is no matter. Form must be differentiated from matter. On the buddha ground there is no matter, but it cannot be said that there is no form. According to the Sautrantikas form and matter are mutually inclusive but for the Yogachara Svatantrika Madhyamikas they are not. Matter is that which is composed of atoms, it does not exist on the buddha ground. The Yogachara Svatantrika Madhyamikas do not accept external objects composed of atoms.

2B2C-3B1B Meaning of the branches
The previous outline ‘general meaning’ is not related to words found either in the Ornament or in Haribhadra’s Commentary Clarifying the Meaning.

1  Nature body (svabhavikakaya)
2  Exalted wisdom truth body
3  Body of complete enjoyment
4  Supreme emanation body

2B2C-3B1B-1 Nature body (svabhavikakaya)
A  Making a connection
B  Root text
C  Commentary

2B2C-3B1B-1A  Making a connection

First, the nature body:

Gyeltsab (page 493) says: of the four bodies, the first is the nature body.

In this context, the connection is one that presents an answer to a question such as, “What is to be explained?”

2B2C-3B1B-1B  Root text

The nature body of the Sage has attained those uncontaminated dharmas, completely pure in all ways, their nature possessing the characteristic.

Gyeltsab (page 493) sets out a syllogism: the nature body of the Muni (subject) is distinguished by three distinctions because it has the distinction of possession in that it has attained the twenty-one sets of uncontaminated dharmas, the close placements of mindfulness and so forth; it has the distinction of freedom in that it is completely pure in all ways of the two obstructions together with their latencies; and it has the distinction of entity in that it is a body that possesses the two purities having the characteristic of being empty of true existence, the nature of the uncontaminated exalted wisdoms. In sutra it says: “Subhuti! Uncontaminated phenomena are like dreams. They are totally pure in all ways, not possessing substantiality and empty of the characteristic of having the nature of insubstantiality. This unique characteristic, the nature of them all, the absence of characteristic, is to be understood as the tathagata, foe destroyer, perfectly complete buddha.”

The distinction of possession of the nature body is that it possesses the twenty-one sets of uncontaminated exalted wisdom; the distinction of freedom is that it is free from the two obstructions and their latencies; and the distinction of entity is that it is a body that possesses the two purities, the emptiness of the ultimate nature of true existence of the uncontaminated exalted wisdoms. The twenty-one sets of uncontaminated exalted wisdom will be explained later. The nature body is defined as: a final sphere possessing the two purities.

2B2C-3B1B-1C  Commentary
1  Actual
2  The need to posit the three bodies possessing features, as different from the body of mere dharma (or: dharmata)

2B2C-3B1B-1C1  Actual

The nature body of the Sage Buddha Bhagavan: 1) the essence of exalted wisdom such as the close placements of mindfulness and so forth, the mere entity of the sphere of reality of the supermundane, the uncontaminated, 2) since stains (are) merely adventitious, completely pure in all ways, and 3) the mere entity of the self (nature) of those which became the characteristic of isolation by self nature, the mere entity of non-generation – are this. Since an object which is not created, it is attained through the supermundane path; since it is not made, it is attained through illusion-like consciousness realizing all phenomena.
Gyeltsab (page 494) sets out a syllogism: the nature body of the Sage Buddha Bhagavan (subject) is distinguished by three features because of: (1) the feature of possession in that it is distinguished by being uncontaminated due to the essence of the uncontaminated exalted wisdom, such as the close placements of mindfulness and so forth, the mere entity of the sphere of reality of the supramundane; (2) the feature of freedom in that it is completely pure and isolated in all ways from the two obstructions and their latencies (the obstructions can be utterly exhausted by their antidotes since the stains are adventitious); and (3) the feature of entity in that it is the very entity of ultimately not being generated. It is so because it is the entity of the mode of abidance of all those uncontaminated exalted wisdoms, the characteristic of being isolated from an ultimate nature. [The nature body] is not newly created by causes because it is not fabricated by causes and conditions. It is not attained by any method, such as a mere mundane path, but is attained by a supramundane path. It is not made by a mere mundane path and conditions, but is adorned with extensive method. It is attained by realizing all phenomena as free of elaboration with an illusion-like consciousness that directly realizes emptiness.

The nature body is not newly created by causes because it is not created by causes and conditions. However, it is called a ‘result of attainment’ and a ‘result of separation.’ The Chittamatra school asserts that the nature body is an ultimate attainment.

The nature body is attained by a supramundane path; it cannot be attained by a mundane path.

2B2C-3B1B-1C2 The need to posit the three bodies possessing features, as different from the body of mere dharma (or: dharmata)

The remaining three bodies – ultimately the entities of dharmata, appearing as real conventionalities, differentiated by as many aspirations at there are– are presented as the spheres of activity of the buddhas, bodhisattvas, and hearers and so forth. Because the aforesaid was shown, because of arising in the tradition: “Why is the isolated asserted as merely not different from (that which) became isolated?” – although not different (entities) from that, (they are) presented as different.

The remaining bodies, the wisdom truth body, complete enjoyment body, and emanation body are not different from the nature body but are posited as different from it. The three bodies are posited as different from the nature body because the wisdom truth body only appears to buddhas themselves, the complete enjoyment body appears to aryas, and the emanation body appears to hearers, solitary realizers, and so forth.

Gyeltsab (page 494) sets out a syllogism: the three remaining bodies possessing the features (subject) are not different entities from the nature body because they are bodies that are the entity of the dharmata, empty of being ultimately true. Although they are not a different entity from [the nature body], you present them as three different [bodies]. Although they are not a different entity from [the nature body], you posited and differentiate them due to appearing as different real conventionalities according to as many different aspirations as there are.

There is a purpose to positing them as three different [bodies]; it is because it is for the sake of realizing them through the teaching: “They are presented as different in terms of being a direct sphere of activity of only the buddhas themselves and being spheres of activity of bodhisattvas, hearers, and so forth.”

For the Svatantrika Madhyamikas the three bodies are real conventionalities. They are said to be real conventionalities because those without a realization of emptiness do not realize that these three bodies do not exist as they appear. Saying that they are phenomena which are not realized to not exist as they appear stops debate. An unreal conventionality is something that is realized even by ordinary beings to not exist as it appears; for example, the reflection of a face in a mirror which appears to be a real face but is not.

The Prasangika Madhyamika school says that in the eyes of intelligent worldly beings there are real and unreal conventionalities, but that conventionalities themselves cannot be real.
Gyeltsab (page 495) says: [the three remaining bodies] are not different entities from the nature body because in the tradition of the great charioteer it is said: “That called ‘emptiness’ does not exist as contrary to consciousness. Why is that? That which is isolated from true existence is asserted to not be a different entity from the basis of emptiness, that which became isolated from true existence.” Someone who asserts that the two form bodhis are unreal conventionalities unable to perform a function in the way in which they appear is completely separated from the fortune of seeing these stainless commentaries.

The nature body is not a different entity from the base, the three bodies. It is similar to the emptiness of a vase in that the vase’s emptiness of true existence is not a different entity from the vase itself. The text quoted here is either *Fundamental Wisdom* by Nagarjuna or *Four Hundred Stanzas on the Middle Way* by Aryadeva. Haribhadra’s assertion is that there are four bodies, meaning that the nature body is different from the three other bodies. There is much debate about this subject. For example, one can ask: is the emptiness of true existence of a complete enjoyment body a nature body? What is the emptiness of true existence of a complete enjoyment body? Is the emptiness of a nature body a nature body? Does the emptiness of true existence of a complete enjoyment body only exist on the buddha ground? Does the emptiness of true existence of a complete enjoyment body not exist on the level of sentient being? Does it not exist before entering a path? If the answer is that it does not, one can ask: does it not follow that if it is an established base it is necessarily empty of true existence? If it is selfless the complete enjoyment body is necessarily empty of true existence.

What is the naturally abiding lineage? The dharma (reality) of a mind together with stains which transforms into a nature body. That which transforms into a nature body is the dharmata that exists on the mind. When someone becomes a buddha it transforms into the nature body which is the emptiness of a buddha’s mind.

(The subject of the nature body can be found in *Ocean of Sport* page 469)
through thorough division, without afflictions, exalted knower of resolve, clairvoyances, individual correct knowledges, the four purified in all ways, ten controls, ten powers, four fearlessnesses, three types of nothing to guard, threefold close placements of mindfulness, nature of not having forgetfulness, imprints perfectly destroyed, great compassion for beings, unshared features of only the Sage – those eighteen which are explained and the exalted knower of all aspects itself etc., are expressed as truth body.

(1) Classes harmonious with enlightenment
The thirty-seven harmonies of enlightenment were explained in seven groups in the fourth chapter.

(2) immeasurables
The four immeasurables were taught in the context of the achieving through engagement in the concentrations and formless absorptions, achieving through engagement in the six perfections, and achieving through engagement in the four immeasurables such as love. The four immeasurables are immeasurable love, immeasurable compassion, important joy, and immeasurable equanimity. Each have their particular characteristics and divisions. (See chapter one)

(3) complete liberations
The eight doors of liberation were explained in the fourth chapter. They are divided into the three complete liberations – (1) the complete liberation of the embodied looking at a form, (2) the complete liberation of the formless looking at a form and (3) the liberation of the beautiful which eliminates obstacles – plus the (4-7) four complete liberations of the formless absorptions, and one, (8) the complete liberation of cessation.

(4) the essence of the nine serial absorptions,
The nine serial absorptions are aspects that are common to bodhisattvas and the exalted knower of all aspects. These are the absorptions of the four concentrations, the absorptions of four formless absorptions, and the absorption of cessation.

(5) entrances of the ten totalities and
(6) the masteries – eightfold through thorough division
(7) without afflictions
(8) exalted knower of resolve
These four will be explained in the eighth chapter.

(9) clairvoyances
The six clairvoyances were explained in the first chapter.

(10) individual correct knowledges
The four individual correct knowledges were explained in the fourth chapter.

(11) the four purified in all ways
(12) ten controls
These two are explained in the eighth chapter.

(13) ten powers
(14) four fearlessnesses,
These two were explained in the fourth chapter.

(15) three types of nothing to guard
(16) threefold close placements of mindfulness
(17) nature of not having forgetfulness
(18) imprints perfectly destroyed
(19) great compassion for beings
These five are explained in the eighth chapter.

(20) unshared features of only the Sage
The eighteen unshared qualities of a buddha were explained in the fourth chapter.

(21) the three exalted knowers
These were explained in the first, second, and third chapters.

These are the twenty-one sets of uncontaminated exalted wisdom.

Tuesday afternoon, March 23, 1999

Gyeltsab (page 496) says: the wisdom truth body is divided into twenty-one sets because from the harmonies with enlightenment through the exalted knower of all aspects, knower of paths and knower of bases, these final exalted wisdom are said to be the wisdom truth body. In sutra it says: “From the thirty-seven harmonies with enlightenment...” to “The knower of paths, knower of all; these, Subhuti, are that which are called all uncontaminated phenomena.” This is a brief explanation of the root text of the Ornament.

2B2C-3B1B-2A1C Commentary
1 Divisions
2 Positing those as the exalted wisdom truth body

2B2C-3B1B-2A1C-1 Divisions

1) From the close placements of mindfulness and so forth through the eight-fold path of superiors, the classes of enlightenment, 2) like the former, love and so forth, the immeasurables, the Brahma abodes, 3a) by discriminating the inner (yogi) as embodied and formless, viewing external form – two, b) the complete liberation of beauty manifested by the body, having completed, to abide – one, c) space, consciousness, nothing at all, and without (gross) discrimination (yet) not without (subtle) discrimination entrances – four, and d) ceasing discrimination and feeling – one; thus the eight complete liberations, 4a) four concentrations of the form realm, b) four formless absorptions, and c) absorption of cessation – the nine serially abiding absorptions, 5a) earth, b) water, c) fire, d) wind, e) blue, f) yellow, g) red, h) white, i) space, and j) consciousness – the ten types of totalities,

Gyeltsab (page 496) says: The harmonies with enlightenment, from the close placements of mindfulness through the eight-fold path of superiors, are taken as one set. The four immeasurables, love and so forth, which were explained before, the Brahma abodes, are taken as one set.

1. The thirty-seven harmonies with enlightenment are divided into seven groups:
   (i) the four close placements of mindfulness of body, feelings, mind, and phenomena
   (ii) the four thoroughly abandonings
       - the thorough abandoning which is the non-generation of non-virtues not yet generated
       - the thorough abandoning which is the abandoning of the non-virtues already generated
       - the thoroughly abandoning which is the increasing of virtues already generated
       - the thorough abandoning which is the generation of virtues not yet generated
   (iii) the four legs of magical manifestation
       - the leg of manifestation of aspiration
- the leg of manifestation of effort
- the leg of manifestation of thought/intention
- the leg of manifestation of analysis
(iv) five powers
- the power of faith
- the power of effort
- the power of mindfulness
- the power of meditative stabilization
- the power of wisdom
(v) five forces
- the force of faith
- the force of effort
- the force of mindfulness
- the force of meditative stabilization
- the force of wisdom
(vi) seven branches of enlightenment
- branch of enlightenment of correct mindfulness
- branch of enlightenment of correct discrimination of phenomena
- branch of enlightenment of correct effort
- branch of enlightenment of correct joy
- branch of enlightenment of correct pliancy
- branch of enlightenment of correct meditative stabilization
- branch of enlightenment of correct equanimity
(vii) eight-fold path of superiors
- correct views
- correct realization
- correct speech
- correct aims of actions
- correct livelihood
- correct effort
- correct mindfulness
- correct meditative stabilization
These thirty-seven harmonies with enlightenment are the first set of uncontaminated exalted wisdom.

2. The four immeasurables:
(i) immeasurable love
(ii) immeasurable compassion
(iii) immeasurable joy
(iv) immeasurable equanimity
Each of these has a particular empowering condition which is an actual concentration. All of them depend on a final concentration. The four immeasurables are called the Brahma abodes, or the abode of purity. In this context, Brahma does not refer to the god of the first concentration but refers to the buddha realm. The word ‘Brahma,’ literally purity, is a synonym of buddha realm; the four immeasurables are so-called because they are the basis of the buddha realm. This word ‘brahma’ is also used to refer to a lay vow holder (upasika) who has the vow of celibacy, he is called an upasika of pure conduct (brahmacharya). The four immeasurables are the means to attain the buddha realm.

There are three types of love: (1) love which observes mere sentient beings, (2) love which observes phenomena, and (3) love which observes the unobservable. The love which observes sentient beings thinks, “How wonderful it would be if all sentient beings had happiness.” The love which observes phenomena observes sentient beings who are qualified by selflessness or impermanence and on this basis wishes them happiness. The love which observes the
unobservable observes sentient beings as non-truly existent and wishes them happiness. In short, the love developed in meditation sustained by the realization that sentient beings are impermanent is love observing phenomena. The love sustained by the realization that sentient beings are non-truly existent is love observing the unobservable. Love itself is the wish that sentient beings have happiness.

Immeasurable compassion is the thought wishing sentient beings to be free from suffering. It is of three types as is love. The same is true of immeasurable joy and immeasurable equanimity. All of these immeasurables are based upon an empowering condition which is an actual concentration.

In the teachings on the Stages of the Path it says that each of the four immeasurables includes a further four immeasurables:
- immeasurable aspiration
- immeasurable prayer
- immeasurable extraordinary thought
- immeasurable request
The first, immeasurable aspiration, is the thought: “How wonderful if all sentient beings had happiness and the causes of happiness.” The second, immeasurable prayer, is the thought: “May they have them.” The third, immeasurable extraordinary thought, is the thought: “I will cause them to have them.” The fourth, immeasurable request, is the request: “Please, lama-deity, bless me to be able to do this.” This formula, which includes immeasurable aspiration, immeasurable prayer, immeasurable extraordinary thought, and immeasurable request, is also to be applied the remaining three immeasurables.

3. The eight complete liberations
Gyeltsab (page 496) says: regarding the third set, the inner, the yogi himself, (i) discriminates himself as embodied and (ii) discriminates himself as formless, having only the four aggregates of name, whereby he looks at all external forms in the aspect of repulsiveness. (iii) He imagines all final appearance of forms as one taste in being attractive, the complete liberation of beauty manifested with a body, and having completed it, abides in it.

The first two are [developed] because, although previously separated from attachment to the forms of the desire realm, [the yogi] observes them once again, and due to not having attained mastery over such desires, [now] attains it. The third complete liberation is [developed] because due to meditating on repulsiveness with the first two [complete liberations] the continuum becomes discouraged whereby it acts to encourage it, and in order to examine whether or not one has accomplished the first two complete liberations. When, although mentally attending to the attractive, one does not generate grasping for it, one has accomplished the first two complete liberations.

The embodied looking at a form means that when a yogi manifests emanations, both the emanations and he himself are visible to trainees. In the case of the formless looking at form the trainee does not see the yogi, but only sees the forms that he emanates. The emanation of such forms for the purpose of separating from attachment to forms. However, the mind may become discouraged by meditating on repulsiveness, whereby it needs to be lifted up [by the complete liberation of beauty].

The sign of having generated the first two complete liberations is to be able to meditate on all forms as attractive without generating grasping to them.

Gyeltsab (p496) says: the four complete liberations of infinite space and so forth (infinite consciousness, nothingness, and peak of existence) are developed in order to become free from obstructions to experience/taste and to distance oneself from them. That called ‘the cessation of discriminations and feelings’ is for the sake of becoming free from the obstructions of gross discriminations and feelings. These are the eight complete liberations.

In Abhidharmasamucchaya it says that the first two complete liberations depend on the fourth final concentration. While in Abhidharmakosha it says that the first two of the eight complete
liberations, those of repulsiveness, exist in the two concentrations. By accepting what is said in the first, it is not the case that it is not suitable to accept the latter.

The complete liberations are for the purpose of separating from attachment. ‘Obstruction,’ when further defined, is attachment. Another obstruction is the obstruction to absorption, which is neither an afflictive obstruction nor a knowledge obstruction. The obstruction to absorption is what impedes attaining an actual absorption.

Although one accepts that the first two complete liberations depend on the fourth final concentration it does not mean that they do not depend on the first two concentrations. In Abhidharmasamucchaya it says that the first two complete liberations depend on the fourth final concentration, which is the highest concentration. A final concentration is the result of a fully developed meditation that alternates a contaminated and an uncontaminated concentration.

4. The nine serial abiding absorptions
Gyeltsab (page 496) says: the fourth set, saying “the form realm,” are the nine serial abiding absorptions.

The nine serial absorptions are the four absorptions of the four concentrations, the four absorptions of the four formless absorptions, and the absorption of cessation. These are the absorption of the first concentration, second concentration, third concentration, fourth concentration, infinite space, infinite consciousness, nothingness, peak of existence, and cessation.

The absorption of cessation is a non-associated compositional factor on the support of a mental consciousness after blocking coarse feelings and discriminations. The absorption of cessation is so-called because it is free from coarse feelings and discriminations. Gross feelings and discriminations disturb the mind.

The Chittamatrins say that it is the ceasing of the seven coarse consciousnesses.

5. The totalities
Gyeltsab says the fifth set, the totalities, has:
1 Actual meaning
2 Differentiation of complete liberations, masteries, and totalities

1 Actual meaning
A Entity
B Divisions
C Mental support
D The manner of training
E The function of meditating like that
F The meaning of the name ‘totality’ (etymology)

1A Entity

The entity of a totality is: a meditative stabilization that observes the ten phenomena and is concomitant with wisdom.

Totality means that which covers or pervades everywhere. It has ten observed objects: (1) earth, (2) water, (3) fire, (4) wind, (5) blue, (6) yellow, (7) red, (8) white, (9) space, and (10) consciousness.

Jetsun Chokyi Gyeltsen (Ocean of Sport page 479)
(1) entity

The entity of the entrance of totality is: it is a knower which is distinguished by the ability to fabricate as many of its own observed objects as it wishes in dependence on the mind of an actual absorption which is its empowering condition. It can either be wisdom or meditative stabilization. In the commentary on Abhidharmakosha it says: “The first eight are the virtue of non-attachment and the last two are pure actual absorption of the first two formless absorptions.”
Gyeltsab (page 497) says: there are ten types of totalities observing the four elements, earth and so forth, the four evolutes, blue and so forth, space, and consciousness.

Jetsun Chokyi Gyeltsen says:
(2) Divisions
There are ten: the meditative stabilization of totality of earth, fire, water, wind, blue, yellow, red, white, space, and consciousness.

1C Mental support

Gyeltsab (page 497 says: the first eight are supported on the fourth condition, the last two are supported on space and consciousness.

Jetsun Chokyi Gyeltsen says:
(3) The support
The first eight are generated in dependence on the fourth concentration, the last two are generated in dependence on an actual absorption of the first two formless absorptions (infinite space and infinite consciousness).

1D The manner of training

Gyeltsab (page 497) says: one who has previously familiarized himself through having trained in the past attains a meditative stabilization of totality by just seeing the special basis of observation.

At the time of generating it newly, fill a vessel with clear water free from impurities.
In a favorable place, under a tree, at a guesthouse, and so forth, pile up wood logs that have oil and sap. Encircle it with a wall and make a hole in it one handspan and four fingerbreadths wide. Having lit the fire, below is the wood, above is the smoke, and in the middle is the fire.
In any direction make a window or hole in the wall that is struck by the wind.
Take as the basis of observation the colors blue, yellow, red, and white, and so forth.
Place a butter lamp in a vase. Having made a hole in it that is not too big, its light makes a circle of illumination upon striking the surface of a wall which remains for a long time.
Make a hole, one handspan and four fingerbreadths wide, in a dark woolen cloth which covers a wall. Take this as the object of seeing.

Through taking these as the bases of observation, in dependence on a concentration one observes its mere individual name, “Earth, earth, water, water,” and familiarizes with it again and again.

In other words, one makes a wall around some wood, lights a fire, and then looks at it through a hole in the wall. This can be done under a tree, at a guesthouse, or wherever the yogi feels comfortable.

One can also meditate on the color blue and so forth. To remember this meditation the four root colors, blue, yellow, red, and white, are often painted on the walls of houses in Tibetan monasteries. In addition, monks used to have a small bag which contained tsampa which was blue and red outside and white inside to remind them of this.

END

Wednesday morning, March 24, 1999

The first object of the totalities is a vessel full of clear water without impurities. The second object is the fire [viewed through a hole in a wall]; the fire is used as the basis of observation. When wind is used as a basis of observation a hole is made in a wall through which the wind passes. Although it does not say so here, the fourth, the earth, is perhaps the wall itself which is made of
earth. The fifth, sixth, seventh, and eighth bases of observation are the colors blue, yellow, red, and white.

The ninth totality is infinite space. The basis of observation is a circle of light on a wall, which remains for a long time, that is made by a light in a vase with a hole in its side. The tenth totality is infinite consciousness. The basis of observation is a hole, one handspan and four fingerbreadths in diameter, made in a woolen cloth hanging on a wall.

There are only nine totalities mentioned explicitly here in the text as the earth totality is not mentioned.

In a commentary by Nyata Kunga Pel it says that regarding the manner of achieving such meditation newly there are: 1) the bases of observation for all ten totalities and 2) the manner of reflecting on them. There is a basis of observation because first by finding oneself in a place that is conducive with a wall on which there is a drawing, one uses a vessel filled with water that is free from blue and so forth. Inside a circular walled in area with a hole in the wall that is one handspan and four fingerbreadths there is a blazing fire. Through a hole in a circular wall the wind passes and strikes the inner wall. For the next totalities use either blue cloth or a sesame flower, yellow cloth or a karnikara flower, a red vandujipaka flower, or the planet Venus. With this one has gone through the first eight totalities. For the ninth totality one uses a woolen cloth hanging on a wall in which one makes a hole that is one handspan and four fingerbreadths in diameter. This is the basis of observation of infinite space. For the tenth totality one prepares a vase in which there is a butter lamp by closing the mouth of the vase and making a small hole in its side that is not too big. The light of the butter lamp shines through the hole and makes a disc of illumination on the wall. This is the tenth basis of observation.

Also in this text there is no commentary on the earth totality. To meditate on the ten totalities one begins with the basis of observation. For the first, one fills a vessel with clean water and focuses on it. For the second, one makes a fire inside a circular wall in a stack of wood from which smoke rises up. One focuses on the fire looking through a hole made in the wall. For the third, wind passes through a hole in a wall; this is the basis of observation of the wind totality. Meditation on the wall itself is meditation on the earth totality.

To meditate on the four colors one hangs on a wall, for example, a blue cloth in which one cuts a hole that is one handspan and four fingerbreadths in diameter. One can do the same with a yellow, red, and white cloth for the totalities of yellow, red, and white. For the ninth totality one makes a hole in a cloth hung on a wall. For the tenth one places a butter lamp in a vase, closes the top, and makes a hole in its side. The light from the butter lamp makes a circle of light on the wall which is the basis of observation of infinite consciousness.

However, the explanation is not completely clear. Also in Gyeltsab’s text there is no complete explanation of each of the totalities.

Gyeltsab (page 497) says: Through taking these as the bases of observation, in dependence on a concentration one observes its mere individual name, “Earth, earth, water, water,” and familiarizes with it again and again. Having familiarized in this way, when one is able emanate, pervading all with water, fire, and so forth as much as one wishes, and is able to collect it back again, at this time [the totalities] are accomplished. In other words, through the power of the meditative stabilization one becomes able to pervade the universe with water and then collect it back. On the other hand, if there is the appearance of water with bubbles or the fire dies or falls, and one is not able to pervade all as one wishes then one has not accomplished [the totalities].

The sign of the totality of earth is not explained because it is easily understood; it is not that it does not exist. The appearance of the earth having patches of salt and so forth is a sign of not having accomplished [the totality of earth]. If one is able to emanate as much [earth] that is, for example, shiny and level as one wishes it is a sign of having accomplished [the totality of earth].
E The function of meditating like that

Through the eight bases of observation which are have form, one is able to achieve emanation and the magical emanation of transformation. In dependence on the totality of space one can travel in space. In dependence on the totality of consciousness one achieves qualities, such as overcoming the afflictions, the four individual accurate knowledges, and so forth. These are the function or activity of the totalities.

Gyeltsab does not mention that these bases of observation pervade all.

Gyeltsab (page 498) says: The ten totalities are posited on only four among the twelve sources (the form source, tangible object source, phenomena source, and mental source). The four colors are the form source, the four elements are the tangible object source, space is the phenomena source, and consciousness is the mental source.

These are the bases which pervade the universe. Why is sound not made to pervade the universe? Because it does not have a continuity of similar type. Why are odors and tastes not used as a base to pervade the universe? Because in the form realm there are no odors and tastes, and therefore it is not pervaded by these two. The five sense sources are not used as a base to pervades the universe because the eye, ear, nose, tongue, and body sources are only possessed by a single individual. That which is included in one’s own continuum cannot pervades others’ continuua. In the formless realm there are the two totalities (space and consciousness).

Why does sound not have a continuity of similar type? When someone says “vase” the sound is produced but immediately disappears, it does not continue. In this way, there are certain phenomena that cannot pervade all.

F The meaning of the name ‘totality’ (etymology)

Gyeltsab (page 498) says: a totality is that which pervades and extends without exception.

This explanation is a general presentation of the totalities; other methods are to be understood. Why are there not more than ten totalities posited? It is because a totality is that which pervades, while that which is other than [these ten] are unable to pervade. Whatever is of their class can pervade them. The forms of environment do not have the class of the five sense powers; the forms of the form realm do not have the class of odors and tastes; sounds do not have a continuity of similar type; therefore, these cannot pervade all. Thus, they are not posited as totalities.

In short, the five sense powers, odors, tastes, and sounds are not posited as totalities. In this way the general presentation of the totalities is concluded.

In the case of a yogi who can pervade all with water, is this emanated water able to function as water? It is able to function as water because the trainees for whom the yogi emanates water can use this water. How is it that the universe is pervaded with water which can be used by sentient beings? It is because the meditative stabilization has the power to do this and because the ground also has a similar class of water. Can a yogi pervade the universe with gold which can be used as real gold? Yes, it can be done. However, such gold is only seen by those trainees for whom the gold was emanated. How does this happen? Due to the power of meditative stabilization and because the ground itself has a similar class of gold.

What happens in the case of the whole universe being filled with skeletons? When a yogi pervades the surface of the ground with skeletons are these real skeletons? The answer is no because the ground does not have a similar class of skeletons/bones. Is the whole ground really filled with skeletons or is it only filled with skeletons for the yogi who has this meditative stabilization? The whole ground is filled with skeletons only for the yogi who has this meditative stabilization. In chapter six of Madhyamakavatara by Chandrakirti it says: “Wherever a yogi, through a guru’s precept, sees the ground filled with skeletons, there also, the three are seen as without generation. Because indicated as wrong attention.” A guru teaches a yogi the way to
meditate on repulsiveness by filling the ground with skeletons. By practicing this, the yogi will eventually actually see the ground as though pervaded with skeletons. However, it is not real. The meditator’s awareness which thinks that there are such skeletons is a wrong consciousness. “The three are seen as without generation” means that the consciousness to which they appear, the sense power that perceives them, and that which pervades are seen to not have truly existent generation. “These three” are the immediate condition, which is the sense consciousness; an empowering condition, which is the sense power; and an observed object condition, which is the skeletons.

When a yogi develops such a meditative stabilization certain objects can be used to pervade all, for example, water and gold, while other objects cannot be used, such as the sense powers. When creating emanations, forms and tangible objects can be a basis of emanation. However, odors, tastes, sounds, and the five sense powers cannot be posited as a basis of emanation.

Meditation on the totalities and masteries is done for the purpose of perfecting one’s meditative stabilization.

Wednesday afternoon, March 24, 1999

There is some information in Lama Tsongkhapa’s *Golden Rosary* about the totalities but we will not look at this now. In Vinaya it says that if one wants to train in the meditative stabilization of the totalities one can draw the four colors on the wall of one’s house and meditate on them. When one realizes the meditative stabilization of the color yellow, for example, one can transform the ground into gold.

2 Differentiation of complete liberations, masteries, and totalities

Gyeltsab (page 498) says: the cause of generating the complete liberations, masteries, and totalities is the one that comes before each. The method of purifying is the one that comes after each. Therefore, the sources of the masteries and totalities are to be known as a distinguished path which purifies the complete liberations.

There is some doubt as to whether it is actually like this. This is also true of the statement “The method of purifying is the one that comes after each.”

Gyeltsab (page 498) says: if one meditates on the sources of the masteries for the sake of joining the observed object of the complete liberations why is there an explanation of a mastery that trains in the complete liberation of form, but no explanation of the complete liberation of the formless? It is because it is difficult to master forms. When one masters form one also attains the power which masters the formless. With the complete liberations one visualizes other aspects of forms which are manifested, such as small natural forms and so forth. By means of gaining control over the mastery one masters the previous.

In short, the different forms manifested by the totalities are mastered by the masteries.

In general, the masteries are of five types:

(i) the great mastering the small,

(ii) the powerful mastering the weak,

(iii) mastery through making that which was previously visible invisible,

(iv) the mastery of repudiation, such as the abandonment of the afflictions,

(v) the mastery of dominion, such as the master who dominates his servant.

In this context, the masteries are those included in the third and fifth.

The specific context of this discussion is the differentiation of the complete liberation, masteries, and totalities.

The sixth set of uncontaminated exalted wisdoms are the eight sources of mastery.
Through discriminations of the inner (yogi) as form and formless, individually viewing external forms in the aspects of great and small and having mastered those, to know – four, and b) through only discriminations of the inner (yogi) as formless, having mastered blue, yellow, red, and white, to see – the four types – hence eight types of entrances of mastery.

Gyeltsab (page 499) says: the inner, the yogi, discriminates himself as having form and discriminates himself as formless and individually views external forms in the aspects of small and great forms as beautiful and ugly and good and bad, and having mastered those forms, knows them with calm abiding and sees them with special insight. These are the four masteries of shape.

The inner (the yogi) only discriminates himself as formless and views blue, yellow, red, and white and having mastered colors, knows and sees them; these are the four types.

The first four [masteries] arise from the cause which is the first two complete liberations, while the latter four arise from the cause which is the complete liberation of beauty.

Gyeltsab then quotes Haribhadra saying “Thus.”

The eight masteries are divided into a group of four in regard to shape and a group of four in regard to color.

One way of counting the masteries is that the four shapes are great and small forms emanated by a yogi discriminating himself as having form and discriminating himself as not having form; thus, there are four masteries in regard to shape. The yogi views these great and small forms which are beautiful and ugly. The shapes are said to be known by calm abiding and seen by special insight.

Then discriminating himself as not having form, the yogi views the colors blue, yellow, red, and white and masters them.

In Lama Tsongkhapa’s Golden Rosary regarding the four masteries of shape it says that small forms refer to the bodies of sentient beings, gods and human beings, while great forms refer to the forms of mountains and celestial mansions. Discriminating himself as having form, the yogi views (1) the bodies of sentient beings and (2) mountains and celestial mansions. Discriminating himself as formless he views (3) the bodies of sentient beings and (4) mountains and celestial mansions. The shapes that are viewed are mastered by the yogi, and known by calm abiding and seen by special insight. Beautiful and ugly refers to the objects, the bodies of sentient beings, mountains, and celestial mansions, having respectively a pleasant or unpleasant color.

Among the eight masteries, the first four, the masteries of shape, arise from the cause which is the complete liberation of the embodied looking at a form and the complete liberation of the formless looking at a form. The four masteries of color arise from the cause which is the complete liberation of beauty.

Gyeltsab (page 499) says: regarding the latter four in sutra it says: “The inner discriminating himself as formless views external forms as blue, as blue color, as appearing as though blue, and as emitting blue light. For example, he views a sesame flower or the fine cloth of Varanasi as blue, as blue color, as appearing as though blue, and as emitting blue light. Likewise, the inner discriminating himself as formless views external forms as blue, blue color, showing as blue, giving rise to blue light. Having mastered those forms, he knows them. Having mastered them, he sees them. Discriminating in this way is the fifth source of mastery.”

Similarly, apply the karnikara flower to yellow, the vandujipaka flower to red, and the planet Venus to white.

Why are the colors repeated saying as blue, as blue color, appearing as though blue, and emitting blue light? Gyeltsab (page 500) says: blue is a brief presentation; blue color is innate (natural); appearing as though blue is fabricated; emitting blue light is the clear light that both
have. A flower is an example of an innate, or natural, color, while a cloth is an example of a fabricated color.

One has to apply these examples to the remaining three colors. Just as these four were applied to blue so too should they be applied to yellow, red, and white; for example, “He views a karnikara flower or the fine cloth of Varanasi as yellow, as yellow color, as appearing as though yellow, and as emitting yellow light.” He does the same for red and white. Thus, there are twelve steps.

Having seen these colors, a yogi discriminating himself as formless views the four of blue, the four of yellow, the four of red, and the four of white and, having mastered them, knows them and sees them.

The example of cloth is one illustration, but when a yogi meditates he sees external forms as blue, as blue color, as appearing as though blue, and as emitting blue light. He also manifests forms having different colors and by this masters external forms.

There is a reason for the sutra to mention good quality cloth from Varanasi; it is because even in the past the cloth from Varanasi was very well known. Even nowadays Varanasi continues to produce good quality cloth.

END
Tuesday afternoon, March 30, 1999

7) the meditative stabilization which uproots the continuity of the enemies – the afflictions – included in the continua of others – that which is the aforesaid, without afflictions,

Gyeltsab (page 500) says: in regard to the meditative stabilization without afflictions, when hearer foe destroyers go to a town, they do not act as an observed object condition for the afflictions related to the desire realm in the continua of others that are to be abandoned by the path of meditation. Not only does the force of a meditative stabilization without afflictions [of the Buddhas] not act as the observed object condition for the generation of the afflictions, it uproots the continuity of the affective emotions, the foes, included in the continua of other sentient beings. That which is the aforesaid is the meditative stabilization of without afflictions.

When hearer foe destroyers with the meditative stabilization without afflictions goes to a town, their bodies do not give rise to afflictions in the continua of other sentient beings. When a tathagata with the meditative stabilization without afflictions goes to a the town, not only are there no afflictions that are generated in the continua of sentient beings, but also the development of coarse manifest afflictions in their continua is eliminated. This will be discussed in more detail later on.

8) perfectly separated from all signs and, attachment destroyed, through accomplishing the prayers which dispel doubts, to engage for as long as cyclic existence exists and as long as liberation exists – the aforesaid exalted knower of resolve, 9) the six clairvoyances and

This will be elaborated on later on.

The meditative stabilization accomplishing the result of prayer is that due to accomplishing the prayers made in the past, “By way of an unimpeded exalted knower, I will dispel others’ doubts.”

Spontaneously enacting the welfare of others by means of being separated from and pacifying all the signs of effort that motivates correct actions of body and speech, destroying attachment to all phenomena as truly existent, through accomplishing the prayers which dispel doubts of others by means of the exalted knower without impediments, engaging the exalted knower without obstructions and impediments for as long as cyclic existence exists and until all sentient beings attain liberation; the aforesaid is the exalted knower of resolve.

There is a difference between accomplishing the result of prayer of a hearer foe destroyer and that of a tathagata. In sutra it says: “Bhikshu, you will experience many aspects of magical manifestations such as transforming one into many and many into one. You will know and see the visible and the invisible, and you will experience them. Your body will be able to pass through walls without obstruction and can pass through a mountain as though it were space. Such a person can descend through the ground as if it were water. And you can walk on water without sinking, as though it were the ground. You can remain in space with legs crossed like a bird hovering in the sky. You can touch the sun and the moon with your hand. You are able to dominate everything up to the level of the Brahma world with your body,” and so forth. The condensed meaning of the above is the previously explained six clairvoyances. The six clairvoyances were mentioned in the first chapter in the context of precepts, precepts about the six clairvoyances. Here the sutra just mentions the first, that of magical manifestations.

10) the four individual correct knowledges explained before,

Gyeltsab (page 501) says that which is to be explained and the explanations that are correct are the four individual correct knowledges. These were explained before in the fourth chapter. They are:
(1) individual correct knowledge of phenomena
(2) individual correct knowledge of meanings which knows all general and specific characteristics
(3) individual correct knowledge of definitive words
(4) individual correct knowledge of self-assurance which knows the divisions of entities and aspects

These exist only in the continua of aryā buddhas, but they are also discussed in the context of a bodhisattva on the ninth ground. These four are divided into two groups, that which is to be explained and the explanations. That which is to be explained are:
(1) individual correct knowledge of phenomena
(2) individual correct knowledge of meanings

The explanations are:
(3) individual correct knowledge of definitive words
(4) individual correct knowledge of self-assurance

11) completely purified support, observed object, mind, and exalted wisdom – the aforesaid four purities,

Gyeltsab (page 501) says: There is a completely purified support, the body, due to having gained mastery over taking a body, abiding in it, and relinquishing it. There is a completely purified observed object, the completely purified resource due to having gained total mastery over emanating and transforming forms, smells, tastes, tangible objects, and so forth. There is a completely purified mind due to having gained total mastery over the meditative stabilization. There is a completely purified exalted wisdom due to having gained total mastery over wisdom.

Jetsun Chokyi Gyeltsen (Ocean of Sport page 483) says: the definition of completely purified is a knower that is readily distinguished by the attainment of mastery over taking and discarding a body in dependence on the basis of an actual concentration which is its empowering condition. When divided there are four:
(1) the support, the attainment of mastery over discarding and taking a body
(2) the observed object, the attainment of mastery over emanating that which does not exist and transforming that which exists
(3) the mind, the attainment of mastery over entering countless meditative stabilizations in each moment
(4) exalted wisdom, the attainment of mastery over immeasurable doors of retention

The completely purified support is that one has mastered the taking and discarding of a body. Discarding a body means to leave the present body and take a new one.

Gyeltsab says that the observed object is forms, smells, tastes, and tangible objects, whereas Jetsun Chokyi Gyeltsen says the observed object is that which is made existent. One attains mastery over these. Gyeltsab says that the completely purified mind is due to having attained mastery over meditative stabilization, whereas Jetsun Chokyi Gyeltsen says that the completely purified mind is due to being able to enter countless meditative stabilizations in each moment. Jetsun Chokyi Gyeltsen says that the completely purified exalted wisdom is the attainment of mastery over immeasurable doors of retention. This was mentioned in the first chapter in the context of achieving through collections, in particular the achieving of retention which is of four types. Gyeltsab (page 202) says: when the retentions are divided, there are four: the retention of patience, secret mantra, words, and meanings.

12) control over a) life span, b) mind, c) articles, d) actions, e) rebirth, f) aspiration, g) wishes, h) magical manifestations, i) exalted wisdom, and j) dharma – the aforesaid ten controls
Gyeltsab (page 501) says: a) control over the life span due to being able to abide as long as one
wishes for eons; b) control over the mind due to attaining control over countless meditative
stabilizations; c) control over articles or necessities due to having gained control over space
treasury; d) control over actions due to attaining control over demonstrating the results of actions,
such as arts and exercise; e) control over rebirth as one wishes; f) control over aspiration such as
the ability to show all the realms of the worlds filled with the bodies of buddhas; g) control over
wishes due to being able to display emanations of great enlightenment; h) control over magical
manifestations due to control in displaying many different magical manifestations to the various
trainees at the same time; i) control over exalted wisdom due to knowing all objects of knowledge
without impediment; j) control over Dharma due to attaining control of skill in the all the words
and meaning of Dharma. These are the ten controls. They are explained according to sutra as
being attained from the eight ground. This needs to be reflected upon.

13) the ten powers and

Gyeltsab (page 502) says: the thirteenth is the ten powers which were explained previously.

14) the four fearlessnesses explained before,

Gyeltsab (page 502) says: the fourteenth is the four fearlessness which were explained before.
These were explained in the fourth chapter.

15) the Tathagata’s behavior of body, speech, and mind completely purified, this does
not have the thought considering, “I shall conceal distorted conduct through fear of
others fully knowing” – the aforesaid three types of nothing to protect,

Gyeltsab (page 502) says: behavior of a body, speech, and mind of a buddha is completely purified
because he possesses a final purity. Regarding this, the Sage does not have the thought
considering “I shall conceal the distorted conduct of my three doors through fear of others fully
knowing.” Therefore, these are the three types of nothing to protect.

A buddha does not think to hide his conduct of body, speech, and mind because it is
completely pure.

16) when teaching the dharma, to those desiring to listen, not desiring to listen, and
both, respectively, to abide possessing only mindfulness in equanimity devoid of
subsequent attachment, anger, and the two – the aforesaid three types of close
placements of mindfulness

Gyeltsab (page 502) says: the Sage (subject) possesses the three close placements of mindfulness
that do not give rise to the thoroughly afflicted because when an assembly is gathered and he
teachings dharma to an assembly of retinue, he is devoid of subsequent attachment toward those
desiring to listen the Dharma with respect, he abides in equanimity toward the assembly, he does
not have anger toward those who do not wish to listen to the Dharma with respect, and he is
devoid of attachment and hatred toward those who engage with a mixture of both respect and
disrespect. He abides possessing only the mindfulness in equanimity. Thereby this culmination is
attained.

Ordinary beings generate attachment to those who listen with respect, anger toward those
who do not listen with respect, and neutral to those who neither listen with respect or without
respect.

In Pramanavartika it says that the Buddha has equanimity for one who cuts the left side of
his body and for one who applies oil to his right side: ”Applying sandalwood, cutting with an ax,
equanimit.” We should try to behave like this.
17) the characteristic of not passing beyond the time of enacting the welfare of sentient beings – the aforesaid nature of not having forgetfulness,

Gyeltsab (page 502) says: the Sage possesses the nature of not forgetting the welfare of sentient beings because he closely abides in mindfulness at all times with regard to enacting the welfare of sentient beings. [This is] said to be “the characteristic of never passing beyond the time of enacting the welfare of sentient beings.”

Lama Tsongkhapa says: “When the time comes, the Buddha enacts the welfare of sentient beings without passing beyond time, just like when it is time for the ocean to make waves they arise.” In the context of great compassion, *Abhidharmakosha* says: “Six times daily the Buddha looks at sentient beings; when he sees that their continua are ripe he manifests or acts for them.” In short, the Buddha does not forget to enact the welfare of sentient beings. This quality is superior since in our case we forget to do it, although the time to do it has come. For example, we promise to do something, but it is difficult to keep our promise. We need to prepare ourselves now to become a buddha, at which time we will never forget to act for sentient beings’ welfare.

Over the weekend, I taught the subject of the four close placements of mindfulness. I was asked: when we think to place our mindfulness on the mind, is this a conceptual or non-conceptual process? The questioner wanted to prove that the mind is feeling because mind is that which experiences.

In short, we need to constantly examine our mind. A Kashmiri, Paluwa, gave one piece of advice: “Like iron in the summer and clay in winter.” This means that in the summer it is important to take care of iron things otherwise they will rust in the rain, while in the winter it is important to take good care of clay pots; otherwise, they may crack in the cold. This advice continues: “Continually take care of your mind. If the oblong tongue is not kept well, the round head will be beaten by others. This is my advice. It is up to you whether you listen to it or not. This is all I have to say.” This is found in detail in one twenty-page text.

**END**

Wednesday morning, March 31, 1999

18) through abandoning the seeds of the entities of the latencies of afflictions and knowledge obscurations, to perfectly destroy imprints,

Gyeltsab sets out a syllogism: the Sage (subject) perfectly possesses the destruction of the imprints of the three doors because he has exhaustively abandoned the seeds of the entity of the latencies of the knowledge obstructions and afflictive obstructions. In other words, a buddha has abandoned both the knowledge obstructions and the afflictive obstructions. A knowledge obstruction is: one of the two obstructions and that which impedes the attainment of omniscience. An afflictive obstruction is: one of the two obstructions and that which impedes the attainment of liberation. One should think about the difference between the entity of imprints and the seeds.

19) the very thought of benefit toward all sentient beings – the aforesaid great compassion itself toward beings,

Gyeltsab (page 502) sets out a syllogism: the Sage (subject) possesses the great compassion that is the thought of providing benefit and happiness to all sentient beings because of attaining perfection with respect to the temporal and ultimate thoughts of benefiting others, thinking of sentient beings in the six periods of the day as to who is ripened, who is not ripened, who is a vessel for high status, and who is a vessel for definite goodness. In one of Lama Tsongkhapa’s
texts, it says that there is no time at which a buddha does not examine sentient beings and is neutral toward them. At all times, a buddha wishes to take care of sentient beings, but due to the faults of those who have misfortune, there is no way for the buddha’s enlightened activity to reach them. Also, Maitreya says in a coming stanza: “Although the god of rain sends down rain, an impotent seed does not grow; although the buddhas appear, the unfortunate do not experience excellence.”

20) the eighteen unshared features of the Buddha,

Gyeltsab (page 502) says: these are the eighteen unshared features of a buddha that were explained before. They were explained in the fourth chapter as being the six unshared behaviors, six unshared realizations, three unshared (enlightened) activities, and three unshared exalted wisdoms.

and 21) the exalted knower of all aspects itself etc. – and included by the term “and” are also the previously explained knower of paths itself and so forth.

Gyeltsab (page 502) says: the knower of all aspects directly realizes the ten topics which are principally causes and results. The knower of paths and knower of bases and so forth are included in the word “and.” Here “and so forth” refers to the topics of knower of paths and knower of bases which were explained respectively in the second and third chapters. Their finality is the wisdom truth body. In other words, the finality of a knower of paths and a knower of bases is the wisdom truth body.

This concludes a brief explanation of the twenty-one sets of uncontaminated exalted wisdoms.

2B2C-3B1B-2A1C-2A Positing those as the exalted wisdom truth body

The harmonious classes of enlightenment and so forth, by transforming states become the essential natures of the exalted wisdom of non-elaboration. All, also are clearly expressed as truth body. The aforesaid is someone’s.

Gyeltsab now sets out the way in which the twenty-one sets of uncontaminated exalted wisdoms are posited as the wisdom truth body.

Gyeltsab (page 503) says: “The harmonious classes of enlightenment and so forth, the essence of the exalted wisdom without conceptualized elaboration, by transforming contaminated states, become uncontaminated and all twenty-one sets are also clearly said to be the wisdom truth body which is different from the three bodies.” This is the assertion by some people like the abbot Vairochana and Acharya Haribhadra.

The abbot Vairochana is the scholar Shantarakshita. Acharya Haribhadra stayed with his teacher Shantarakshita for seventeen years. In fact, Shantarakshita was said to have had two main disciples, Haribhadra himself and Kamalashila.

Shantarakshita and Haribhadra assert four bodies: nature body, wisdom truth body, complete enjoyment body, and emanation body.

2B2C-3B1B-2A2 Refuting those not accepting as different

A Expressing the tradition which asserts both the former and later verses of before as the brief presentation and extensive explanation of the nature body

B Although two dissimilar bodies are shown individually, the assertion of lack of fault of not engaging the meaning of the words

2B2C-3B1B-2A2A Expressing the tradition which asserts both the former and later verses of before as the brief presentation and extensive explanation of the nature body.
The former and latter verses are respectively the first stanza of the eighth chapter and the stanzas from the second to the sixth of the eighth chapter.

The entity body of the Sage, that which is uncontaminated dharmas, the totally pure aspect that has been attained inherently characterized.

Others, in accordance with the words because all contaminateds are included also in each of generosity and so forth, the realization of a single moment of the Sages should be known, having accepted only supermundane uncontaminated phenomena, the nature body is possessing the characteristic of that which is mere non-generation, the nature of those. Hence, although that itself is the entity body, it is indicated as the so-called truth body, having made unmanifest the cooperative particle (bhavapratyaya). Having thoroughly explained thus, if asked, “What are some of those uncontaminated phenomena which are possessing the characteristic of various collections, the truth body?” The verses such as classes harmonious with enlightenment, immeasurable, act to enter into (the explanation).

Gyeltsab (page 503) says: Others such as Arya Vimuktsena, having literally accepted that the first stanza explicitly presents uncontaminated dharmas as only those included in compounded uncontaminated supermundane dharmas, accept that the nature body is the nature of those exalted wisdoms, possessing the characteristic of dharmata which is without ultimate generation.

Objection: It would be permissible to say ‘the body of dharmata’ in the case of the extensive explanation here, but instead it says the ‘body of dharma’ (dharmakaya in the sixth stanza of the 8th chapter). Therefore, although the former verse (the first of the eighth chapter) is accepted to present the nature body, Venerable [Maitreyanath] accepts that the later stanzas (from the second to the sixth) present the wisdom truth body to be a separate body from nature body. Thus it is incorrect to take the former verse and the later verses [respectively] as the brief presentation and the extensive explanation.

Reply: It could have been permissible to say ‘even the very dharmatas of the twenty-one uncontaminated exalted wisdoms are the body of the dharmata’ at the end (of the later stanzas), but since the body of the dharma (dharmakaya) is an abbreviation of the word ‘the body of the dharmata’ to the sight of rhetorical people, only ‘dharmakaya’ is expressed without the ta being visible. Thus it is presented by explaining it clearly.

Here the argument is as to why the text says body of dharma and not body of dharmata.

Gyeltsab says (page 504):
Objection: In that case, are even the twenty-one sets of uncontaminated exalted wisdom accepted to be a body of dharmata, or are [the five stanzas from the second to the sixth] only established as a text for those asserting four bodies without having any relationship?

Reply: There is no fault, since [the twenty-one sets of uncontaminated exalted wisdoms] are qualities of the nature body, they are included in it. Also, there is no fault in the former stanza and the later stanzas not being related because the dharmakaya possesses the characteristic of the nature of those uncontaminated minds and mental factors. If asked, what are those uncontaminated dharmas? To explain that, there follows (the next five stanzas): “classes harmonious with enlightenment, immeasurables and so forth”. For those not accepting the former stanza and the later stanzas as the brief presentation and the extensive explanation, don’t they literally accept the stanza that says “those uncontaminated dharmas”? No, they do not, because they say “uncontaminated” due to the very entity of the dharmadhatu; otherwise, they would definitely have to accept (these verses as respectively) the (brief) presentation and the (extensive) explanation.
In short, Acharya Haribhadra asserts that the first verse of the eighth chapter is a brief presentation, while the later verses, the second to the sixth, are an extensive explanation of the nature body. He says the twenty-one sets of uncontaminated exalted wisdoms are included in the nature body because the twenty-one sets of uncontaminated exalted wisdoms are qualities of the nature body. However, there is debate such as: how are the twenty-one sets of uncontaminated exalted wisdoms included in the nature body? Are they included in the sense of being the nature body? If someone says that the twenty-one sets of uncontaminated exalted wisdom are included in the nature body in the sense of being the nature body, then one asks: are the twenty-one sets of uncontaminated exalted wisdom permanent since they are a nature body? If the twenty-one sets of uncontaminated exalted wisdom are not included in the nature body in this way, in what way are they included?

There are those who assert four bodies, and others who assert three bodies. Those who assert four bodies say that the [six] verses are a source that proves four bodies. However, those who assert three bodies say that the bodies are not four but are three because the twenty-one sets of uncontaminated exalted wisdoms are included in the nature body because of being qualities of the nature body. The debate follows with Arya Vimuktisena: if it is a quality of such-and-such, is it necessarily included in it? Are the qualities of your body and speech included in you because they are your qualities? Is your head included in you? If the qualities of someone are necessarily included within him, there are some faults. Are true cessations and true paths aryas because they are included in aryas? If it is said that someone's qualities are included within themselves, then comes the discussion of the true cessations and true paths being included in someone because they are his qualities. There is much debate if one maintains Haribhadra's position and then questions: is there wrong view in the continuum of Arya Vimuktisena? It follows that he has wrong view because he does not accept the four bodies presented in the Ornament by Maitreya, but only accepts three bodies. Although it follows that Arya Vimuktisena has wrong view, he cannot have wrong view because he is an arya.

Some others say: “If like those, by means of the generation of appearance – the special conventional aim of the yogi – by completely transforming, becomes (uncontaminated), enacted the deeds with the aim of demonstrating the dharma and so forth, non-dual mind and mental factors – those which have to be included without doubt, how are they included?”

Gyeltshab (page 504) says:

Others who assert the bodies as four say: According to those who do not assert those uncontaminated exalted wisdoms to be other than the three bodies: The exalted wisdoms which possess the three attributes, which one undoubtedly has to accept that they exist on the buddha ground (subject); it follows that it is incorrect to say that they are included on the buddha ground (predicate) because they are not included in any of the three bodies. The pervasion has been accepted.

Those exalted wisdoms possess the three attributes because they possess:
(1) [the attribute] of the function which is to teach dharma by way of generating the appearance of the two form bodies that are its own results for the distinguished conventional aim of the yogi and enacting others welfare such as radiating light rays,
(2) [the attribute] of abandonment which is to have become uncontaminated because of the complete transformation of the contaminated state and
(3) [the attribute] of entity which is of being a mind and mental factor without the dualism of apprehendeds and apprehenders.
Objection: There is no fault that it (the exalted wisdom possessing three attributes which one undoubtedly has to accept as existing on the buddha ground) not being included in any of the three bodies, because a dharmata includes the base whereby it is included in the nature body.

Reply: Well then, it also follows that it is incorrect to present the enjoyment body and the emanation body as different bodies for the same reasoning that you express. If you are saying that I must definitely accept the bodies as of three divisions because some scriptures like the Mahayana Uttaratantra and so on say that there are three bodies, then it follows that it is also correct to posit the wisdom truth body as a different division of body, just like the enjoyment body and emanation body, because some scriptures and some valid commentaries say the bodies are also four.

If one asks, why is it important as to whether there are four bodies or three bodies, what would you answer? However, in conclusion we should align ourselves with Haribhadra who says that there are four bodies.

Those who assert three bodies say that the base is included in the dharmata in order to maintain the argument that there are only three bodies. In other words, the wisdom truth body is included in the nature body, the nature body being the dharmata and the wisdom truth body being the base.

There are many divisions of the wisdom truth body taught in other texts such as Ocean of Sport by Jetsun Chokyi Gyeltsen. There are five types of exalted wisdoms which we will look at later. These are often mentioned in tantra in terms of five exalted wisdoms at the time of the base, at the time of the path, and at the time of the result. The five exalted wisdoms are so important in tantra that they are represented by the five spokes of a vajra, the interpretive meaning, that is used in many rituals.

Wednesday afternoon, March 31, 1999

2B2C-3B1B-2A3 Dispelling arguments regarding those who assert as different
A Arguments
B Reply

2B2C-3B1B-2A3A Arguments

Someone says, “In the verse nature together with complete enjoyment, another, the emanation likewise, truth body together with deeds – perfectly expressed as four types – since just after the word “entitiness” there does not arise the word “truth body,” the bodies are only three.

(A disputant who asserts the bodies to be three):
The word “dharmakaya” or “truth body” mentioned in the first stanza of the eighth chapter which begins with “The nature body” and so on is a word for joining the brief presentation of the body and the extensive explanation of the body because it would be incorrect to say that it joins (the brief presentation of the body) to the body of the extensive explanation of the seven other chapters but not to the eighth.
According to you, the extensive explanation of that word “dharmakaya” is (the 2nd, 3rd, 4th, 5th, and 6th stanza of the 8th chapter) “classes harmonious with enlightenment, immeasurables and so forth.” So if you assert that these stanzas presented more than three bodies, it should have been appropriate for the word “dharmakaya” to appear in the stanza (the first of the eighth chapter) right away after “the nature body”, but it does not. Therefore, the bodies are only of three.
In other words, this person says in that in the first verse after mentioning the nature body, it should immediately mention truth body but it does not, and therefore there are only three bodies.
In the brief presentation of the introductory part of the first chapter, the eighteenth verse, it says:
Nature [body] along with complete enjoyment [body], likewise others, the emanation [body], the truth body along with the activities - the four types [of bodies] are perfectly set out.

However, Arya Vimuktisena says that there are only three bodies, in which case in this verse there would be the fault of there being only sixty-nine topics instead of seventy.

2B2C-3B1B-2A3B  Reply

Some others say, “Necessary by the force of finely demonstrating, because in the face of joining the verses, joining deeds with only exalted wisdom – it is taught saying that. Hence, because of that, teaching as four bodies by other parties will not contradict.”

Gyeltsab (page 505) says:
(Someone who asserts the bodies to be four): There is a purpose in saying “the truth body along with the activities” in the presentation of the body without conforming to the order of the extensive explanation. The intention is to join the activities with just the wisdom truth body. Accordingly, there is also a reason not to mention “wisdom along with the activities,” which is to simplify the structure of the stanzas of the Ornament.

Question: By presenting thus, how can one realize all activities as the activities of the wisdom truth body?
Answer: One can realize this because one realizes that there are those purposes which have been explained by the force of the precise presentation of the wisdom truth body together with the activities. In that way, there is no fault of not understanding the meaning of the words of the Ornament regarding dividing the body into four. Therefore, it is said it (the understanding of the four bodies) is correct in the sense that it is not contradictory with all that is said in the mantra vehicle about the four bodies, scriptural authority and reasoning.

In brief, he says that accepting the four bodies conforms with many texts, including tantra texts, and with reasoning. The question comes with regard to the eighteenth verse of the first chapter, which says: “the four types are perfectly set out. In the third line of this verse in Tibetan says: “the truth body along with the activities”; the reason for this is that the activities are directly connected to the wisdom truth body. Both assertions, that of four bodies and that of three bodies, have reasons for these assertions. However, there is no contradiction whichever assertion is accepted. There are also those who assert five bodies and those who assert six bodies.

2B2C-3B1B-2B  Explaining the distinctions of that
1 Meditative stabilization without conflict (of afflictions)
2 Meditative stabilization of the exalted knower of resolve

2B2C-3B1B-2B1  Meditative stabilization without conflict (of afflictions)
A Making a connection
B Root text
C Commentary

2B2C-3B1B-2B1A  Making a connection

Because the Buddha’s meditative stabilization without conflict is to be distinguished from the meditative stabilization without conflict of the hearers and so forth, an interceding verse:

Gyeltsab (page 506) says: “Of the hearers and so forth.”

2B2C-3B1B-2B1B  Root text

To view hearers without conflict merely prevents people’s afflictions. The Victor’s without conflict cuts their afflictions’ continuity in towns and so forth.
Gyeltsab (page 506) says: The buddha’s meditative stabilization without conflict is greatly superior to the hearers meditative stabilization without conflict. The hearer’s meditative stabilization without conflict will not act as an objective condition to abandon afflictions in people when the people look at them; whereas when the buddha goes to towns and so forth, the meditative stabilization without conflict of the Victor cuts the continuity of the afflictions from their roots in the people observing the buddha. Before hearers and solitary realizers go for alms in towns, they investigate whether or not they will generate afflictions in others who observe them and if they realize that they will, they absorb into a meditative stabilization without conflict relying on a final concentration. However, a tathagata relies merely upon intention.

In other words, when a buddha goes to towns, cities, etc., due to the power of his meditative stabilization without conflict, the continuity of the afflictions of the people residing in that place is cut. However, when hearers and solitary realizers go to towns, only when they are absorbed in the meditative stabilization without conflict do people not generate afflictions through seeing their bodies. In the case of buddha, the continuity of the afflictions ceases.

“Before hearers and solitary realizers go for alms in towns they investigate whether or not they will generate afflictions in others who observe them, and if they realize that they will, they absorb into a meditative stabilization without conflict relying on a final concentration.” In other words, if hearers and solitary realizers are not absorbed in the meditative stabilization without conflict, their bodies are an observed object condition for the arisal of afflictions in the continua of other people. When they are absorbed in the meditative stabilization without conflict, their bodies do not act as an observed object condition for the arisal of afflictions. One can ask: in that case, is the body of a hearer not contaminated? One could answer that it is not because it does not give rise to afflictions in the minds of those who observe it.

Gyeltsab merely quotes Haribhadra: “of the hearers and so forth.”

It was said that when a tathagata goes to a town, the continuity of afflictions in the continua of people in the town are uprooted. Think about this. In one place in India, when Shakyamuni Buddha was there one could ask: in whose mind was the continuity of the afflictions uprooted? If someone answers that the afflictions of all sentient beings were uprooted, one can argue that others, such as Devadatta, became jealous of Buddha and developed anger, whereby the body of Buddha acted as the observed object condition for the arisal of afflictions in the continua of Devadatta. Thus, one can argue that although attachment is not generated anger is generated. In this case, one could argue that Devadatta was an exception because he was the cousin of Shakyamuni Buddha!

Gyeltsab merely says: “of the hearers and so forth.”
Having finished the explanation of the meditative stabilization without conflict, there is an explanation of the meditative stabilization of resolve.

**Root text**

The Buddha’s exalted knower of resolve is accepted as spontaneous, abandoned adherence, unobstructed, abiding perpetually, and giving answers to all questions.

Literally it is called “the meditative stabilization that is an exalted knower of the aim of aspiration” (smon gnas mkhyen pa). There is a difference in how the name is spelled between Haribhadra’s (smon nas mkhyen pa) and Gyeltab’s and Jetsun Chokyi Gyeltshen’s text (smon gnas mkhyen pa). There is no contradiction, but it is best to use “aim/basis/source of aspiration” (smon gnas mkhyen pa). Another meaning of gnas is place, or abode.

Gyeltab (page 506) says: the Buddha’s exalted knower of the aim of aspiration is greatly superior to a hearer’s knower of the aim of aspiration because a Buddha’s engages automatically, is non-perverse, pervades all objects of knowledge, does not cease the continuity and acts to dispel all doubts, whereas a hearer’s knower of the aim of aspiration is greatly inferior to that.

“Buddha’s engages automatically” means that it engages effortlessly and spontaneously; “is non-perverse” means that it engages non-perversely; “pervades all object of knowledge” means that space is pervaded by objects of knowledge and objects of knowledge are pervaded by omniscient mind, or alternatively pervade can mean realize. Nothing can be posited that is not pervaded by a Buddha’s knowledge.

Someone once said to me that the God that is accepted by Christians and the Buddha that is accepted in Buddhism are the same. It is just a question of words because God pervades all, and likewise there is nowhere that there is no buddha. Just as one cannot show a place where there is no God, one cannot show a place where there is no buddha. I accepted this. However, if one wants to debate one can ask: is it certain that there is no place not pervaded by a buddha? If someone accepts this, one can ask: does this mean that there is a buddha under your bottom? If there is, does this mean that you are sitting on a buddha?! One can also ask: is there a buddha in the toilet? Do you urinate and defecate on the buddhas? Do the buddhas watch as you urinate and defecate? The debate can continue.

“Does not cease the continuity” means that the enlightened activity of a buddha continues. “Acts to dispel all doubts” means exactly this. Thus, the knower of aims of aspiration of a hearer is inferior to that of a buddha.

**Commentary**

The Tathagata’s exalted knower of resolve is accepted to be: 1) engaging signlessness by its own character, 2) through not strongly settling upon properties, separated from adhering to form and so forth, 3) since afflictive and knowledge obscurations together with their imprints are abandoned, unobstructed to all objects of knowledge, 4) because of abiding as long as cyclic existence exists, abiding continually, and 5) having acquired the individual and accurate cognitions, giving answers to all questions. That of the hearers and so forth, since merely the opposite, is not like that.

Gyeltab says: the Tathagata’s exalted knower of resolve (subject) is greatly superior to the hearers’ knower of resolve because (1) it engages automatically without a sign of effort, (2) due to not having strong grasping at true existence of phenomena, it is separated from attachment to forms and so forth, (3) due to having abandoned the two obstructions together with their imprints, it is an unobstructed exalted wisdom with respect to all objects of knowledge, (4) due to having the activity of a meditative stabilization that abides as long as cyclic existence exists, it abides continually and (5) due to having perfectly attained the four individual correct knowledges, it is accepted to answer all kinds of questions. The exalted knower of resolve of...
hearers (subject) is not even similar to a part of a buddha’s exalted knower of resolve because a hearer’s exalted knower of resolve is the opposite of those five attributes, for example, needing effort and so forth.

Then comes debate as to how a buddha is pervasive and permanent.

What is a wisdom truth body? Is there a difference between a knower of all aspects and a wisdom truth body? According to the Ornament, the wisdom truth body is only divided into the twenty-one sets of uncontaminated exalted wisdoms. However, with regard to exalted wisdom, there is a discussion in Ocean of Sport and Golden Rosary regarding the five exalted wisdoms, especially the mirror-like exalted wisdom. Tomorrow we will look at these five exalted wisdoms, as they are often mentioned in the context of tantra. In this way, we will see whether there is a difference between the five exalted wisdoms explained in sutra and those explained in tantra. These come in Ocean of Sport page 459. This is important in terms of the three bodies at the time of the base.

In Jetsun Chokyi Gyeltsen’s Grounds and Paths, of the five main outlines the fifth is ‘The reason for not explaining other divisions of exalted wisdom.’ Here “the other divisions of exalted wisdom” are these five exalted wisdoms. Whether one talks of four or five exalted wisdoms, the source of this subject is Ornament for Sutra. In some commentaries, it says that the buddha’s speech is an exalted wisdom. In one commentary, it says when a sentient being hears the speech of a buddha, although it seems to be a sound, it is the exalted wisdom of a buddha. This means that the exalted wisdom of a buddha appears as a sound to the face of sentient beings although it is an exalted wisdom. This is explained in Great Commentary by Haribhadra, which conjoins the Eight Thousand Stanza Perfection of Wisdom Sutra and the Ornament for Clear Realization.

However, according to sutra the complete enjoyment body and emanation body are persons because it is said that a complete enjoyment body is a buddha person abiding in Akanishta with the five certainties, whereas the emanation body is a buddha person who descends to the world for the benefit of sentient beings. Here there is a question: if all types of buddha bodies are included in the four bodies, to which does the ushnisha (crown protuberance) belong? To which do the buddha’s hands and feet belong? The marks and signs are a buddha’s body, but which one? The conclusion is that if it is a buddha’s body it is not necessarily one of these four; for example, the ushnisha and so forth are not the complete enjoyment body. They are not complete enjoyment body because they do not have the five certainties; for example, the buddha’s hand does not teach the Mahayana Dharma, is not surrounded by ary bodhisattvas, and so forth. Think about this. Someone may say that a buddha’s hand is not a buddha’s body; the response is that it is because it is resultant truth body. Is the form body of a buddha composed of atoms, of matter? Think about this.

END

Thursday morning, April 1, 1999

(Ocean of Sport page 459)
(1) The entity of exalted wisdom
(2) The cause of exalted wisdom
(3) Indicating exalted wisdom as a body

(1) The entity of exalted wisdom
In general, it is the exalted wisdom of a buddha. With respect to that, there is the exalted wisdom of the sphere of reality, mirror-like exalted wisdom, exalted wisdom of equality, exalted wisdom of individual investigation, and exalted wisdom of achieving activities as stated by many past scholars. However, in the text Grounds of a Buddha Superior it says: “Buddha grounds are condensed into five aspects. What are the five? They are the completely pure sphere of reality, the mirror-like exalted wisdom, exalted wisdom of equality, exalted wisdom of individual investigation, the exalted wisdom of accomplishing utterly.” With regard to the first of the five
stated previously, the sphere of reality is a total purity. Except for the name “exalted wisdom,” it is not included. This first is the nature body as explained in Golden Rosary. The latter four are exalted wisdoms of a buddha. This is in accordance with Ornament for Sutra. In that it says: “The mirror-like exalted wisdom is non-fluctuating, the three exalted wisdoms are supported on it, the exalted wisdom of equality, exalted wisdom of individual investigation, and exalted wisdom achieving activities.” The meaning of that is as follows. There is a reason for stating that the mirror-like exalted wisdom is non-fluctuating because it arises continuously without interruption. The exalted wisdom of equality, exalted wisdom of individual investigation, and exalted wisdom of accomplishing activities (subject) are not without a support because they are supported on mirror-like exalted wisdom.

The mirror-like exalted wisdom
The mirror-like exalted wisdom has five attributes. Ornament for Sutra says: “The mirror-like exalted wisdom is without mine. Thoroughly without discrimination, it always possesses. It is not obscured with respect to all objects of knowledge. It is not directed to objects partially at all times.”

The mirror-like exalted wisdom (subject) possesses five attributes because it possesses:
1. the attribute of without naturally existing mine because it does not conceptualize I, mine, apprehended and apprehender.
2. the attribute of thoroughly not discriminating the objects in the east and so forth.
3. the attribute of always possessing in terms of time
4. the attribute of engaging/knowing all objects of knowledge without obstruction because mirror-like exalted wisdom is always separated from obstructions
5. the attribute of not directing itself to objects partially at all times

According to the Chittamatra school, the mirror-like exalted wisdom exists on the buddha ground. From the eighth ground to before the buddha ground there is a consciousness called the fully-ripened consciousness, whereas before the eighth ground there is the mind-basis-of-all. When a bodhisattva moves from ground to ground, he has a mind-basis-of-all, which is the illustration of the person; on the eighth ground the mind-basis-of-all transforms into fully-ripened consciousness, then on the buddha ground, the fully-ripened consciousness transforms into the mirror-like exalted wisdom. For the Chittamatrin, the observed object of the grasping at I and mine is the mind-basis-of-all. In other words, because of taking the mind-basis-of-all as the observed object, one says “I” and “mine.” On the eighth ground, the afflicted mentality transforms into the exalted wisdom of equality. The afflicted mentality and mind-basis-of-all transform into respectively the exalted wisdom of equality and fully-ripened consciousness. On the buddha ground, the mind-basis-of-all transforms into the mirror-like exalted wisdom.

2. The attribute of not discriminating the objects of the different directions means that wherever there is mirror-like exalted wisdom, all objects appear to it. It is not the case that objects in the east appear but objects in the west do not appear; all objects appear to it.
3. The attribute of always possessing in terms of time means that the mirror-like exalted wisdom exists always. It is not the case that it is non-existent at certain times and existent at others.
4. The attribute of engaging/knowing all objects of knowledge without obstruction means that mirror-like exalted wisdom is always separated from obstructions. Therefore, it perceives all objects without obstruction.
5. The attribute of not directing itself to objects partially at all times means that it does not direct itself to some objects and not to others.

(Ocean of Sport page 460)
Etymology of mirror-like exalted wisdom
Ornament for Sutra says: “Due to being the causal factor of all exalted wisdoms, it is similar to a great source of exalted wisdom. The very buddha of complete enjoyment, due to arising as a
reflection of exalted wisdom." The meaning of this is: the mirror-like exalted wisdom (subject) is similar to a great source of exalted wisdom because it is a final causal factor/cause of the three later exalted wisdoms. The mirror-like exalted wisdom (subject) is suitable to be imputed as the very buddha of complete enjoyment because it is a final basis of imputation of that. The mirror-like exalted wisdom (subject); there is a reason to call it mirror-like because it is a final exalted knower that is a support for the reflection of the other three exalted wisdoms.

Lama Tsongkhapa's *Golden Rosary* says: "(The mirror-like exalted wisdom) does not approach them not because they do not have aspects, because *Ornament for Sutra* says, "The mirror-like exalted wisdom has no mine, has no discriminated objects at all, it always possesses, it is not ignorant of all objects of knowledge and it does not approach that always." Specifically, the meaning of the fifth is that it (mirror-like exalted wisdom) knows objects without any interference of aspect (without anything to do with aspect), or it means that it does not approach objects not because they are discriminated from not having the aspect of the mode of apprehension.

(*Ocean of Sport* page 460)
The exalted wisdom of equality
The exalted wisdom of equality has three attributes:
- cause
- entity
- function
In *Ornament for Sutra* it says: “The purity from meditation on sentient beings - it is asserted to be an exalted wisdom of equality. Remaining in peace without abiding is asserted to be the exalted wisdom of equality. It possesses love and great compassion all the time.” The meaning of this is the exalted wisdom of equality (subject) possesses the attribute of cause because it is a final exalted knower which is attained through being purified of stains by the meditation on equalizing [and exchanging] self and others at the time of cultivating the mind of enlightenment. The exalted wisdom of equality (subject) possesses the attribute of entity because it is a final exalted knower which remains without obstructions to all objects of knowledge. The exalted wisdom of equality (subject) possesses the attribute of function because it possesses love and great compassion all the time and it definitely shows the body of a buddha as blue, yellow, and so forth according to the interests of sentient beings.

The exalted wisdom of individual investigation
The exalted wisdom of individual investigation possesses three attributes [entity, excellent qualities, and function]. In *Ornament for Sutra* it says, "Always not obstructed with respect to all objects of knowledge, it is exactly like a treasure of meditative stabilization and retention.” This means that the exalted wisdom of individual investigation (subject) possesses the attribute of entity because it is an exalted knower that is always without obstructions to all objects of knowledge. The exalted wisdom of individual investigation (subject) possesses the attribute of excellent qualities because it is exactly like the treasure of excellent qualities of meditative stabilizations, retentions and so forth. The exalted wisdom of individual investigation (subject) possesses the attribute of function because it is an exalted knower that demonstrates all kinds of wealth through magical manifestations to the mandala of Buddha’s retinue and causes a great rainfall of Dharma that cuts of all doubts.

The wisdom of achieving activities
The wisdom of achieving activities is explained from the point of view of etymology. In *Ornament for Sutra* it says: “The wisdom of achieving activities, diverse in all worlds, and it enacts the welfare of sentient beings by countless emanations beyond thought.” This means that the wisdom of achieving activities (subject) - there is a reason to call it so because it is a final exalted knower that [manifests] itself in diverse bodies in all the realms of the world, and it enacts the welfare of trainees, sentient beings which are inconceivable, through countless emanations.
(2) Cause of exalted wisdom
In it says: “Due to holding and equalizing the mind, teaching the Dharma correctly and accomplishing activities, there arise the four exalted wisdoms.” Object of knowledge (subject) - the four exalted wisdoms do not arise without a cause because they arise respectively from holding the Dharma without mistake, meditating on the equal mind, teaching the Dharma properly, and achieving activities for trainees.

(3) Presenting that as a body
This means presenting the exalted wisdom as a body. Jetsun Chokyi Gyeltsen sets out a syllogism: these four exalted wisdoms (subject) are wisdom truth body because they are the fully transformed exalted wisdoms.

Therefore, Shakyamuni Buddha (subject) engages all the five senses of eye and so forth and the five objects and has attained the sublime richness, the arisal of the twelve sets of hundred qualities related to the five [sense consciousnesses] because he is a final/fully developed being who has transformed his five contaminated sense consciousnesses into other. In Ornament for Sutra, it says: “Due to the five senses having been transformed into another, it engages all objects, and the twelve sets of a hundred qualities arise, whereby he has attained a sublime richness.”

Jetsun Chokyi Gyeltsen then explains the twelve sets of hundred qualities. There are twelve sets of a hundred qualities for a total of twelve hundred: there are five sense consciousnesses and six locations; multiplied there are 30. These are further multiplied by 40 objects. The forty are: in the case of eye consciousness there are sounds, odors, tastes, and tangible objects multiplied by the ten directions. Why is form not included? Because an eye consciousness seeing form is not a quality particular to a buddha. Likewise, in the context of each sense consciousness subtract its respective object.

In Na Chen (sna chen) it says: “With respect to the eye sense consciousness, having divided into six sense consciousnesses that engage in the six locations of the four directions plus above and below, each of the six perceives the four, sounds, odors, tastes, and tangible objects of the ten directions; i.e., each of these four have ten, making 40. Therefore, there are six groups of forty, for a total of 240. There is a reason to not count forms seen by the eye consciousness because it is not an excellent quality of buddhas alone; likewise, the ear, nose, tongue, and body consciousnesses are divided into six each. Each of these six perceives the objects of the ten directions. In the case of ear consciousness, the objects are forms, odors, tastes, and tangible objects. In the case of nose consciousness, the objects are forms, sounds, tastes, and tangible objects. In the case of tongue consciousness, the objects are forms, sounds, odors, and tastes. By dividing each of them, there are forty, for a total of six groups of forty. Thus, there are a total of twelve sets of a hundred.” Lang Thang pa says: “[The qualities] refer to the thirty-two signs and eighty marks.” When these are added together, there are 112 (a hundred plus twelve). Some say that the twelve sets of hundred qualities refer to the qualities in the context of the first ground. These are listed in the Grounds and Paths. Venerable Chepa Chokyi Semkye also expressed criticism of The Explanatory Commentary [of the Words of Commentary Clarifying the Meaning by Dharmamitra]: “Although renowned as such, who has seen and realized [these qualities]?” However, that from The Explanatory Commentary is good. The explanation in Na Chen appears to agree slightly with what sutra says.

The Teacher Shakyamuni (subject) has actualized the sublime richness that is a non-conceptual exalted wisdom without stain that is similar to the richnesses of the five sense consciousness because he is a fully developed being whose mental consciousness together with afflictions has transformed into another state.
Lama Tsongkhapa’s *Golden Rosary* is similar. Still, this subject of the five exalted wisdoms is not completely clear.

Thursday afternoon, April 1, 1999

In *Ornament for Sutra* it says: “When the mental [consciousness] is transformed into another state, one attains a sublime richness which is a non-conceptual exalted wisdom that is completely without stains and enjoys that similar to richness.”

The Teacher Shakyamuni (subject) has attained a sublime richness regarding purity of inhabitants and purity of the realm of the environment which displays resources, food and clothes, in accordance with one's wishes because he is a fully developed being who has transformed the five objects together with the consciousness that apprehends them into another state. In *Ornament for Sutra* it says: “When objects along with the apprehenders are transformed into another [state], one attains a sublime richness due to the base along with resources in accordance with one's wishes; the realm is pure.”

The Teacher Shakyamuni (subject) has attained sublime richness in terms of not having any obstructions to all kinds of exalted wisdoms and enlightened activities in all ways always because he is fully developed being who has transformed conceptions into another state. In *Ornament for Sutra* it says: “When the conceptions are transformed into other, one has attained a sublime richness in terms of exalted wisdom and actions without any obstruction always all the time.”

The Teacher Shakyamuni (subject) has attained a sublime richness in terms of the stainless abode of buddha and non-abiding nirvana because he is fully developed being who has transformed the consciousness which is the basis of all completely pure phenomena into another state. In *Ornament for Sutra* it says: “When the base is transformed into other, with respect to the stainless abode of buddha, one has attained a sublime richness which is non-abiding nirvana.”

The Teacher Shakyamuni (subject) has attained a sublime richness in terms of abiding in the uncontaminated happiness of a buddha and is without affliction when seeing a woman because he is a final/fully developed being who has transformed the consciousness which is together with attachment to sexual intercourse. In *Ornament for Sutra* it says: “When sexual intercourse is transformed into other, attains a sublime richness which abides in the happiness of a buddha and is without afflictions on seeing a woman.”

The Teacher Shakyamuni (subject) has attained a sublime richness in terms of applying the aim of the thought to cause a rainfall from the treasury of space and so forth and goes through form without obstruction because he is a fully developed being who has transformed the discrimination of space into another state. In *Ornament for Sutra* it says: “When the discrimination of space is transformed into other, one applies the aim of a thought and goes through any kind of form; this is a sublime richness.”

Chandragomi says: “Whichever consciousness that is the basis of all is transformed into the mirror-like exalted wisdom. The transformed state of afflicted mentality is said to be the exalted wisdom of equality. The exalted wisdom of individual investigation is the mental consciousness itself. The five sense consciousnesses, due to strongly apprehending all objects, attain the mere accomplishing of activities for the sake of all sentient beings.” The meaning of what was said will be explained accordingly.

The manner of this is: the primary mental consciousness in the continuum of an aryabuddha is the mirror-like exalted wisdom because it is a final exalted wisdom which is the transformation of the mental consciousness, which was the base of the thoroughly afflicted and completely pure phenomena, into another state.

The primary mental consciousness in the continuum of an aryabuddha is the exalted wisdom of equality because it is a final exalted wisdom that is the transformation of the mental consciousness together with afflictions into another state.
The primary mental consciousness in the continuum of an arya buddha (subject) is the exalted wisdom of individual investigation because it is a culminated exalted wisdom that is the transformation of the mental consciousness in the continuum of a sentient being into another state.

The five sense consciousness in the continuum of an arya buddha (subject) are the exalted wisdom accomplishing activities because it is a culminated exalted wisdom which is the transformation of the five sense consciousnesses that were together with stains.

The dharmata of the mind in the continuum of an arya buddha is a nature body because it is a dharmata that is a culminated transformed state.

When the mental consciousness is transformed, it becomes an mirror-like exalted wisdom. When the afflicted mentality transforms, it becomes the exalted wisdom of equality. When the primary mental consciousness is transformed, it becomes exalted wisdom of individual investigation. When the five sense consciousness of an arya buddha are transformed, they become the exalted wisdom accomplishing activities. The mind-basis-of-all only pertains to the Chittamatra school.

In Lama Tsongkhapa’ Golden Rosary it says: The first of the five buddha grounds is the nature body. In Grounds of Buddha Superior, it says: “When all the buddha grounds are collected together, there are only five. What are they? They are the completely pure sphere of phenomena, the mirror-like exalted wisdom, exalted wisdom of equality, exalted wisdom of individual investigation, and exalted wisdom accomplishing activities. Regarding these five, it says that the first is the nature body, and the remaining four are the four exalted wisdoms as explained in Ornament for Sutra…”

The Chittamatrin base their assertions on Ornament for Sutra. Maitreya has five treatises: (see bibliography in Meditation on Emptiness), of which two belong to the Chittamatra school, two to the Svatantrya Madhyamika, and one to the Prasangika Madhyamika. The two that belong to the Chittamatra school are Madhyantavibhanga and Ornament for Sutra, the two belonging to the Svatantrya Madhyamika school are Ornament for Clear Realizations and Dharmadharmatavibhanga, and the one belonging to the Prasangika Madhyamika school is Uttaratantra.

It is said that we have the bases for the five exalted wisdoms at this time. For example, the consciousness on which actions are deposited is the base for the mirror-like exalted wisdom. The mental factor discrimination, which enables us to discriminate our family members etc., is the base of the exalted wisdom of equality. The mind that is able to remember names and so forth of friends, family, is the base of the exalted wisdom of individual investigation. The mind that is aware of what needs to be done is the base of the exalted wisdom accomplishing activities. These are the exalted wisdoms at the time of the base. The base of the exalted wisdom of dharmadhatu is the dharmata of the mind. When we attain enlightenment, the dharmata of the mind becomes the nature body, while the mind, the basis, becomes the wisdom truth body.

Does the mind that remembers names do so by its own force or by the force of mental factors in its retinue? Think about it.

This is a brief overview of the five exalted wisdoms. We should keep in mind Chandragomin’s presentation: “When the mind-basis-of-all is transformed, it becomes mirror-like exalted wisdom, when the affliction mentality is transformed it becomes exalted wisdom of equality, the mental consciousness becomes the exalted wisdom of individual investigation, the five sense consciousness become the exalted wisdom accomplishing activities.”

What is the mirror-like exalted wisdom that exists at the time of base? The consciousness upon which the imprints of virtuous and non-virtuous actions are deposited. What is the exalted wisdom of equality existing at the time of the base? It is the primary mental consciousness that is together with afflictions. What is the exalted wisdom of individual investigation existing at the
time of the base? A mental consciousness, but not necessarily that upon which karma is deposited. What is the exalted wisdom accomplishing activities at the time of the base? It is the five sense consciousnesses.

To which school does Chandragomin’s assertion belong? Chandragomin’s assertion belongs to the Chittamatra school. He was an upasika who was very well known. He was invited to Nalanda Monastery where he was to be received as a lay man among monks. To resolve any problems when organizing the welcome procession, the monks put a Maitreya statue and Chandragomin together on a cart, whereby lay people along the way stood up upon seeing the statue. Later on, during the debate with Chandrakirti, at one point Chandragomin said, “I don’t remember that right now. I’ll answer tomorrow.” When Chandragomin was in his room in the monastery, Chandrakirti looked through the keyhole, where he saw Kasarpani Avalokiteshvara teaching Chandragomin how to respond to each question that would be asked in the debate. Chandrakirti entered the room and asked whether Avalokiteshvara was being partial. At that moment, Kasarpani Avalokiteshvara replied while pointing his finger, “You, Chandrakirti, were born as a pandit in many lives, whereby you are very intelligent so I don’t need to teach you, whereas Chandragomin is not like that.”

There is a story about Chandragomin who, when in his past life he was dying, someone put a ball of butter in which there was turquoise in his mouth. Then in his next life as Chandragomin, he was born with a turquoise in his mouth. In this way, he proved the existence of past and future lives. In fact, the person who had put the turquoise in his mouth was able to recognize the turquoise in the baby’s mouth.

In short, Chandragomin was a great scholar.

Q: What are the fourteen unspecified questions?
In Abhidharmakosha it says: "One head, one classification, one question, setting aside, predicted." "One head" is an answer that directly answers the question. "One classification" is when a question is asked, the answer is given that classifies things. "One question" is a question to which the reply is another question. "Setting aside" means a question that is left aside. In Fundamental Wisdom it says: "When Buddha was asked, ‘Is there a limit to the past?’ he did not answer. He was also asked, ‘Are there a limit to the past (beginning) of the I and the world?’ whereupon Buddha also remained silent. This I refers to a self-supporting substantially existent I, and the world refers to that which is used by a self-supporting substantially existent I. The questioner was a non-Buddhist to whom it was not suitable to say that the I and the world had a limit in the past (beginning), since this would have meant to this person that there is an I that is self-supporting substantially existent; whereas if Buddha had said no, it would have meant that there is no I.

Thus, there are fourteen unspecified questions. Twelve of them also include whether or not Buddha would be reborn after dying, while the last two are about whether the body and the life force are one substance or different substances. Buddha left these questions unanswered.
Monday, April 12, 1999

2B2C-3B1B-2C Dispelling arguments regarding that (see outline 50)
  1 Dispelling arguments regarding the permanence of the truth body
  2 Dispelling arguments regarding both pervasive and permanent

2B2C-3B1B-2C1 Dispelling arguments regarding the permanence of the truth body
  A Making a connection through disputation
  B Reply

2B2C-3B1B-2C1A Making a connection through disputation

  “Even when residing in the truth body with the entity of great compassion perpetually, why does it not enact benefits perpetually?” In order to give the reply to the aforesaid, an interceding verse:

Gyeltsab (page 507) sets out a syllogism: the Sage Buddha Bhagavan (subject), it follows that it is incorrect for him to not enact the welfare of all sentient beings at all times by means of directly showing the appearance of a body and to not enact the welfare sometimes by means of directly appearing as a body to some sentient beings when suitable to do so because he resides, residing in the truth body, as long as cyclic existence exists with the entity of great compassion that desires to separate all sentient beings at all times from suffering.

In order to answer that there is an interceding verse.

2B2C-3B1B-2C1B Reply
  1 Depending on the distinctions of the collections in the continua of sentient beings
  2 Explanation through example: the body does not directly appear if conditions in the continua of sentient beings are not complete

2B2C-3B1B-2C1B-1 Depending on the distinctions of the collections in the continua of sentient beings
  A Root text
  B Commentary

2B2C-3B1B-2C1B-1A Root text

  *Causes having fully ripened, to whomever, where, and when, actions become beneficial – then and there it appears.*

The main point here is that the buddha can only appear to sentient beings if they have the necessary collection of merit.

Gyeltsab (page 507) says: It follows that the enactment of their welfare by means of the direct appearance of a buddha’s body to sentient beings depends on the distinction of their accumulation of the collection [of merit] because in dependence on their fully ripened roots of virtue, the cause of hearing the Dharma directly from a buddha, such as the cultivation of faith through observing buddhas in the past and so forth, he benefits them and acts through the direct appearance of his body by performing the activity of teaching the Dharma directly to such trainees, whomever at whatever place and whatever time, but he does not appear to those who have not accumulated the collection.

That the buddhas appear to sentient beings only if they have accumulated the collection [of merit] means that the buddhas appear as a supreme emanation body and give teachings to those ordinary beings who have purified their karma, and they directly appear as a complete enjoyment body and give teachings to arya bodhisattvas. In either case, the beings must have the requisite condition of the collection of merit, otherwise although a buddha may be nearby they would not be able to see him.

2B2C-3B1B-2C1B-1B Commentary
Through meeting the virtuous friend and so forth, the seeds of the roots of virtue generated before having become the fully grown causes of observing the Buddha and so forth – to those sentient beings, at that time, having taught the Dharma and so forth it becomes congenial for a long time. At that time, through accomplishing previous prayers made in order to enact their welfare, although the Bhagavan appears then and there and abides nearby like a wish-granting gem at all times through performing activities for their welfare appropriately, for those born through the errors of their own karma, due to the causes being incomplete, the results do not appear to ripen them. Thinking (this) is the intention (of Venerable Maitreya).

Gyeltsab (page 508) says: Hearing a teaching directly from a buddha depends on the two distinctions of the inner and outer conditions because it necessarily occurs in dependence upon (1) the inner condition which is the seeds of the roots of virtue of faith and so forth which were generated in the past by meeting Mahayana virtuous spiritual friends and so forth before having become fully grown powerful causes which are generated through observing the buddha and so forth, and (2) the outer condition which is to performing the activity of directly teaching the Dharma to any sentient being at any time when teaching the Dharma would directly accords with the attainment of temporal and ultimate aims and would be beneficial.

Although the Sage Buddha Bhagavan abides nearby at all the times with the capacity to enact others’ welfare like a wish-granting gem, the results of that do not directly appear to ripen some sentient beings. It is not that the capacity of the buddha’s compassion has degenerated but that the causes of a buddha directly appearing are incomplete for those born through the errors of their own karma, sentient beings who especially committed negativities. Abiding like a wish-granting jewel at all times, the Bhagavan, in the place where there are trainees who have accumulated the collection, appears at that time, then and there, and performs activities for their welfare appropriately. That follows because he accomplishes previous prayers made in order to directly enact the welfare of trainees.

In conclusion, if sentient beings such as ourselves have fully ripened their roots of virtue a buddha can appear directly to them. On the other hand, if they do not have the necessary collection of merit, the roots of virtue, even though a buddha abides nearby he does not appear to us.

This is the outline regarding the reply “Depending on the distinctions of the collections in the continua of sentient beings.” In short, the appearance of a buddha depends on the collection of merit in our continua.

Gyeltsab (page 508) merely quotes Haribhadra saying: “What is that like?”

Although the god of rain sends down rain, as an impotent seed does not grow, although the buddhas appear, the unfortunate do not experience excellence.

Gyeltsab (page 508) says: Although the buddhas directly arise in the world there is a reason that some sentient beings do not directly meet them; it is that due to not having the fortune to directly see the buddhas, they do not experience excellence of hearing to the holy Dharma and so forth.
For example, although the king of gods sends down rain if a seed becomes impotent due to being burned by fire and so forth, it does not give rise to a green sprout.

When a seed has become impotent due to having been burned by fire, even if the god of rain causes rain to fall a sprout will not arise. Likewise, those who do not have the fortune to see a buddha cannot receive teachings from him. On the other hand, if our continuum is ripened and prepared we can meet a buddha and receive teachings from him, just like when a seed that is not burned is planted in the ground and rain falls whereby it produces a sprout. Some scholars say that even if a seed is burned it can still produce a sprout but that the plant would not bear fruit.

For example: although the king of the gods sends down rain, mustard seeds and so forth which have become impotent through the entity of rot and so forth do not grow. Similarly, although in the mind of a buddha there arises the skill to fully complete all hopes, the unfortunate will not attain the excellence of hearing the holy Dharma and so forth.

Gyeltsab (page 509) says: Although in a buddha there arises the skill to fully complete the infinite temporal and ultimate mental hopes, some sentient beings do not attain the excellence of hearing the holy Dharma and so forth. “Some [sentient beings]” are those without the fortune for that. “For example...” [although the king of the gods sends down rain, mustard seeds and so forth which have become impotent through the entity of rot and so forth do not grow].

In other words, if the karma is present the result will arise, but if a sentient being is not ripe the result will not arise.

Gyeltsab (page 509) sets out a syllogism: the truth body, which is the essential nature of exalted wisdom, exists in the support which is the continua of certain individual yogis (and) arises in each moment. Why is it also declared to be ‘pervasive and permanent’?

In other words, the truth body, which is the essential nature of exalted wisdom, cannot be called either pervasive or permanent because it does not pervade everywhere but only exists in the continua of certain individual yogis abiding in Akanishta and it cannot be permanent because it is generated and arises in each moment.

An interceding verse teaches that:

Gyeltsab (page 509) merely quotes Haribhadra saying: “An interceding verse teaches that.”
Gyeltsab (page 509) sets out a syllogism: A buddha (subject), it is not contradictory to definitely declare him to be pervasive because of the previous explanation that he has extensive activity due to engaging for all sentient beings. Through thinking in terms of his continuity, he is also declared to be permanent because he enacts the welfare of sentient beings and abides as long as cyclic existence exists and his entity is without exhaustion.

He is called permanent because he is continuous in the sense of existing at all times. He is called pervasive since his activity pervading everywhere in that it extends to all sentient beings. Pervasive can also be interpreted to mean that wherever there is an object of knowledge there is a truth body, and wherever there is a truth body there is a buddha. To this respect there is a quotation from the *King of Prayers* that says: “As many buddhas as there are atoms are seated amidst the children of the buddhas on a single atom: thus, I visualize all spheres of phenomena, without exception, as filled with conquerors.”

Gyeltsab (page 509) says: Respectively, there is a reason for calling the buddha “pervasive”; it is that through the mode which was explained like that in the context of the verse “Causes having fully ripened, [to whomever, where, and when, actions become beneficial – then there and it appears],” he extensively performs activities for the welfare of others by means of directly appearing at all the times, which is when the time falls to directly subdue trainees. Through thinking about continuity he is clearly declared to be permanent because the Bhagavan resides continually as long as cyclic existence exists not having extinction in his continuum.

In short, the argument is that a buddha cannot be called either pervasive or permanent. To this there is the response that he can be called pervasive because if sentient beings have prepared the causes the buddha, whenever the time is right and wherever sentient beings are, the buddha appears and enacts their welfare; thus his activities are very extensive and for this reason he is called pervasive. He can be called permanent because he resides as long as cyclic existence is not emptied.

The next subject is the complete enjoyment body. To summarize, the truth body is of two types: one which knows ultimate truth, the modes, and one which knows conventional truth, the varieties. If the truth body is divided another way there are five types: mirror-like exalted wisdom, exalted wisdom of equality, exalted wisdom of individual realization, exalted wisdom of accomplishing activities, and the exalted wisdom of the dharmadhatu. If discussed in even more detail there are the twenty-one sets of uncontaminated exalted wisdom.

There are different assertions regarding the truth body. For example, some say that if it is a buddha’s consciousness it is necessarily a wisdom truth body, whereas others say that this is not the case. In addition to the subject of the wisdom truth body, in the fourth chapter it talks of enlightenment. If asked what is enlightenment, the answer is: it is an exalted wisdom that has exhausted the stains and knows that they will not be generated again.
2B2C-3B1B-3A  Shown briefly by means of characteristics
1  Making a connection
2  Root text
3  Commentary

2B2C-3B1B-3A1  Making a connection

Thus having shown two bodies, the third, the body of complete enjoyment, the very entity of the body of form (rupakaya), blazing with the signs and excellent marks.

Gyeltsab (page 510) merely quotes: “Thus.”

2B2C-3B1B-3A2  Root text

This very essence of thirty-two signs and eighty marks of the Sage is accepted as the enjoyment body, because of closely enjoying the Mahayana.

Gyeltsab (page 510) sets out a syllogism: the form body of the Sage which resides only in Akanishta having the essential nature of the thirty-two signs and eighty marks (subject) is asserted to be the complete enjoyment body because it is a body which is distinguished by the five certainties, such as completely closely enjoying the Mahayana Dharma and so forth.

The four remaining certainties are: (2) the complete enjoyment body is definitely surrounded by arya bodhisattvas, (3) it definitely remains as long as cyclic existence is not emptied, (4) it is definitely adorned by the thirty-two signs and eighty marks, and (5) it definitely resides only Akanishta.

This is a brief presentation of the complete enjoyment body by means of its characteristics.

2B2C-3B1B-3A3  Commentary

This very entity of thirty-two signs and eighty marks – because of closely using the extremely reproachless joy and bliss of the enjoyment of the Mahayana along with the great bodhisattvas residing on the ten grounds – is the body of complete enjoyment of the Bhagavan Buddha.

Gyeltsab (page 510) sets out a syllogism: the form body which resides only in Akanishta, the entity of the thirty-two signs and eighty marks, (subject) is the body of complete enjoyment of a buddha bhagavan because it is the body which possesses five certainties, such as closely using the joy and uncontaminated bliss of the enjoyment of the Mahayana Dharma without misdeeds along with a retinue of great bodhisattvas residing on the ten grounds and so forth.

END

Tuesday morning, April 13, 1999

2B2C-3B1B-3B  Qualities explained extensively
1  Signs
2  Marks

2B2C-3B1B-3B1  Signs
A  Resultant signs
B  Relation of causes and results
C  Explaining the causes set forth in the sutras

2B2C-3B1B-3B1A  Resultant signs
2B2C-3B1B-3B1A1  Making a connection
2  Root text
3  Commentary

If said, “Those thirty-two signs, what are they?” – five interceding verses:
Gyeltsab (page 510) quotes Haribhadra "thirty-two signs" (major marks).

Under the outline “Shown briefly by means of characteristics,” it was said that the complete enjoyment body is adorned with the signs and marks. This question arises as a consequence of this statement.

**Root text**

*Hands and feet (with) sign of wheels, tortoise feet, webs join digits of the hands and feet, hands along with feet tender and smooth, his body (has) seven elevated areas, long digits, broad heels, large straight body, legs not prominent, hairs point upward, shanks like the Aenaya’s, long beautiful arms, secret organ well retracted in a sheath, golden hued and delicate skin, body hairs properly grown singly to the right, face adorned by treasury of hair, lion-like upper body, his shoulders curved, chest broad, unpleasant tastes appear to him as best tastes, symmetrical body like the nayagrota (a banyan tree) , having an ushnisha on the head, tongue long and beautiful, Brahma voice, cheeks like a lion’s, teeth very white, equal size, without gaps, no less than forty in number, azure eyes, eyelashes like the best of cows – these are the thirty-two signs.*

Gyeltsab (page 510) says: the thirty-two noble signs are the hands and feet and so forth. Sutra says: “Subhuti, after learning this mother and attaining all those Dharmas, one will attain unsurpassed perfect complete enlightenment, one will demonstrate the body of a great being who is a perfectly completely enlightened fully accomplished tathagata foe destroyer in all aspects, adorned with the 32 signs and 80 marks, and one will display the highest joy of complete enjoyment, happiness, satisfaction, and extreme pleasure of the supreme vehicle to bodhisattvas.

*(Ocean of Sport page 502)*

The definition of signs is: very white qualities that indicate the tathagata to be a holy being, in dependence on their own empowering condition which is an actual absorption of a concentration. The definition of marks is: very white qualities that make disciples understand the perfect qualities existing in the mental continua of tathagatas, in dependence on their own empowering condition which is an actual absorption of a concentration.

In short, the signs illustrate that one is a holy being, while the marks make the qualities existing in the continuum of a buddha understandable to others.

Jetsun Chokyi Gyeltse then lists the signs:

1) sign of wheels on the palms of the hands and the soles of the feet
2) the soles of the feet like the abdomen of a tortoise
3) webs that join the digits of the hands and feet just like the feet of a swan
4) hands and feet are tender and smooth like those of a youth
5) his body has seven elevated areas: (1-4) the dorsum of the hands and feet, (5-6) the top of the shoulders, and (7) the nape of the neck are elevated
6) long digits of the hand
7) broad heels due to having one-fourth of the sole of the foot protruding
8) large, straight body
9) knees and ankles are not prominent
10) hairs of the body point upward
11) shanks are rounded and well developed like the Aenaya antelope
12) long, beautiful arms
13) secret organ well retracted in a sheath
14) pure and clear skin with hue like gold
15) delicate and smooth skin
16) body hairs grow singly and curl clockwise
17) face adorned with a treasury of hair on the forehead
18) upper body like that of a lion
19) shoulders are curved/rounded like the neck of a vase
20) chest is well developed
21) knowledge and appearance of good tastes
22) upper and lower parts of the body are symmetrical like the nayagrota (banyan) - his armspan equals the height of the body, just like the banyan tree is equal in width and height, and the depth and breadth of the roots equals the height and breadth of branches
23) an ushnisha on the head
24) tongue long and beautiful
25) voice possessing the five branches of being known and thoroughly understood, is pleasing and harmonious, is deep and proclaiming, not rough and pleasant to the ears, not mixed-up and clear
26) cheeks are round and full like a lion’s
27) teeth are very white
28) teeth are equal
29) teeth are without gaps and do not protrude
30) forty teeth
31) black and white parts of the eyes do not mix and are blue like azure
32) upper and lower eyelashes are untangled like a cow’s

Each of the thirty-two signs are set out in terms of cause and result.

1) Through seeing off and receiving gurus and so forth, hands and feet possessing signs of wheels (chakras), 2) through firmness in maintaining vows, extremely even feet similar to the tortoise, 3) through cultivating the four means of assembling (disciples), the digits of the hands and feet are connected by webs like the king of swans, 4) through giving fine food and drink and so forth, hands and feet smooth and tender, 5) through giving the finest lickables and so forth, because areas of the hands and feet, two regions between the shoulders and nape are elevated, seven elevated areas, 6) through freeing from being killed, long digits, 7) through helping to live, broad heels, 8) through abandoning killing, a large, straight body, 9) through maintaining virtuous dharmas, legs and ankles are not prominent, 10) through promoting (others) to maintain virtue, the hairs of the body point upward, 11) having devoted (oneself) to the sciences, arts, and so forth, then through imparting (to others), calves like the Aenaya antelope’s, 12) through not subsequently rejecting beings who request wealth and possessions, long beautiful arms, 13) through encouraging all beings to behave chastely and safeguarding the secret words of secrets, the secret organ retracts in a sheath, 14) through giving the best carpets (ding.wa), a hue like gold, 15) through the superior giving of fine houses and so forth, soft skin, 16) through completely avoiding distractions, separate body hairs curl clockwise, 17) through putting all higher beings in (their) appropriate state, face adorned (between the brows) by the hair treasury (i.e., circle of hair), 18) through not slighting (others) with haughty words in any way, upper body like the lion’s, 19) through acting in accordance with that, pleasantly spoken and properly spoken (by others), extremely curved shoulders, 20) through giving medicine and so forth, broad chest (or: broad between the shoulders), 21) through serving sick beings, knowing the best of tastes, 22) through encouraging (others) to construct groves, parks, and so forth, symmetrical like the nayagrota (or: banyan) tree, 23) through giving exceedingly viharas and so forth, head having an ushnisha (crown protuberance), 24) through speaking soft (words) and so forth, a long tongue, 25) through causing sentient beings of all mundane realms to understand the holy Dharma, the voice of Brahma, 26) through abandoning idle words, cheeks like the lion’s, 27) through honoring and so forth all beings, white teeth,
28) through complete purity of livelihood, equal teeth, 29) through always using true words, teeth without gaps (i.e., well set), 30) through abandonment of slanderous words, possessing forty teeth, 31) through viewing all sentient beings like an only son, azure eyes, and 32) through viewing (all sentient beings) without anger, eyelashes like a cow’s.

In some texts, it is said that each of the thirty-two signs come from a hundred merits.

Gyeltsab (page 510-11) says: the first part [of the sentences in Haribhadra’s commentary] are causes, while the latter part are the entity of the resultant signs. Have preceded in the causes, one actualizes the results, the signs.

1) The complete enjoyment body of a buddha (subject) possesses hands and feet that have a sign of wheels that are entirely complete, with 1000 spokes, a hub, and a rim, as if they were carved in bone or ivory. There is a reason for this. It is because when he was a learner, he familiarized with seeing off and receiving the guru, offering oneself to the guru as a servant, and so forth. This is also to be applied to the root text.

If one wishes to obtain this sign, one must create the cause such as seeing off and receiving the guru, offering oneself to him as a servant, and so forth.

2) The complete enjoyment body of a buddha (subject) possesses palms of his hands and soles of his feet which are even and level like that of [the underside of] a tortoise because he has culminated mental steadfastness, perfectly maintaining whichever of the three vows. If one wishes to obtain this sign, one must keep one’s vows steadfastly. The three vows are the lay vows, novice vows, and vows of a fully-ordained monk, although usually the three vows refer to the individual liberation vows, bodhisattva vows, and tantra vows.

3) The complete enjoyment body of a buddha (subject) possesses digits of his hands and digits of his feet that are joined with webs between them, without space from the thumb to the little finger like those of the king of swans, yet he can wear rings on the digits because he culminated the four means of gathering disciples such as generosity, speaking pleasantly, and so forth.

We, too, must practice these in order to attain this sign. The four means of gathering disciples are: (1) generosity, which is to mainly provide material necessities, (2) speaking pleasantly, (3) helping others, and (4) behaving in accordance with what one says. In our case, we often say something, but then do the opposite. We should be careful not to do this.

4) The complete enjoyment body of a buddha (subject) possesses hands and feet that are smooth and tender because of having previously given fine food and drink and so forth [to others]. When a beggar asks us for food and drink, we should practice giving it to them. Unlike the buddhas, we presently tend to give food and drink which is not good.

5) The complete enjoyment body of a buddha (subject) possesses seven elevated areas, the dorsum of the hands, the dorsum of the feet (four), the two regions between the shoulders, and the nape because he offered the finest 'lickables' and so forth.

The word dak pa as a verb means to lick, while as a noun it generally refers to a liquid. In some rituals there is a liquid called dak tze which is used to wash the buddhas’ bodies (perform ablation), or it is a substance that is prepared with many ingredients which are made into a paste and used to clean the body, or it is a substance like soap that is used to wash clothes. However, in this context, it refers to food which can be licked such as yogurt, honey, and so forth.

Tuesday afternoon, April 13, 1999
6) The complete enjoyment body of a buddha (subject) possesses long digits of the hands and feet because he spares others' lives such as freeing those who are to be killed from being bound. The complete enjoyment body of a buddha has perfected his familiarity with this. This [statement about] the perfection of familiarity can be applied to all the signs. For example, a bodhisattva frees sheep or chickens who are tied up, about to be slaughtered. There is a Tibetan expression that says: “The entire practice of one life can be thrown off a cliff in a single day.” To the east of Sera Monastery in Lhasa, there is the hermitage of Keutsang. This is a rocky place in which houses are built in the mountainside. There a meditator sat who could see the valley below where a butcher killed many animals each day. Each day he made an offering of the right shoulder of the animal to the retreater. One day the butcher killed one sheep. Another sheep was tied to a pole waiting to be killed, but suddenly the butcher was unable to find his knife. One sheep was lying on the ground with tears running from his eyes. This sheep had hidden the knife under himself. Seeing this, the butcher became very sad and determined to free the sheep and not kill him. The butcher developed intense regret and walked up to the top of a cliff where the meditator sat and jumped off. However, instead of falling down and dying, he found himself flying to the other side of the river. The meditator, seeing the butcher flying, thought, “If a butcher who has killed many beings all his life is able to fly, I too should be able to do so.” He therefore jumped off the cliff but fell to the bottom and died. On the spot where his blood fell, a tree grew which was visible when I was in Tibet. This is the meaning of “The entire practice of one life can be thrown off a cliff in a single day.” This expression became a song that is commonly sung by the people of Lhasa. This expression is also used in the context of those people who take ordination and remain monks for a long time until one day, in a few minutes, they break their vows. This story about the sheep is in relation to saving animals who are bound and about to be killed. To remember this event, a big stone was placed on the spot on which the butcher landed. This expression is remembered to show that when one develops intense regret, one can purify even strong negativities, while on the other hand if one becomes proud of one’s accomplishments, the consequences can even be death.

7) The complete enjoyment body of a buddha (subject) possesses broad heels, with one-fourth of the sole protruding, because he had protected others' lives and benefited their livelihood.

In the past, the bodhisattva protected others' lives and enabled them to live correctly by giving material things and so forth.

8) The complete enjoyment body of a buddha (subject) possesses a large, straight body the height of seven cubits, without any crooked parts because he completely abandoned killing.

When one abandons killing, one creates the cause to attain this quality. The body of a buddha is seven cubits in height, whereas normal human beings are four cubits tall. If we abandon killing, we will achieve such a tall body.

9) The complete enjoyment body of a buddha (subject) possesses knees and ankles that are not visible because he has correctly adopted virtuous dharmas such as generosity.

The buddhas do not have the bulges of bones at their knees and ankles like human beings. “Such as generosity” includes all six perfections.

10) The complete enjoyment body of a buddha (subject) possesses separate body hairs that point upward because he increased the correct adoption of virtues in others.

11) The complete enjoyment body of a buddha (subject) possesses calves that are undegenerated, proportionate, fully developed, and rounded like the Aenaya antelope’s because he is skilled in the knowledge of healing, science, arts, and so forth and teaches them to others.

In the past, the bodhisattva devoted himself to the sciences and arts and then taught them to others. For example, he learned how to diagnose different illnesses and the treatments to cure them. He also gained knowledge of arts and then taught this to others. We, too, should learn and teach these. In one text, it is said that in order to ripen one’s own continuum, one should learn
philosophy; in order to care for others, one should learn the science of healing and arts; and in order to defeat others' arguments, one should learn grammar and so forth and logic. It also says that if one is not skilled in the five sciences, one will not be able to attain the state of omniscience even if one is an aryag being. Thus, it is important to learn them.

12) The complete enjoyment body of a buddha (subject) possesses long and beautiful arms with which he is able to reach his knees without bending down because he did not reject those beggars who came to him asking for necessities and material things. It is said “all beings.”

The cause of this is not sending beggars away but taking care of them and giving them what they need. In our case, we can try to help beggars who ask us for help as much as we are able.

13) The complete enjoyment body of a buddha (subject) possesses a secret organ retracted in a sheath like that of the elephant and the wise horse because he safeguarded the secret words without divulging them to others.

To attain this sign, we must keep secrets that we are asked not to tell others. For example, when we take tantra initiations we are told to keep it secret and not tell it to others, we should try to keep this promise. We find it difficult to keep secrets from our close friends, but having done so we pass it on to someone who then tells someone else and so on. There is a Tibetan expression that says “Water can be kept in a container but not a conversation.”

Dom kyi ba wa (‘dom gyi sba ba) means penis, or secret organ.

14) The complete enjoyment body of a buddha (subject) possesses golden-hued skin that is pure and clear because in the past, he offered fine cushion covers (ding wa) to others. Here this might mean cushions or seats in general since a dingwa is the particular cushion cover used by the ordained. Monks and nuns are not permitted to use many types of seats, but in general they should avoid those that are fine and expensive and use those that are cheap. However, in the case of someone who is free from attachment he can use any type of cushion, clothes, food, and so forth.

15) The complete enjoyment body of a buddha (subject) possesses skin as soft as extremely refined gold and silver because in the past he offered fine houses, celestial mansions, and so forth. A fine house is any normal nice house, whereas a celestial mansion in this context is, for example, a mansion in which beings such as Avalokiteshvara reside.

16) The complete enjoyment body of a buddha (subject) possesses body hairs which are separate and curl clockwise because in the past he completely abandoned commotion, distractions, and so forth.

Commotion refers to the busyness of gatherings or crowds, while distraction refers to inner mental busyness. In order to attain calm abiding, a meditator should isolate himself physically and mentally from busyness since without doing so, one will not be able to attain calm abiding. In the context of calm abiding, one can also be distracted to virtue; for example, if one analyzes in meditation one cannot achieve calm abiding. There can be both inner and outer hindrances to meditation.

17) The complete enjoyment body of a buddha (subject) possesses a hair treasury on his face [forehead], which is smooth, white, and soft, and if extended it is the length of three cubits, and if released it curls to the right, its tip pointing upward; it is only the size of an olive, and has the aspect of silver because in the past he respected and placed all beings and gurus according to their state as human beings.

In Golden Rosary it says that one respected and placed abbots, acharyas, gurus in a higher position. In short, to attain this sign we should consider ourselves as inferior and others, high
beings such as abbots, gurus, one’s parents, as superior. One should respect all these beings as superior to oneself.

18) The complete enjoyment body of a buddha (subject) possesses an upper body that is as broad as that of a lion because he did not slight others with haughty words in any way.

   We, too, should not denigrate others but should speak to them pleasantly.

19) The complete enjoyment body of a buddha (subject) possesses veins that are not prominent, with shoulders that are well set and extremely curved/rounded like that of the neck of a golden vase because he trained in accordance with the pleasant and properly spoken advice of others.

   In general, there are some beings who say one thing but do the opposite.

20) The complete enjoyment body of a buddha (subject) possesses a fully developed chest between the shoulders because of giving medicine, doctors, and so forth to others.

   In the past he gave medicine to others, sent them doctors and so forth. In this context, medicine is that which is usually known as medicine but in Vinaya, medicine refers to food and drink. Here it says that there are medicines appropriate to a time, to a session, to be kept for seven nights, and to be kept until recovery from the illness. This last is that which is usually given by a doctor to a patient. That which is suitable to be kept for seven nights refers to honey, molasses, and so forth. That which is appropriate to a session is tea and so forth. That which is appropriate to time is food eaten at breakfast, lunch, and dinner. Food and drink are said to be medicines because they relieve the suffering of hunger and thirst. Medicines that are appropriate to be kept for seven days are those that cure “lung,” an imbalance in the subtle winds.

END

Wednesday morning, April 14, 1999

Gyeltsab (page 512) says:

21) The complete enjoyment body of a buddha (subject) possesses a knower that although [spoiled food is] of bad taste, it appears as the best of tastes because he helped sick beings, served them, and so forth.

   When a buddha tastes spoiled or rotten food, it appears to have a good taste. The cause of this sign is helping the sick in the past although they smelled bad. There is a story about this. One day Shakyamuni Buddha went out on alms rounds with some of his disciples including Ananda. At one house, the family offered Buddha some fermented grains that had been used to make alcohol. Ananda begged Shakyamuni Buddha not to eat it since it was rotten. However, Buddha said that it was delicious and took some from his mouth and gave it to Ananda to try. Ananda found it to be delicious and asked for more, but Shakyamuni Buddha replied that he had finished it all! This is a true story.

   (Page 513)

22) The complete enjoyment body of a buddha (subject) possesses a symmetrical upper and lower body equal to his armspan like the banyan tree because he constructed groves, parks, gardens, and so forth for others to use.

   A grove is a place where there is coolness and respite from heat. “And so forth” includes ponds and bridges over places that are difficult to cross.

23) The complete enjoyment body of a buddha (subject) possesses an ushnisha (crown protuberance) which is round, proportionate, and curls clockwise, because he especially provided viharas, fine houses, and so forth.

   “Fine houses” refer to the houses or rooms of monks in a monastery, while a “vihara” is a temple. Through constructing such places, one attains an ushnisha. The height of the ushnisha is
said to be immeasurable. When Buddha was alive, many painters tried to paint his ushnisha but were unable to measure it. They asked Buddha what to do, and he told them to bring a big piece of white cloth. This was placed behind Buddha so that the sun made a shadow on it which the painters could trace. This is the origin of paintings of Shakyamuni Buddha. Solitary realizers and universal kings also have ushnishas, but they are smaller and off-center. Only a buddha has an ushnisha that stands straight at the center of the head. If someone were born now with an ushnisha (which is an actual protrusion of the flesh), the doctors would probably want to amputate it!

The ushnisha is formed in a clockwise swirl like the point of a conch shell.

24) The complete enjoyment body of a buddha (subject) possesses a long tongue the color of a red utpala [that is] able to touch his own ear hole and the hairline because in the past over three countless eons he spoke soft words pleasantly to others.

“Soft words” refers to a buddha’s speech, which has 64 qualities which can be further condensed into eight qualities.

25) The complete enjoyment body of a buddha (subject) possesses the voice of Brahma which has five branches (knowing languages and knowing them thoroughly, even and harmonious, deep and proclaiming, not harsh and pleasant to the ear, not confused and clear) because with one speech, he makes all sentient beings of all the mundane realms understand the holy Dharma in accordance with their own language. In Golden Rosary it says, “knowing them thoroughly”; this means like the melody of a sparrow. In dependence on Buddha’s speech, sentient beings can understand the Dharma. In one text it says: “Although a single proclamation is spoken, many words are understood in their respective languages.” For example, Buddha said “The eye is impermanent”; this was understood in many languages and with many meanings. Some heard “The eye is suffering,” some heard “The eye is selfless,” and some heard “The eye is empty.” Thus, the voice of Brahma means in their own language and with different meanings.

26) The complete enjoyment body of a buddha (subject) possesses cheeks which are round like a mirror disc and full like those of a lion because in the past, he abandoned idle gossip.

Among the seven non-virtues of body and speech, that of idle talk is possessed by hell beings because they moan. In other words, idle talk is present in all realms and is therefore dangerous to us. Idle talk is not heavy compared to other negative actions, but it becomes so because we engage in it continuously. Therefore, we need to be careful to refrain from it.

27) The complete enjoyment body of a buddha (subject) possesses white teeth because in the past he respected and praised all beings and so forth.

We should try to do likewise if we want to achieve enlightenment and a buddha body with these signs.

28) The complete enjoyment body of a buddha (subject) possesses even teeth without some being higher and lower because in the past he had correct livelihood, which is the abandonment of the five wrong livelihoods.

To attain this sign, we too should abandon the five wrong livelihoods: (1) flattery, (2) hinting, (3) seeking reward, (4) forceful appropriation, and (5) pretense. The last is, for example, showing the appearance of sitting in meditation, getting up early, going to bed late to impress others. There was a monk in my kangtsen who once went to visit one of his relatives in a place where many tantric practitioners lived. They had their hair tied up on their head with a special amulet. The surrounding lay people had great respect for them, while they did not have much respect for monks. To stop this, the monk woke up early in the morning and performed the Preliminary Practice chanting very nicely while sitting up straight. All the lay people saw and heard him and generated respect for him, taking refuge in him. Even the tantric practitioners came to see him and ask him questions. This monk was able to answer them fluently and so well.
that the tantric practitioners also generated respect for him and took refuge. When the monk returned to the monastery, he told other people that he had engaged in this fifth type of wrong livelihood, pretense; however, his motivation was good in that it was to make others respect monks. In this case it was a good action, since the monk did not do this to gain money and so forth for himself. The purpose was to make those who had abandoned faith in the sangha and had generated faith in tantric practitioners generate faith in the sangha. There are many different types of tantric practitioners who tend to show the outer appearance of a tantric practitioners, with hair tied up, amulets, and tantric rituals, but do not have a profound understanding of the texts.

29) The complete enjoyment body of a buddha (subject) possesses teeth without gaps because over three countless eons he always spoke truthful words.
   In other words, in the past he did not lie but spoke truthfully. We too should always speak truthfully in order to attain this sign.

30) The complete enjoyment body of a buddha (subject) possesses forty teeth, twenty upper and twenty lower, and not the usual thirty-two because over three countless eons, he abandoned divisive speech.
   In the Golden Rosary it says: “A buddha possesses forty teeth, while usually thirty-two or twenty-eight are possessed.” There is a Tibetan expression that says: “Someone who does not have thirty-two teeth cannot experience the taste of food.” In short, through abandoning divisive speech, a buddha possesses forty teeth. We, too, should abandon divisive speech. It can happen that due to not taking care, we tell others what someone else has said; therefore, we need to be careful.

31) The complete enjoyment body of a buddha (subject) possesses azure eyes like sapphire jewels which are not mixed with red veins and are not a mixture of black and white parts because over three countless eons, he viewed all sentient beings like an only son.
   In other words, he viewed all sentient beings as close to him, like an only son.

32) The complete enjoyment body of a buddha (subject) possesses eyelashes like a cow’s, the upper and lower lashes not being mixed, because over a long period he viewed sentient beings without anger, attachment, ignorance, and so forth.
   We view sentient beings differently when we have attachment for them, anger, or ignorance. A buddha views all sentient beings without these afflictions.
   Although in the text it appears to be talking about eyelashes, usually the Tibetan word rdzi ma refers to the eyebrows. As I once heard that the eyebrow [of the complete enjoyment body] is curved like a cow lying down, here the text must be referring to the eyelashes.

Although here it appears to be quite simple to create the cause of these signs, in Abhidharmakosha it is said that in order to become a buddha one must first collect merit for three countless eons, after which one must create the specific causes of each of the 32 signs and 80 marks over a period of a hundred eons. Each of these signs requires a hundred types of merit. The merit that solitary realizers collect over a hundred eons is only equivalent to one-tenth of that needed to attain a single body hair of a buddha. This is explained in detail in Precious Garland of the Middle Way. In short, we need to purify our negativities and create merit.
"Signs achieved, since causes achieved" – an interceding verse:

Gyeltsab (page 514) says: Through achieving the causes of the signs.

2B2C-3B1B-3B1B-2 Root text

*Whatever is the cause of the achievement of whichever sign on that, fully completing that and that perfectly accomplish these signs.*

Gyeltsab (page 514) sets out a syllogism: the enjoyment body (subject) has perfectly accomplished all the thirty-two resultant signs because in the past, he fully completed the causes that accomplish each of the thirty-two signs.

2B2C-3B1B-3B1B-3 Commentary

By fully completing that which is the cause of the achievement of whichever sign, these thirty-two signs arise.

Gyeltsab (page 514) says: “of whichever sign.” This is as applied in the root text.

The causes of the signs were set out as they appear in the sutras.

2B2C-3B1B-3B1C Explaining the causes set forth in the sutras

1 Making a connection
2 Root text
3 Reason for not explaining extensively here (Commentary)

2B2C-3B1B-3B1C-1 Making a connection

If asked, “What are the causes?” – after that, through interceding verses:

Gyeltsab says: What are the causes of the signs?

2B2C-3B1B-3B1C-2 Root text

*Seeing off gurus and so forth, firmness in maintaining, cultivating assembly, giving fine articles, freeing those to be killed, promoting the maintaining of virtue and so forth, the characteristics of the achieving of causes as set forth in the sutra.*

The causes of the signs were already explained above, in both Haribhadra’s and Gyeltsab’s texts.

Gyeltsab says: by familiarizing with the causes of the signs which were explained above, one will definitely accomplish the resultant signs. The signs of the causes of accomplishing the thirty-two signs, such as seeing off gurus, firmness in maintaining promises, and so forth, are the seven that are explicitly presented. The remaining twenty-five causes included in “and so forth” are as taught in sutra. In short, if one creates the thirty-two causes, one will achieve the thirty-two signs.

2B2C-3B1B-3B1C-3 Reason for not explaining extensively here (Commentary)

Since these two ordered verses were unraveled explaining the signs above, I shall not write it again.

Gyeltsab says: There is a reason for not explaining the causes of the signs extensively. In these two verses (subject) those causes are not written here extensively again because the entity of the signs were explained extensively before. The reason for not explaining them again is that the explanation would be too extensive and because the causes and results were combined for easy realization by others.
Thus having expressed the signs, twelve interceding verses teach the excellent marks:

Gyeltsab merely says: Thus, the signs.

Gyeltsab says: the word “Sage” is to be applied to all of the coming eighty marks, whereas “accepted as Buddha’s excellent marks” is to be applied to the end of each of the eighty marks. Through the distinctions of the signs of the body that appear externally to others, the internal qualities which are yet to be explained are made known. Because of being made known to other’s continua, they are called marks, or exemplifications.

In short, there is an external sign which makes known an internal realization.

Gyeltsab divides the eighty marks into eight groups of ten.

1) Through separation from attachment to all compounded phenomena, the nails are copper colored; 2) through the extraordinary thought of benefiting all sentient beings, the color of the nails is glossy; 3) through being born in superior families, the nails are elevated; 4) through being free from misdeeds, the fingers are rounded; 5) through the collection of the roots of virtue, the fingers are well developed; 6) through perfectly sequentially engaging, the fingers are tapered; 7) through guarding actions of the body and so forth and correct livelihood, the veins are not visible; 8) through being free from the knots of the afflictions, the veins are without knots; 9) through possessing intelligence with respect to extremely hidden phenomena, the ankles do not protrude; 10) through the activity of liberating sentient beings from places difficult to traverse, the legs are not uneven: this is the first set of ten.

Gyeltsab sets out syllogisms:
(1) The enjoyment body (subject) possesses nails that are copper-colored because he has perfected the separation from compounded phenomena. The enjoyment body possesses this physical mark as a sign of the existence of an inner quality which is similar to this. When one becomes free from attachment to compounded phenomena, one achieves the cause of the mark of copper-colored nails. When the causes are accomplished, the mark naturally arises.

(2) The enjoyment body (subject) possesses nails that are glossy colored because he possesses a perfected extraordinary thought of benefiting sentient beings. The perfected extraordinary thought is that explained in lam-rim of taking upon oneself the burden of liberating all sentient beings from suffering.

(3) The enjoyment body (subject) possesses nails that are elevated without any defect because he is born in superior human families. It appears that just by being born in a good family, one has elevated nails free of defects!

(4) The enjoyment body (subject) possesses fingers that are rounded because he has perfected his manner of conduct of accomplishing without misdeeds. All activities are done without misdeeds, both formulated and natural misdeeds.

(5) The enjoyment body (subject) possesses fingers that are well developed because in the past, he fully developed the collection of roots of virtue. Collecting roots of virtue and collecting virtues are the same in this context. “Roots” is merely mentioned to show that these virtues are the causes of attaining liberation. Roots of virtue are specifically non-attachment, non-hatred, and non-ignorance.

(6) The enjoyment body (subject) possesses tapered fingers because in the past he completely perfected the sequential engagement in the class of the realizations of the three vehicles. When one enters the Mahayana, one attains all three realizations: the realization of the selflessness of persons, non-duality, and the non-true existence of all phenomena.

The enjoyment body (subject) possesses veins that are not visible because he protected himself from the ten non-virtuous paths of actions, those of the body and so forth, and also from wrong livelihood.

“Paths of actions” refer to the ten non-virtuous actions; the seven non-virtuous actions of body and speech are both paths of actions and actions, while the three non-virtues of mind are paths of action but not actions. In Abhidharmakosha it says: “Three are paths; seven are also actions.” If the three of mind were actions, it would be contradictory because covetousness, malice, and wrong view are not the mental factor intention. One can ask, are the seven actions of body and speech the mental factor intention? While they themselves are not intention, the mental factor intention that is concomitant with them is action. In Abhidharmakosha it says that intention is mental action; the seven actions of body and speech are concomitant with it.

In short, in the past Buddha refrained from non-virtuous paths of actions and wrong livelihood, the cause of this mark.

(8) The enjoyment body (subject) is free from veins that are knotted because he has untied the knots of the afflictions and is free from them. We have both the knots of veins and the knots of afflictions. The knots of afflictions are so-called because the afflictions bind us and prevent us from attaining liberation. We can achieve liberation only when we untie these knots. Afflictions are mental factors that make the mind agitated and undisciplined. Since we are dominated by the afflictions, we are said to have the knots of the afflictions.
(9) The enjoyment body (subject) possesses ankles that do not protrude because he possesses intelligence with respect to extremely hidden phenomena through realizing the profound secret topics. In this context, “profound secret topics” refers to emptiness. However, in other contexts it can refer to equalizing and exchanging self with others. It is so-called because when this profound practice is explained, it is inconceivable and is therefore to be kept secret.

(10) The enjoyment body (subject) is without uneven legs, one shorter and one longer because of liberating sentient beings from places difficult to traverse such as cyclic existence.

    Cyclic existence is the reconnecting with contaminated aggregates due to the force of karma and afflictions.

    END

Thursday morning, April 15, 1999

11) Through skill in outshining human beings, walking with a stride like a lion; 12) through skill in outshining nagas, walking with a stride like an elephant; 13) through skill in traveling through space, moving with a stride like a swan; 14) through skill in being a supreme leader of beings, walking with a stride like a supreme leader; 15) through walking in accordance with the path of circumambulation, turning back and walking to the right; 16) through skill in beautifying, walking pleasingly; 17) through always not having a crooked mind, walking erect; 18) through expressing qualities perfectly, his body is nicely shaped; 19) through not being mixed with negativities, his body is as though cleansed; 20) through teaching Dharma in accordance with trainees, his body is well proportioned.

Gyeltsab (page 515) sets out the second set of ten marks:

(11) The enjoyment body (subject) walks with a stride like a lion because he is skilled in outshining human beings.

(12) The enjoyment body (subject) walks with a stride like an elephant because he is skilled in outshining ferocious nagas and so forth.

(13) The enjoyment body (subject) moves with a stride like a swan because he is skilled in traveling through space like a bird.

(14) The enjoyment body (subject) walks with a stride like a supreme leader because he is skilled in being a supreme leader, [leading] sentient beings to whatever place they desire.

(15) The enjoyment body (subject) walks to the right because he walked in accordance with the path of circumambulation.

(16) The enjoyment body (subject) walks pleasingly because he is skilled in being elegant and beautiful when he walks.

(17) The enjoyment body (subject) walks erect because he never had a crooked mind that wavered between two points.

(18) The enjoyment body (subject) possesses a well rounded and attractive body, whereby he has a nicely shaped body because he perfectly expressed the qualities of others.

(19) The enjoyment body (subject) possesses a body that is clean and pure as though cleansed because his three doors were never tainted by negativities.
(20) The enjoyment body (subject) possesses a well proportioned body due to not being too tall or short, nor too robust or thin, and so forth because he taught Dharma in accordance with the minds of the trainees.

One can outshine others, for example, by one’s qualities. There are five ways to outshine others. However, outshining can also be discussed in terms of mind and family; for example, when a prince is born, he outshines the entire retinue of the king without effort. One can also outshine others in terms of one’s mind being very intelligent or very knowledgeable, whereby others’ minds appear to be dull.

A bodhisattva outshines human beings and nagas by the power of his mind of enlightenment which is inconceivable to them.

A buddha is said to walk like a lion, elephant, and swan to illustrate the pleasing way in which he walks. Khyu mchog refers to the one who is supreme or best in a group of people or a herd of animals (it is often an epithet for a bull).

If we talk well about others, we too will create the cause to have a well-built and attractive body; therefore, we should refrain from talking badly about others.

Unlike a buddha, our three doors are tainted with negativities; therefore we need to purify.

A buddha has a well-proportioned body with all the body parts the right size. The cause of this was that he taught Dharma in accordance with the minds of the trainees; this is not so easy. This concludes the second group of ten marks.

21) Through having had physical behavior and so forth that was continually clean, his body is clean; 22) through having a compassionate mind, his body is soft; 23) through having a pure mind, his body is pure; 24) through having thoroughly completed the subduing dharmas he has fully complete signs; 25) through having completed the vast and beautiful qualities the limbs of the body are broad and perfectly proportioned; 26) through having a mind that is equal to all his steps are even; 27) through having taught complete pure Dharma, his eyes are clear; 28) through having taught a Dharma that is easy to understand, his body has youthful flesh; 29) through having a mind that is not discouraged, his body is not weak; 30) through having superior roots of virtue, his body is well developed.

The third group of ten (page 516) is:
(21) The enjoyment body (subject) possesses a clean body due to being pure because his behavior of body, speech, and mind are always pure.

In other words, his body, speech, and mind are not tainted by negativities.

(22) The enjoyment body (subject) possesses a soft body because he possessed a compassionate mind.

In the past he had generated great compassion, a soft mind, which brought the result of a soft body.

(23) The enjoyment body (subject) possesses a body that is pure because his holy mind has been completely purified of stains.

The stains are negative latencies.

(24) The enjoyment body (subject) possesses fully completed signs because he has thoroughly completed all the subduing dharmas which destroy the afflictions and the conceptions existing in his own continuum.

The afflictions and downfalls are to be subdued.
(25) The enjoyment body (subject), by the body being large, possesses limbs that are broad and perfectly proportionate because he expressed the qualities of others as vast, extensive and beautiful due to being attractive.

(26) The enjoyment body (subject) possesses an equal stride without different lengths because his mind is equanimous toward all sentient beings. His mind is equanimous due to having meditated on immeasurable equanimity, immeasurable love, immeasurable compassion, and immeasurable joy.

(27) The enjoyment body (subject) possesses two eyes that are clear without defilements and so forth because he taught pure Dharma, which only produced excellent qualities. If we teach impure Dharma, we can cause others to develop negativities. Therefore, we should be careful to avoid this.

(28) The enjoyment body (subject) has body with youthful flesh because he taught a Dharma that was easy to understand through examples. However, one has to be careful not to cover up the meaning with too many examples. Geshe Potowa used to teach Dharma only by means of examples through recounting stories from which the listeners were to extract the meaning. There are even texts such as the Precious Garland Expressing Examples and so forth. When we make a syllogism, we need to posit an example: sound is impermanent because of being a product; for example, using a vase. The purpose of using a vase as an example is that it is something that can be broken, whereby we can understand that it is impermanent and extrapolate this to understand that sound too is impermanent.

(29) The enjoyment body (subject) possesses a body that is not weak because his mind was always not discouraged in undertaking difficult tasks. Buddha had great courage, he did not think that something was too difficult for him.

(30) The enjoyment body (subject) possesses a body that is well-developed because his roots of virtue were highly superior to the entire world. We, too, should create roots of virtue that are the cause of going beyond the world.

31) Through having exhausted being reborn again, his body is very firm; 32) through having clearly and distinctly taught dependent origination the primary and secondary limbs are appropriately distinct; 33) through having presented clearly the meaning of the words, he has eyes that are unobscured and clear; 34) through having made his disciples have perfect morality, his waist is round; 35) through not being tainted by the faults of cyclic existence, his waist is moderately sized; 36) through having destroyed the inflatedness of pride his waist is not too long; 37) through having turned away from limited Dharma, his belly is flat; 38) through having realized the profound Dharma, his navel is deep; 39) through having guided his disciples harmoniously his navel curls clockwise; 40) through having made his retinue to behave beautifully in all ways, his [behavior] is beautiful in all ways.

In short, what we need to remember is that the attainment of each of the signs and marks requires purification of negativities and accumulation of merit.

Thursday afternoon, April 15, 1999

(Gyeltshab page 516)
The fourth group of ten is:

(31) The enjoyment body (subject) is very firm, its flesh not sagging, because he has exhausted the karma to take rebirth again in cyclic existence.
In other words, the causes to be reborn, projecting and actualizing karmas, have been exhausted.

(32) The enjoyment body (subject) has primary limbs, the arms, feet, and so forth, and secondary limbs, the fingers and so forth, which are distinct, each having its appropriate size, because he had clearly and distinctly given teachings on dependently related phenomena in the forward and reverse order, so as to liberate trainees from cyclic existence.

In other words, Buddha taught the twelve links in the forward and reverse orders in terms of the thoroughly afflicted class and the completely pure class.

32) The enjoyment body (subject) possesses vision that is clear and undistorted by adventitious stains because he clearly and perfectly taught the meaning of the words for accomplishing high status and definite goodness.

In other words, Buddha gave culminated teachings because he explained the words and meanings of high status and definite goodness. High status means rebirth as a human or god; he explained the means to attain it. Definite goodness means liberation and omniscience; he explained the means to attain them. The cause of high status is as said in Chandrakirti’s Madhyamakavatara: “The cause of high status is the guarding of morality.” Morality means to refrain from negative actions. The causes of liberation and omniscience are the three principal aspects of the path: definite emergence, the mind of enlightenment, and correct view.

(34) The enjoyment body (subject) possesses a waist that is round because he made his disciples keep perfect morality.

He lead his disciples in keeping pure morality. The Tibetan word phun sum tshogs pa, which is often translated as perfect when an adjective or as perfection when a noun, comes in the Condensed Stages of the Path by Lama Tsongkhapa which says: “A body produced by ten million perfections.”

(35) The enjoyment body (subject) possesses a body that is proportionate, having a waist that is moderately sized, because he is not polluted or tainted by the faults of cyclic existence, having destroyed them with antidotes.

The faults of cyclic existence are seen when one sees that there is no determined object as perceived by the mind grasping at a self. We experience many sufferings due to being born in cyclic existence such as birth, aging, sickness, and death.

(36) The enjoyment body (subject) possesses a body that is not distorted with a waist not being too long, because he has destroyed the inflatedness of pride.

There are many types of pride; in Abhidharmakosha seven types and nine types are explained. The pride that thinks “I” is dangerous since it hinders the attainment of knowledge. Pride is said to hinder gaining knowledge like grass grows in the valley but not on a mountain top. In the same way when one is proud, knowledge cannot grow in one’s mind. Therefore, we need to try to diminish our pride.

(37) The enjoyment body (subject) possess a belly that is flat without being high or low because he taught the inexhaustible Dharma that is to be explained, having turned away from the limited.

The Dharma that is to be explained is inexhaustible.

(38) The enjoyment body (subject) possesses a navel that is deep because he realized the profound Dharma.

The profound Dharma is emptiness.

(39) The enjoyment body (subject) possesses a navel with a pattern that curls to the right because he made his disciples apprehend the instructions in accordance with each individual.
An instruction or advice is the means to attain a particular aim.

(40) The enjoyment body (subject) possesses a completely beautiful behavior because he made the behavior of the three doors of all his retinue to be completely beautiful. Buddha set his retinue in beautiful behavior of body, speech, and mind.

41) Through having a pure mind, his behavior is pure; 42) through being free from [giving] untimely the subduing Dharma, his body has no moles or black spots; 43) through teaching the Dharma for attaining happiness and that deeply moves [the disciple’s] body and so forth, his hands are as soft as cotton; 44) through attaining [the status of] a great virtuous trainee having splendor, the lines of his hands are clear; 45) through abiding in the profound Dharma, the lines of his hand are deep; 46) through giving teachings that are pure constantly, the lines of the hands are very long; 47) through teaching many precepts extensively, his face is not too long; 48) through realizing that all the worlds are a reflection, his lips are as red as the bimba fruit; 49) through having subdued his disciples with soft words, his tongue is supple; 50) through many correct qualities, his tongue is very slender.

(Gyeltsab page 517)
The fifth group of ten are:

(41) The enjoyment body (subject) possesses a behavior of the three doors that is always pure because his mind is pure due to being without stain.

(42) The enjoyment body (subject) does not possess moles or black spots because he is free from giving unsuitable teachings at wrong times, such as teaching a wrong path, giving teachings to disciples when they are not ready, and so forth. In other words, he did not teach a wrong path nor give teachings to disciples when the time was not right.

(43) The enjoyment body (subject) possesses hands that are as soft as wool because he gave teachings for attaining happiness that were a cause to deeply move the body, speech, and mind of disciples. In other words, his teachings caused disciples to experience happiness of body, speech, and mind.

(44) The enjoyment body (subject) possesses hands that have lines that are brilliantly clear because he equalized himself with other beings, whereby he attained [the status of] a great virtuous trainee having splendor.

(45) The enjoyment body (subject) possesses hands that have lines that are deep and clearly seen from a long distance because he abides on culminated realization of the holy Dharma.

(46) The enjoyment body (subject) possesses hands that have long lines because he gave completely pure teachings clearly again and again, which gave temporal happiness and subsequently ultimate benefit.

(47) The enjoyment body (subject) possesses a face that is not too long because he taught many precepts extensively in accordance with the different levels of trainees.

(48) The enjoyment body (subject) possesses on his face lips as red as the bimba fruit in which a reflection of form can appear because he realized all the worlds of the environment and sentient beings as like reflections.
Only a buddha has such red lips; ordinary sentient beings need to put on lipstick in order to make their lips red! Buddha realized that the environment and sentient beings are empty of true existence, like a reflection in a mirror.

(49) The enjoyment body (subject) possesses a tongue that is supple because he subdued all his disciples with soft words.

A buddha uses soft, not harsh, words to subdue his disciples. Regarding this, there is an expression of Tibetan nomads: “With harsh words tame oneself, with soft words tame others.” When one speaks softly and gently, others will do what one likes, whereas they do not listen to harsh words. Thus, there is no benefit to oneself to using such words. We should remember and practice using soft words.

(50) The enjoyment body (subject) possesses a tongue that is slender because he taught qualities with many correct reasonings.

In other words, when he taught he did so based on reasoning. ‘Thad pa’ means acceptable or correct logically. We should explain the Dharma to others based on correct reasonings because in this way the listener will develop a prime cognizer based on a knowledge that will not change. If one does not explain with correct reasons, others might at first believe it but later on will come to reject it.

END

Friday morning, April 16, 1999

Q: In Seventy Topics, aspects of knowers which are of the antidote class that are explained in this context are of three types: aspects of knowers of knower of bases, aspects of knowers of knower of paths, and aspects of knowers of knower of all aspects. In whom do they exist?
A: The aspects of knowers of knower of bases exist in the continua of all aryas, the aspects of knowers of knower of paths exist in the continua of Mahayana aryas, and aspects of knowers of knower of all aspects exist in the continua of arya buddhas.

Q: What are the five obstructions in the context of the category of faults “dependent upon the master”? Only one of them is mentioned, that the listener is separated from desirous aspiration. What are the other four?
A: The five are desirous aspiration, harmful intention; I forget the rest!

Q: All the signs of a complete enjoyment body are related to a male body - does this mean that women cannot attain enlightenment? If they can, why is there the prayer in Bodhisattvacharyavatara that says “May I attain a male body”?
A: A woman’s secret organ is present but not visible; thus all the signs can exist in a female buddha. From the point of view of sutra, it appears that only males can become buddhas, but from the point of view of tantra there are both male and female buddhas. In sutra it says that when female bodhisattvas move from the path of preparation to the path of seeing, their gender changes. The body of flesh and bones becomes a mental body that is made of light.

Q: A buddha’s complete enjoyment body is said to be made of light but it seems that they have flesh, body hair, veins, and so forth. How is this?
R: A buddha does not have a body composed of flesh and bones. From the point of view of the Vaibhashikas, a buddha does have a body composed of flesh and bones that is a true suffering; however, it still has the signs and marks. The Vaibhashikas say that although a buddha has abandoned true sufferings, he still possesses true sufferings; this assertion is particular to this school. They say that “the abandonment of true sufferings” means that a buddha has abandoned the attachment that arises upon observing his body. However, for them the body of a buddha is a
true suffering. Since the buddha’s body is composed of flesh and bones, it also has blood whereby one can commit the action of immediate retribution of drawing blood from a tathagata.

Geshe Jampa Gyatso: If a complete enjoyment body has hair, what is the consequence?
Student: If they have hair, they should be visible to bodhisattvas who are not aryas. However, the complete enjoyment body is only visible to arya bodhisattvas.

Geshe Jampa Gyatso: Then what about the flesh-eaters (rakshas), are they seen? Although they have hairs, they are not seen. A buddha has hair and so forth, but they are not matter; they are not true sufferers.

Q: If they are not matter, then what are they?
A: The hair and so forth are exalted wisdom. The exalted wisdom of a buddha appears as hair and so forth to us. This may be difficult to accept.

The Vaibhashikas assert that there is no complete enjoyment body. A bodhisattva engages in the collection of merit on the basis of an ordinary body over three countless great eons. When he achieves the path of accumulation, he becomes a “bodhisattva abiding in certainty” because he will definitely become enlightened in the life. That body is a true suffering. This bodhisattva on the path of accumulation accumulates merit over a period of a hundred eons in order to attain the thirty-two signs. Having completed this collection of merit, he moves from the path of accumulation to the path of preparation. On the path of preparation he goes through thirty-four instants of uncontaminated exalted wisdoms, whereby he achieves enlightenment in that same session. When the bodhisattva attains the path of seeing, he achieves sixteen instants of uncontaminated exalted wisdom, then on the path of meditation he achieves eighteen instants of uncontaminated exalted wisdom, the nine uninterrupted paths and nine paths of release. When this bodhisattva completes the accumulation of merit and achieves the thirty-four instants of uncontaminated exalted wisdoms, he naturally achieves an ushnisha on his head, the treasury of hair, and all the other signs and marks. This is the assertion of the Vaibhashikas. This is similar to the way in which ordinary beings decorate their bodies, but in the case of a buddha these ornaments arise naturally.

Q: In the context of the signs of a buddha, it was said that among the ten non-virtues, only idle talk is present in the hell realms. However, it seems that in the hells the beings are constantly killing and being killed so it would appear that there are other non-virtues also present there.
A: Hell beings do not have the other non-virtues manifestly, but they do have them. They also have many latencies of negative actions created before. While they are born as hell beings, they only manifestly create the non-virtue of idle talk. In Abhidharmakosha, it says that hell beings suffer from being killed, but they do not have the intention to kill others. Thus, they do not kill. The same is true of stealing, sexual misconduct, lying, divisive speech, and harsh words. (Note: see the answer to a later question for correction to this). However, they engage in idle talk through moaning and lamenting continuously. This is the assertion of the Vaibhashikas, but it also common to the other schools.

Q: What is the difference between idle talk and harsh words? It seems that a being who is suffering could also express harsh words.
A: They do not express harsh words because for it to be harsh words, it must be expressed with the intention to harm another. When the hell beings moan and lament, these are not done with the intention of harming others.

Q: Are the hell beings creating only the negative karma of idle talk, although they do engage in other negative actions? Why is this?
A: In Abhidharmakosha it says there are harsh words, harmful intent, and idle talk which are manifest, while the two mental ones, covetousness and wrong views are present non-manifestly (page 195 Abhidharmakosha).
Q: What about the beings in hell who kill others?
A: According to the lam-rim and other texts, it is said that beings who kill are an appearance by the force of karma. It is said: “The mass of fire, where does it come from? According to the Sage, these come from the negative mind.” This means that hell beings do not actually kill each other. There are guardians of hell who beat the hell beings; they, too, appear due to karma. There is a story of Shakyamuni Buddha about when he was born as a hell being. At this time, he and another hell being were being used as oxen to plow a field. The other hell being was very weak and was unable to pull the plow. The being who was to become Shakyamuni Buddha generated strong compassion and pulled the plow by himself. Due to this, he was hit on the head with a hammer by a guardian of hell and died. It is said that as a result of this compassion, he took rebirth in the god realm. This story is told regarding the support of the generation of the mind of enlightenment to show that the mind of enlightenment can be generated even in the hell realms.

Geshe Jampa Gyatso: Can a nun kill a hell being?
Student: Perhaps a nun with higher realizations can do so by the power of her inner realizations. It is said that one who has realized emptiness can do anything.
Geshe Jampa Gyatso: What is the connection between a nun with the realization of emptiness and killing a hell being?
Student: Perhaps she would do so to liberate this being from suffering.
Geshe Jampa Gyatso to another student: What do you think?
Student: A nun aryā bodhisattva might kill a being in order to prevent a being from being born in hell.
Geshe Jampa Gyatso: Killing means taking the life of someone else. Stopping someone from being born in the hell realm is not killing a hell being, since that being is not yet a being born in the hell realm. In the Fifty Stanzas on the Novice Vows by Nagarjuna, it says that when a fully ordained monk kills a human being among the six classes of beings, he commits a defeat, but if he kills a being from the other four classes, excluding humans and animals, he commits a bompo/transgression. Thus, it would appear that a monk or nun can kill a hell being, but this needs more thinking.

Q: In a debate between Robert Thurman and Stephen Batchelor it was said that according to the Prasangika Madhyamikas, all the sutras that expound emptiness are definitive meaning sutras, while other sutras are interpretive meaning sutras. The existence of past and future lives is not a teaching on emptiness; therefore, Batchelor said it is a reality to be interpreted. I don’t know what to respond to this.
A: Past and future lives are conventional truths. In Prasangika, definitive meaning refers to ultimate truth, while past and future lives are not ultimate truths; therefore they are conventional truths and falsities. Thus, the teachings on past and future lives are interpretive meaning since the meaning of the words need to be interpreted. Past and future lives are false, while their ultimate nature is emptiness. Because it has to be interpreted, the teachings on past and future lives are said to be interpretive meaning teachings. Interpretive meaning teachings are not defined in terms of the teachings being true or false, but in the sense of the example of a reflection. If a reflection of a face appearing in a mirror were a face, it would be true and not false, but it is false because it is not a face. If it is an established base, it necessarily has two natures that can be proven, the reality of interpretive meaning and reality of definitive meaning. Interpretive meaning is false while definitive meaning is true/ultimate. However, false does not mean that it is a lie.

Q: In Chapter 4, the principal training explicitly taught in this context has nineteen divisions, while the characteristics of entity are sixteen. How are these two related?
A: These are different ways of explaining this subject. They are different because the real characteristics are the knowledge characteristics. The basis of characterization/ illustration is the sixteen entity characteristics. There are four groups of characteristics: the sixteen entity
Q: The nineteen principal trainings are explained first then the characteristics of training are explained, so it would seem that these two should be related. How do the four divisions of the characteristics of training relate to the nineteen principal trainings?

A: There are trainings in general and there are four groups of characteristics of training. In terms of trainings in general, there are twenty which are divided into two groups, by way of entity (five trainings) and by way of occasion (fifteen trainings). Among the characteristics of training, only the three sets of sixteen knowledge characteristics are actual characteristics. If we ask: can one Mahayana training have all sixteen knowledge characteristics, the answer is that it cannot. Do the sixteen knowledge characteristics have the twenty trainings? They do not, as one definition can only have one definiendum. In other words, one of the sixteen knowledge characteristics can not have all twenty trainings as a definiendum.

A knowledge characteristics has to be a characteristic or definition (Note: *mtshan nyid* can be translated as definition or characteristics); it cannot be a definiendum. This means that each of the sixteen has its respective definiendum. There are forty-eight knowledge characteristics: sixteen included in knower of bases, sixteen included in knower of paths, and sixteen included in knower of all aspects.

Is the bodhisattva's yoga that realizes the world is without disintegration a knowledge characteristic? If someone says that it is, we ask is it an actual characteristic or definition? If it is a definition or characteristic, whose definition or characteristic is it? Does it have a definiendum? Its definiendum is the training/application that realizes the world is without disintegration. The characteristic or definition is the bodhisattva’s yoga that realizes the world without fear.

The definition of training/application (*jor wa*) is a bodhisattva’s yoga (*jang chub sem pai nel jor*).

This is just as in the case of vase: vase is the definiendum; its definition is “that which is flat bottomed, bulbous bellied, and able to perform the function of holding water.”

The first of the forty-eight knowledge characteristics is the training/application that knows the arising of a tathagata. Since it is a characteristic or definition, it must have a definiendum. The bodhisattva's yoga cannot be posited as the definition of this single knowledge characteristic because it is applicable to all forty-eight knowledge characteristics. Every definition has its own definiendum. There is a definition of definiendum and a definition of definition. The definition of definition is: that which is a triply qualified substantial existent. The definition of definiendum is: that which is a triply qualified imputed existent. The three qualities of definition are: (1) in general, it is a definition, (2) it is established with its illustrations, and (3) it does not define anything other than that which is its own definiendum. The three qualities of definiendum are: (1) in general, it is a definiendum, (2) it is established with its illustrations, and (3) it is not the definiendum of anything other than just its own definition.

Q: Is there a difference between exalted knower and exalted wisdom? Why do some definitions use the term “exalted knower” rather than exalted wisdom, and vice versa?

A: Exalted knower (*mkhyen pa*) and exalted wisdom (*ye shes*) refer to the same thing. When used in definitions, the choice is only a question of which one will sound better in the sentence.

Q: Then if you posit exalted wisdom instead of exalted knower according to a particular text in debate, is there a fault?

A: The defendant can only say that there is a fault according to how it was stated in a particular text; however, the meaning is the same. There is a story about monks debating according to how they were taught by their particular teachers and fighting over the difference. In short, exalted
knower and exalted wisdom are the same. In general exalted wisdom is connected to wisdom (she rab), but there is a difference between wisdom and exalted knower. If asked whether wisdom is an exalted knower, the answer is no. Wisdom can be posited as virtue, non-virtue, and so forth. Even the view of the transitory collection is said to be wisdom, although it is an afflicted wisdom.

Tamthog Rinpoche from Milan said to me that it is not right to say that the view of the transitory collection is wisdom. He asked me why it is wisdom. He said that it cannot be wisdom because an affliction does not realize its object.

Geshe Jampa Gyatso: Is the view of the transitory collection wisdom or not wisdom?
Student: It is not wisdom.
Geshe Jampa Gyatso: Then what is the view of the transitory collection?
Student: It is an afflicted view.

Geshe Jampa Gyatso: In the definition of view of the transitory collection, it is said that it is a wisdom. Wisdom in Tibetan is the two syllables she rab; she means to know. On this basis we can ask, what does a wrong consciousness know? However, there are different definitions in different texts.

In terms of a definition and a definiendum, we need to check the eight doors of pervasion:
1) If it is A, it is pervaded by B,
2) If it is B, it is pervaded by A,
3) If it is not A, it is pervaded by not B,
4) If it is not B, it is pervaded by not A,
5) If A exists, then B necessarily exists,
6) If B exists, then A necessarily exists,
7) If A does not exist, then B necessarily does not exist,
8) If B does not exist, then A necessarily does not exist.

If these eight doors of pervasion are not present, they cannot be definition and definiendum.
Monday afternoon, April 19, 1999

The sixth group of ten is:

51) From teaching a subduing Dharma that is difficult to fathom for those childish beings with attachment, his tongue is red.
52) From not having all fears, he possesses a dragon’s sound or voice.
53) From speaking pleasantly and so forth, his voice is pleasant, gentle and smooth.
54) From having eradicated the thorough entanglements with samsara, his canines are round.
55) From taming the beings who are difficult to be tamed, his canines are sharp.
56) Through the extremely white subduing Dharma, his canines are white.
57) Through the abidance on equal ground, his canines are even.
58) From correctly teaching the serial clear realizations, his canines are tapered.
59) Through the abidance on supreme wisdom, his nose is prominent.
60) From having had disciples with very sincere trust in him, his nose is clean.

Gyeltsab (page 518) says:
51) The complete enjoyment body of a buddha (subject) has a red tongue because in the past he taught the subduing Dharma that destroys the afflictions, which is difficult to be fathomed by childish beings who grasp to "I" and "mine".

In short, the Dharma, the vinaya, that destroys the afflictions is hard to understand for the childish beings who grasp to "I" and "mine". This grasping at "I" and "mine" refers to the two views of the transitory collection, that which grasps to the true existence of "I" and that which grasps to the true existence of "mine". According to the Svatantarika Madhyamikas, these two views consider the "I" and "mine" to exist truly; the antidote to them is the realization of the emptiness of true existence.

52) The complete enjoyment body of a buddha (subject) possesses a thunderous voice because he does not possess fear and doubt which is together with the fault of cowardice.

In Lama Tsongkhapa's Golden Rosary, instead of the Tibetan word bnyengs pa it says bnyings pa. Literally "thunderous" is the voice of a dragon. A buddha is not afraid of anything, and therefore he does not need to hide the fault of cowardice with respect to the afflictions.

53) The complete enjoyment body of a buddha (subject) possesses a voice that is pleasant, gentle, and smooth because in the past he spoke pleasant words and so forth to the ears (of others).

In other words, in the past he spoke pleasantly to the trainees.

54) The complete enjoyment body of a buddha (subject) possesses canines that are round because he exhaustively eradicated the nine thorough entanglements regarding cyclic existence, attachment and so forth.

He has exhausted the nine thorough entanglements: attachment, anger, pride, ignorance, view, doubt, the view holding bad views as supreme, miserliness, and jealousy. When one has the nine thorough entanglements, they bind one to cyclic existence; a buddha has exhausted these nine. Likewise, we too must try to free ourselves from these nine by knowing and applying their respective antidotes. While meditating on these antidotes, one comes to realize that one possesses all nine thorough entanglements, whereby one generates the wish to be free from them. One must first identify each thorough entanglement in our continuum and recognize their entity, for example, that of attachment. The entity of attachment is defined as: that which has the aspect of difficulty in separating from any contaminated objects due to improper mental attention. The entity of anger is: that which has the aspect of repulsiveness regarding a contaminated object upon which it looks with repulsion.
The entity of ignorance is of many types, but in general it is: a mental factor that is confused with respect to its object. The name ignorance is also given to a mental factor that apprehehends its object in an inverted manner, holding the impermanent as permanent, and so forth. In other texts, the definition of ignorance is posited as: a mental factor that is a discordant class which is the antagonistic side of a knower that is an exalted wisdom.

The entity of pride is: that which has the aspect of an inflated mind through observing one's own qualities, family, and so forth. The observed object of pride can be many things, such as one's wealth, knowledge, and so forth.

View here refers to the view of the transitory collection. The view of the transitory collection is defined as: an afflicted wisdom that apprehends the self to be self sufficient substantially existent through observing either of the two, the "I" or the "mine".

Doubt is: a mental factor that conceives its object in a two-pointed manner.

Jealousy is not anger but is a mental factor that is unhappy and does not tolerate others' possessions, qualities, and so forth. It dislikes this.

Miserliness is the mental factor that does not want to give away our knowledge, possessions, and so forth.

Q: I thought the view of the transitory collection observes the aggregates.
A: The main observed object of the view of the transitory collection is "I" and "mine". This is also true for the Prasangika Madhyamikas. Kunkyen Jamyang Shepa says that "my nose," "my ear," are not the observed objects of the view of the transitory collection. Other schools posit the "I" as the observed object of the view of the transitory collection. Others debate with this, saying are there not two types of views of the transitory collection, one observing the "I" and one observing "mine"? If one says no, there is a fault of contradicting scriptural authority. However, in other contexts, twenty types of views of the transitory collection are taught; these are only acquired, they are not actual views of the transitory collection. When these twenty imputed views of the transitory collection are posited, they are posited on the basis of the five aggregates: four views for each aggregate. These four are: (1) form is not self, (2) the self does not possess form, (3) the self is non-existent on form, (4) form does not exist on the self. The third and the fourth are conceptions that grasp at the true existence of the dependent relation of the support and supported. This topic will be discussed in more detail in Madhyamakavatara (pg. 129):

Form is not the self,
the self does not possess form,
the self is non-existent on form,
nor does form exist on the self.

Thus in four aspects should all the aggregates be known- these are asserted as the twenty viewing the self.

These twenty imputed views of the transitory collection were also mentioned before when we looked at Ocean of Sport and Lama Tsongkhapa's Golden Rosary in the context of the way in which the world is constructed: Mount Meru which is made of the twenty imputed views of the transitory collection, above which is a cloud representing our distorted views, and so forth.

These nine thorough entanglements are taught in Abhidharmakosha and briefly in the Ornament. In short, we possess all nine through entanglements and as long as we have them, we will be bound in cyclic existence; therefore we need to free ourselves from them.

55) The complete enjoyment body of a buddha (subject) possesses canines that are sharp because in the past he subdued beings who possessed strong afflictions which were difficult to subdued.

All sentient beings have a particular affliction that is stronger than others; for example, some have strong attachment, some strong anger, some strong pride, some strong jealousy, and so
forth. Why is this? It is due to having familiarized with a particular affliction in the past. It is recommended that we should apply the antidote to whichever of our afflictions is strongest.

56) The complete enjoyment body of a buddha (subject) possesses canines that are white because in the past he destroyed the afflictions with the subduing Dharma which is extremely white.

"Extremely white" means that the subduing Dharma is extremely powerful.

"Destroyed the afflictions with the subduing Dharma which is extremely white" means that in order to destroy a strong affliction, one needs to apply a strong antidote.

Are the sutra teachings and metaphysics also that which subdues (dul wa, vinaya)? All three Dharma baskets function to subdue the mind. Although the Dharma basket of the vinaya subdues the mind, what is its main function? The main function of the Dharma basket of the vinaya is to subdue the faults of body and speech. Thus all three Dharma baskets function to subdue the mind, but the vinaya basket has the main function of subduing faulty actions of body and speech.

57) The complete enjoyment body of a buddha (subject) possesses canines that are even without some being longer and shorter because in the past he abided on the ground realizing cyclic existence and nirvana as equal. In what sense did he abide on this ground? Haribhadra says "abiding on the ground of equality," which means that he had exhausted the partiality of being close to some and distant from others and abided in equanimity. One can also ask: how can cyclic existence and nirvana be realized as equal? If a buddha realizes them to be equal one can ask are they equal? If they are equal, what is the reason for striving to become free from cyclic existence? There is such debate regarding this subject but to conclude, realizing cyclic existence and nirvana as equal is to realize that they are equal in being empty of true existence. One can ask: does a buddha realize a buddha and a cat as equal? This debate comes as a consequence of saying that a buddha realizes cyclic existence and nirvana to be equal, whereby it follows that buddhas and sentient beings are equal; therefore, a buddha and a cat are equal. When one answers, one must say that they are equal in terms of being empty of true existence.

58) The complete enjoyment body of a buddha (subject) possesses canines that are tapered because in the past he serially/progressively and perfectly taught the clear realizations of the three vehicles to others.

In other words, the buddha previously taught the three clear realizations of the three vehicles: the clear realization of selflessness of persons, the clear realization of non-duality, and clear realization of emptiness of true existence, those, respectively, of the hearer, solitary realizer, and bodhisattva vehicles.

59) The complete enjoyment body of a buddha (subject) has a nose that is prominent because of having abided in the supreme wisdom realizing the emptiness which is completed with the method side.

This means that he abided on the five perfections of method side and the sixth perfection which is the wisdom side. The method side is love and compassion; the first five perfections are included in it.

60) The complete enjoyment body of a buddha (subject) has a nose that is clean of filth and so forth because in the past he had trainees/disciples who had perfect sincere trust in him.

When he was a learner, his actions of body, speech, and mind were very pure, whereby his disciples generated trust and belief in him. On the contrary, if his actions had been rough, they would not have developed trust and faith in him.

While looking at the causes of these marks, we should examine our own behavior. We should try to make all of our actions as pure as possible, since in this way people who see us will believe in us. This will definitely benefit those who come to this center.
The signs and predicates mentioned here should be examined in terms of whether we ourselves are creating the causes for these results. If we are, we should improve them even more, and, if we are not, we should do so.

END

Tuesday morning, April 20, 1999

61) From very extensive Dharma, his eyes are wide.
62) From leading multitude of sentient beings his eyelashes are thick.
63) From highly pleasing all young female migrating beings, his eyes are defined with the white part and black part (unmixed), like complete ravishing petals of lotus.
64) From constantly watching at the future (situation of sentient being) his eyebrows are long.
65) From being skilled in the soft subduing Dharma, his eyebrows are soft.
66) From having had his mental continuum moistened by virtue, his eyebrows are glossy.
67) From seeing the faults of delusion, his eyebrows are even.
68) From turning away the worst harm, his arms are long and well developed.
69) From being victorious in the battle with attachment and so forth, his ears are equal.
70) From (guiding) all sentient beings without degenerating their continua, his ear sense power are undegenerated.

Gyeltsab (page 519) sets out syllogisms for the seventh group of ten:
61) The complete enjoyment body of a buddha (subject) has eyes that are wide because he very extensively taught countless Mahayana Dharmas.
In other words, he gave innumerable teachings on the Mahayana Dharma. The Mahayana Dharma includes many bundles of Dharma. One bundle of Mahayana is extremely great in that it is equal to the load that can be carried by a great elephant (sa la rab ten). Each bundle is the antidote to a specific affliction. This elephant is able to carry the load of seven normal elephants multiplied by ten.
62) The complete enjoyment body of a buddha (subject) possesses eyelashes that are thick because in the past he led a multitude of sentient beings to pass beyond extremes from places of cyclic existence.
This means that he liberated them from cyclic existence.
63) The complete enjoyment body of a buddha (subject) possesses eyes that are defined with the white and black parts unmixed like the complete ravishing petals of a lotus because in the past he, being worthy of praise, highly pleased all the young female migrating beings, humans, gods, and anti-gods, who were difficult to please.
64) The complete enjoyment body of a buddha (subject) possesses long eyebrows because in the past, he constantly watched what the future situation of sentient beings will be.
65) The complete enjoyment body of a buddha (subject) has eyebrows that are soft because he was skilled in subduing the trainees with a soft Dharma, not a harsh Dharma such as that which relies on the five fires and so forth.
The dharmas of the five fires refers to certain Hindu traditions that engage in particular austerities involving fire.
66) The complete enjoyment body of a buddha (subject) possesses eyebrows that are lustrous/glossy because in the past, his mental continuum was moistened by virtue.

67) The complete enjoyment body of a buddha (subject) possesses eyebrows that have even hairs, without some being longer or shorter, because he sees the faults of the afflictions. While he sees the faults of the afflictions, we tend to see the afflictions as qualities. We must follow the buddhas' example. We must also make sure that our minds are moistened by love and compassion. In addition, we should not engage in austerities that are extremely hard for the body and mind. We, too, should look at our own future situation. We should also try to please young females, meaning that we should try to please all sentient beings. If we cannot do that, we should at least try to please the beings with whom we live. We should not disturb them, but should try to please them. We should avoid the habit of looking for faults in the people around us and then criticizing them. This habit is incorrect from the point of view of Dharma, and even in worldly life it is not considered to be good behavior.

We, too, should try to help other sentient beings. If we cannot help all of them, we should help as many as we can in order to become liberated from cyclic existence. In addition, we should practice the Mahayana Dharma and then teach it to others. The Mahayana Dharma refers to the essential practice of the mind of enlightenment, love, and compassion. Having cultivated this in ourselves, we should teach others how to do so. We should also have virtuous behavior of body and speech and teach others to do the same.

68) The complete enjoyment body of a buddha (subject) possesses arms that are long and well developed because he turned away from the causes of cyclic existence in general and those of the lower realms in particular, which are the worst harm for sentient beings.

We need to understand the causes of cyclic existence and the causes of rebirth in the lower realms and then avoid creating these causes. The causes of cyclic existence are contaminated actions and afflictions. The causes of rebirth in the lower realms are non-virtuous actions and afflictions. Understanding that these are the causes, we should consider how to avoid being reborn in the lower realms. We can do this by abandoning the ten non-virtuous paths of actions and engaging in the ten virtuous paths of actions. Having become free from rebirth in the lower realms, if we take rebirth in the upper realms, we will still experience suffering. Therefore, we need to consider what to do in order to become free from all types of suffering. We should not be attached to contaminated virtues which arise from afflictions since they bind us to cyclic existence, but instead we should pay attention to liberation. To attain liberation, we need to train in the three higher trainings. The explanation of the three higher trainings differs according to the different vehicles, the lower vehicle, bodhisattva vehicle, and tantra vehicle. Again, the explanation differs in the four classes of tantra. For example, there are different types of Vinaya: that related to the individual liberation vows, that related to bodhichitta, and that related to tantra. However, all these are means to ensure that our behavior is virtuous.

In short, we too must turn away from the causes of cyclic existence and the lower realms.

69) The complete enjoyment body of a buddha (subject) possesses ears that are equal, without one being long and the other short, or one being big and the other small, because he became victorious in the battle with the afflictions, such as attachment, which are difficult to gain victory over.

The inner enemies are the afflictions, attachment and so forth. In the past he gained victory, not over external enemies, but over these inner enemies; we too must do the same. In *Bodhisattvacharyavatara*, it says that when the enemies that are the afflictions are defeated, they are defeated forever; these enemies are not like external enemies who can rise up again against us. Shantideva also says that it is important to apply a strong antidote to prevent ourselves from being harmed by the afflictions. He gives the example of how if we are barefoot, thorns and so forth on the ground can hurt us. While we could prevent this by covering the entire ground with leather, the best solution is to cover our feet with leather.
70) The complete enjoyment body of a buddha (subject) possesses an ear sense power that is completely without degeneration, such as engaging sounds without degeneration, because he set all sentient beings to be subdued in happiness without degenerating their continua.

This means that he did not make others unhappy or disturb them.

71) Through not being changed by the provocation of all (bad) views, his forehead is well defined.

72) From defeating all those who spoke (perversely), his forehead is broad and well developed.

73) From completing the supreme prayer his head is very well formed.

74) Through turning away from the joy of objects his hair is as black as bees.

75) From abandoning those latencies that are to be abandoned by path of seeing and path of meditation, his hairs are dense.

76) From thoroughly knowing the doctrine with a smooth mind, his hair is smooth.

77) Through his mind not being disturbed by attachment and so forth, his hairs are untangled.

78) From never using harsh words, his hairs are not bristly.

79) From having scattered the flowers of branches of enlightenment, his hair is fragrant.

80) Through being beautiful in all ways, his hands and feet are adorned by srivatsa, svastika, and nandyavarta.

Gyeltsab (page 519) sets out the eighth set of ten:

71) The complete enjoyment body of a buddha (subject) possesses a forehead that is well defined, having an excellent hairline because in the past his mind could not be changed by the provocation of all the views holding to extremes, such as the sixty-two bad views.

Previously, we looked at fourteen unspecified views which are divided into: (1) the four views - the view of the self and world as permanent, the view of the self and world as impermanent, the view of the self and world as both, the view of the self and world as not both; (2) the four views - the view of the self and world as having an end, the view of the self and world as not having an end, the view of the self and world as both, and the view of the self and world as not both; (3) the four views - the view of the tathagata as returning after death, the view of the tathagata as not returning, the view of the tathagata as both returning and not returning, and the view of the tathagatas neither returning and not returning; (4) the two views - the view of the body and life force as one substance, and the view of the body and life force as different substances.

The sixty-two views are extensively explained in Great Tenets by Kunkyen Jamyang Shepa. They are also mentioned in Ocean of Sport by Jetsun Chokyi Gyeltsen. All these bad views are to be abandoned; they are developed through particular tenets and are based upon a self that is permanent, partless, and independent. The person is posited in different ways by Buddhists and non-Buddhists. It is defined by Buddhists as being the mere I imputed on any of the five aggregates. Thus, the I/self and the aggregates are considered to be the same entity. Past Indian scholars asserted that the self and the aggregates are different entities. When they tried to identify this self, they posited different illustrations. Non-Buddhists are composed of a group of five intellectually stubborn logicians and a group of eleven intellectually stubborn logicians. The five intellectually stubborn logicians are the Samkyas, the Vaishashikas, the Nigranthas, the Naiyayikas, and the Charvakas. The Samkyas and Vaishashikas posit a self having five attributes that are described in Madhyamakavatara. In the text Compendium on Reality of Prime Cognition by Shantaraksita which has thirty or thirty-two chapters, the first chapter discusses the primordial principal, and the second chapter discusses Ishvara as the creator of the world. The fifth to the twelfth chapters present that the self is permanent. This text can still be found in its original language, Sanskrit, in Varanasi, India. This text was not destroyed by non-Buddhists because they
thought it was one of their texts while it actually refutes how the self is permanent. They made this mistake because the first part of the texts sets out how the self is permanent.

In the Precious Garland by Nagarjuna it says: "When the Muni was asked, is there a former end, he remained silent." As Buddha did not respond, his answer is said to be unspecified. One can ask whether the unspecified views are non-virtuous; some of them must be non-virtuous. Then comes the debate that if they are non-virtuous, it would contradict the definition of non-virtuous, which is that which is specified and abides in the class of black fully ripened result. The conclusion is that the answer is unspecified, but the views themselves are not unspecified.

Tuesday afternoon, April 20, 1999

(Gyeltsab page 520)
72) The complete enjoyment body of a buddha (subject) possesses a forehead that is broad and well developed because in the past he defeated all who spoke perversely.

73) The complete enjoyment body of a buddha (subject) possesses a head that is very well formed like an umbrella because he has thoroughly completed his supreme prayer to become a buddha for others' purpose.

Perhaps "like an umbrella" shows how the head of a buddha is evenly formed.

74) The complete enjoyment body of a buddha (subject) possesses hair that is as black as bees because he has turned away from all craving for the joy of objects, such as forms and sounds.

75) The complete enjoyment body of a buddha (subject) possesses thick hair without gaps in between because in the past, he completely abandoned all latencies that are to be abandoned by the path of seeing and the path of meditation.

76) The complete enjoyment body of a buddha (subject) possesses hair that is smooth because in the past he thoroughly understood the doctrine with a smooth mind, free from non-conscientiousness and roughness grasping at extremes.

77) The complete enjoyment body of a buddha (subject) possesses untangled hair because his mind is undisturbed by attachment and so forth.

78) The complete enjoyment body of a buddha (subject) possesses hair that is not rough and bristly because he completely abandoned using harsh words.

79) The complete enjoyment body of a buddha (subject) possesses hair that is fragrant because in the past, he scattered flowers of the branches which will become the causes of enlightenment in front of the (Three) Jewels.

80) The complete enjoyment body of a buddha (subject) is adorned with shrivatsas, like a drawing of a vajra on the thumbs and the big toes, four cornered drawings of svastikas on the palms of the hands and the soles of the feet, nandyavartas with seven patterns swirling clockwise on the ends of the other eight fingers, such as the ring finger, and the eight toes because his body is beautiful in all ways. A shrivatsa is also said to exist at the heart.

These marks appear as external signs of the existence of inner qualities. Thus, those which are causes and results are taught.

There is more information in the text Ocean of Sport (page 507) about the signs and marks: Therefore, the accumulation of merit of solitary realizers and so forth multiplied by ten accomplishes one single pore of the body of a Sage. The merit for accomplishing all the pores of
the body of a Buddha multiplied by a hundred accomplishes one mark; the merit that accomplishes all the marks multiplied by a hundred accomplishes one sign. The merit that accomplishes all the signs multiplied by 1000 accomplishes one hair treasure, and that multiplied by one hundred thousand accomplishes the ushnisha, that multiplied by a hundred trillion accomplishes the voice of a buddha with sixty-four qualities. In Precious Garland it says:

The merit which produces all Solitary 
Realizers, Learners and Non-learners, 
And that of all worldly beings 
Is measureless like the universe itself.

Through such merit multiplied by ten, 
One hair-pore is achieved; 
All the hair-pores of a Buddha 
Arise in the same way.

Take the merit which produces 
All the hair-pores of a Buddha: 
This multiplied by one hundred, it is said, 
Produces one noble minor mark.

O King, as much merit as is required 
For one noble minor mark, 
So much also is required 
To perfect each up to the eightieth.

When the collection of merit which produces 
The eighty noble minor marks 
Is multiplied by a hundred, 
One major sign of a great being arises.

Take the cause for producing thirty of the major signs; 
Through multiplying this extensive 
Merit by one thousand, 
The full moon-like hair treasure arises.

The merit for the hair treasure 
When multiplied by one hundred thousand, 
Produces the imperceptible 
Ushnisha of the protectors.

The merit required to produce the ushnisha, 
Multiplied by ten million times a hundred hundred thousand, 
Produces a Buddha’s speech 
With its sixty melodious branches.

In short, although a solitary realizer creates much merit to achieve the state of a foe destroyer, ten times that is only enough to create the cause of a single body hair of a buddha. Learners and non-learners are also included here. The merit collected to produce all the pores of a buddha multiplied by 100 accomplishes a single mark of a buddha. This multiplied by 80 accomplishes the eighty marks. This multiplied by a hundred accomplishes one sign. This multiplied by 32 accomplishes the thirty-two signs. This multiplied by 1000 accomplishes one hair treasure. This multiplied by a hundred thousand accomplishes the ushnisha. This multiplied by a hundred trillion accomplishes the melodious voice of Brahma with sixty-four qualities. Thus, this last is the
most difficult to accomplish. The melodious voice of Brahma has sixty-four branches/attributes that enact the welfare of sentient beings. Although in the Precious Garland it only mentions sixty attributes of the voice of Brahma, there are actually sixty-four.

This completes the discussion of the complete enjoyment body.

Gyeltsab (page 520) merely quotes Haribhadra saying "Thus."

Up to now, the three bodies have been explained - the nature body, wisdom truth body, complete enjoyment body. Now the emanation body will be explained. In the brief presentation, the wisdom truth body was mentioned as the fourth; this was in order to present it together with the enlightened activities. Here in the extensive explanation, the wisdom truth body is explained before and the emanation body later. The reason for the difference of this order is that in the brief presentation, the wisdom truth body is explained as fourth because immediately afterward, the enlightened activities are explained.

Gyeltsab (page 520) sets out a syllogism: the body that is not together with the five certainties which uninterruptedly performs the enlightened activity through the form body such as that of Shakyamuni's form body (subject) is the emanation body because it is a body that enacts simultaneously the various benefits of high status and definite goodness by directly appearing to pure and impure migrators as long as becoming exists. In other words, the body of Shakyamuni Buddha directly appears to both sentient beings with pure and impure karma, whereby he benefits them by enabling them to attain high status and definite goodness. The Buddha manifests in many ways, even as a pond or a bridge if necessary.

In sutra it says: "Subhuti, moreover, someone who trains in the mother having realized those dharmas will whereby attain unsurpassable complete enlightenment and then enact the welfare of all sentient beings by diverse emanations of a perfectly complete buddha at all times in all the immeasurable mundane realms of the ten directions. A great bodhisattva should train in the mother like that."

A buddha bhagavan's ability to enact the welfare of sentient beings is inconceivable and so vast. This subject will be discussed later on.

The emanation body is one that does not possess the five certainties.
Gyeltsab (page 521) sets out a syllogism: The body, which directly appears in a form such as that of Shakyamuni Buddha and enacts impartially the desired aims of pure and impure sentient beings, is the emanation body of a buddha bhagavan because it is a final form body that does not possess the five certainties. Such an emanation body performs the enlightened activities uninterruptedly because as long as cyclic existence exists, it performs enlightened activities in all mundane realms through mere continuity.

In short, any buddha, such as Shakyamuni Buddha, continuously performs enlightened activities as long as cyclic existence lasts without partiality. One can ask: how is it possible for a buddha to perform enlightened activities continuously, and where are these activities now? In order to answer these questions the next outline "Deeds and exalted activity" follows.

Shakyamuni Buddha is said to have been a supreme emanation body. There are three types of the emanation body: emanation body through birth, artisan emanation body, and supreme emanation body. The emanation body through birth is, for example, the rebirth of the son-of-the-god Dampa Tog Karpo, in Tushita. He was like the representative of a buddha, while Maitreya is presently the emanation body through birth. A supreme emanation body is, for example, Shakyamuni Buddha who was born as a prince to Queen Maya, lived in the palace, married Yashodara, took ordination, achieved enlightenment, and so forth. An artisan emanation body is, for example, the emanation of Shakyamuni Buddha as a musician who played a violin in order to tame the king of the gandharvas.

The last words of Buddha were: "If such-and-such is not according to the inadmissible but is concordant to the right, one should practice it. If it is concordant with the right and not accordant to the unruly, one should practice it. If one does so, one will not have any regrets." We should examine these words, come to an understanding of them, and put them into practice. It means that virtuous practices which are concordant with enlightenment should be practices, while those activities that are not concordant with enlightenment should not be practiced. If one does that which is neither virtuous nor non-virtuous, there will not be any regret.

Wednesday morning, April 21, 1999

The sixty-two bad views are found in Ocean of Sport on page 163. They are divided into two groups, one group of eighteen based on a previous end and one group of forty-four based on a future end.

1. Divisions of bad views
2. Summary
3. Knowing who they belong to
4. Etymology

1. Divisions of bad views

In the Sutra of Brahma’s Net it is said that the discussion of the sixty-two bad views existed at the time when there were eighteen doctrines of eighteen teachers of tirthikas/folders (non-Buddhists) in Jambudvipa: a group of six logicians, a group of six subsequent proclaimers, and a group of six entered in absorption. There are sixty-two bad views because there are eighteen regarding the conception of a previous end and forty-four regarding a future end.

The first eighteen that conceive of a previous end are:
(1-4) four proponents of permanence
(5-8) four proponents of partial permanence
(9-10) two proponents of causelessness
(11-14) four proponents of having and not having an end
(15-18) four proponents of giving up and not giving up the god

END
(1-4) four proponents of permanence
Through some concentrations of non-Buddhists, having seen rebirths when they had good
complexions and bad complexions, in dependence upon the clairvoyance of the divine eye and
from remembering twenty, forty and eighty intermediate eons in dependence on the clairvoyance
remembering former lives they propound the self and world as permanent.

The first four views are thus:
1) view propounding permanence through remembering twenty eons with the concentrations
2) view propounding permanence through remembering forty eons with the concentrations
3) view propounding permanence through remembering eighty eons with the concentrations
4) view propounding permanence through having gained concentrations in dependence on
clairvoyance of divine eye seeing rebirths in which they had good complexions, bad
complexions

(5-8) four proponents of partial permanence
(5) view of partial permanence and partial impermanence
Some of those in the retinue of Brahma take rebirth as humans, and with clairvoyance they look at
Great Brahma and see that he has not died. Therefore, they think that he is permanent, while other
gods are impermanent.
(6) view of the mind as permanent with respect to the impermanent
View of the elements of Great Brahma as impermanent, while the mind of Great Brahma does not
cease. Therefore, the elements are impermanent but the mind of Great Brahma is permanent.
(7) view of others as permanent with respect to the impermanent
Some of the gods of the desire realm sport and cheat each other. Then they die and are reborn as
human beings and with clairvoyance, they see that their past friends in the gods of the desire
realm have not died. Therefore, they think that some gods who cheat are impermanent while
others are permanent.
(8) View of self as impermanent and others as permanent
Some of the friends among the gods who make mental mistakes, then die, and are reborn as
human beings. With their clairvoyance, they see that some gods have not yet died, whereby they
think those who make mental mistakes are impermanent while those who do not make mental
mistakes are permanent.

(9-10) two proponents of causelessness
(9) View of one's body as causeless and arising incidentally
Some beings die in the formless realm and take rebirth among the gods of the desire realm as
great sages. Having achieved clairvoyance in dependence upon a concentration, they look for the
cause of their present body but do not discover it, whereby they propound their present body to
be causeless. This view is held by Charvakas.
(10) View of things arising incidentally without cause
Some view the rain, wind, and so forth as arising incidentally, and view trees as periodically
having flowers and the arisal of fruit. In dependence on reasoning, [they view that things arise
incidentally without cause].

(page 164)
(11-14) four proponents of having and not having an end
(11) Some non-Buddhist great sages with clairvoyance propound the world to have an end. By
thoroughly investigating/contemplating an end when they remember the eon of destruction, they
discriminate an end.

(12) However, when they remember the eon of the formation, they discriminate that there is no
end.
(13) When they look for an end to the land and ocean, they look up and down and do not see below the Hell of Unceasing Torment and do not see anything above the level of fourth concentration. When they do not see anything higher than the fourth concentration and nothing lower the Hell of Unceasing torment, they discriminate an end to the upper and an end to the lower.

(14) When they look horizontally and do not see the other side directly they do not discriminate an end.

(15-18) four proponents of giving up and not giving up the god
(15) A person with an untrained mind
(16) A person who has manifest pride which is conceptual
(17) A person with a well trained mind but no ascertainment
(18) A person who has a mind but it is obscured
When they are questioned about virtue and non-virtue, the path to high status and about the four noble truths, and the path to definite goodness, they do not give a clear answer; rather they evade it, saying "I will not give up the god."

To summarize [the eighteen bad views based on the previous end] in brief, there are [the bad views of] permanence, partial permanence, causelessness, possessing an end, giving up the god.

Without a previous end means that they look for an end to the past. Without a future end means that the future does not have an end.

The forty-four bad views [based on a future end] are divided into five groups of respectively sixteen, eight, seven, and five. These are:
(1-16) sixteen propounding having discrimination
(17-24) eight proponents of without discrimination
(25-32) eight proponents of neither discrimination nor non-discrimination
(33-39) seven proponents of annihilation/non-existence
(40-44) five proponents of liberation in this present life

(1-16) sixteen propounding having discrimination
1) view discriminating a self having form
2) view discriminating a self not having form
3) view discriminating a self having both
4) view discriminating a self as having neither
5) view discriminating a self as having an end
6) view discriminating a self as not having an end
7) view discriminating a self as both
8) view discriminating a self as neither
9) view discriminating a self as happiness
10) view discriminating a self as suffering
11) view discriminating a self as both
12) view discriminating a self as neither
13) view discriminating a self as singular
14) view discriminating a self as diverse
15) view discriminating a self as small
16) view discriminating a self as immeasurable

(17-24) eight proponents of without discrimination
From the 17) view not discriminating self as having form, down to 24) view not discriminating (the opposite of the first eight of the previous sixteen).
(25-32) eight proponents of neither discrimination nor without discrimination
From the of the previous eight (the first eight of the sixteen) [25] view neither with discrimination nor without discrimination of self having form, down to 32) view neither with discrimination nor without discrimination of self as neither having an end nor not having an end.]

(33-39) seven proponents of annihilation/non-existence/nihilism
These views believe that there is nothing after death. There are seven classes of birth: humans of desire realm, gods of desire realm, the form realm, and the four formless realms. Beings of these seven classes, as long as they do not die, are together with sickness, tumors, and pain, but when they die there is nothing left.

(40-44) five proponents of liberation in this present life
One view of being liberated in this present life by enjoying the objects of the desire realm without abstention and four views of being liberated from this present life by attaining the four concentrations.

To summarize [the 44 bad views based on a future end], there are sixteen propounding with discrimination, eight without, eight neither, seven propounding annihilation, and five propounding liberation in this very life.

These sixty-two bad views come in many contexts. These views belong to Indian scholars. In the Sutra of Brahma’s Net, it is said that they have a text called the History of the Life of Brahma in which these views are discussed.

The fourteen views are divided into groups of four, four, four, and two which are views that teach respectively the self and the world as permanent/impermanent/both/neither, self and world as having an end/no end/both/neither, tathagata coming back/not coming back/both/neither after death, and body and life force as same/different. These can be further condensed into four: movement, condensing, spreading, and gathering. There is an explanation for why these views are given these names.

We should make prayers to never be accompanied by these views in this life and all our future lives, but to be accompanied by correct views.

Wednesday afternoon, April 21, 1999

(outline 47)
2B2C-3B2 Deeds and enlightened activity

The enlightened activity of a wisdom truth body according to Jetsun Chokyi Gyeltsen is an excellence that is totally white that arises from its empowering condition, which is a wisdom truth body that is its cause. It is divided into two, one that exists in the object of the action and one existing in the one performing the enlightened activity.

In other words, there are two kinds of enlightened activities, that existing in the continuum of an aryā buddha and that existing in the continuum of a sentient being.

A Actual meaning
B The order of other topics should be understood through depending on the first and last of the seventy topics
The first of the seventy topics is mind generation and the last in the brief presentation of the text is the wisdom truth body, while in the extensive explanation the last is the emanation body.

2B2C-3B2A Actual meaning
2B2C-3B2A-1 Making a connection

A Shown as completing the explanation of the three bodies
B Shown as explaining enlightened activity

2B2C-3B2A-1A Shown as completing the explanation of the three bodies

Thus, arising through the strength of meditation upon the essence of the Nature Body, having relied upon exalted wisdom (truth body) and so forth as the very objects of Buddha and so forth, having shown the three finely imputed bodies:

Gyeltsab (page 521) sets out a syllogism: Thus, the three remaining bodies (subject) are the essence of the nature body because the nature body is their dharmata. They are not causeless and do not arise from discordant causes because they arise through the power of meditation on the two collections. These three bodies which are finely imputed as real conventionalities do not arise without a cause because the wisdom truth body, which is an object of direct use for only buddhas, arises from the collection of wisdom, its own cause. The complete enjoyment body, which is an object of direct use for only aryad bodhisattvas and above, arises from the collection of merit, its own cause. The supreme emanation body arises from the collection of both.

"The three bodies which are finely imputed" refers to the three bodies which are manifested according to the level of sentient beings.

"And so forth" shows that a buddha enacts the welfare of sentient beings by appearing as a complete enjoyment body to aryad bodhisattvas and by appearing as a supreme emanation body to hearers and solitary realizers who have pure karma, and so forth. The wisdom truth body cannot appear to sentient beings; it is only seen by buddhas.

Regarding the meaning of this passage (2B2C-3B2A-1A), someone says: The four exalted wisdoms are presented as the basis for designating the three bodies.

[Another disputant] negates that and says: The twenty-one uncontaminated exalted wisdoms, the body adorned with the signs and marks living only in Akanishta, and the body which appears as the reflection of that body are presented as the three remaining bodies.

Our system says: Saying so goes outside of Acharya (Haribhadra’s) assertion because in the Great Commentary, where he exposes the brief presentation of the body of the text, he clearly presents that the three remaining bodies respectively arise from the accumulation of wisdom, the accumulation of merit, and from both.

Gyeltsab says: Thus, having presented the nature body and the three remaining bodies, the enlightened activities will be explained.

2B2C-3B2A-1B Shown as explaining enlightened activity

Conventionally, since only exalted wisdom enacts beneficial deeds by means of generating appearances of complete enjoyment bodies and so forth, actions which depend upon appearances of beings to be subdued, the risings through depending upon the owner of that, are (enlightened activities) of the truth body.

"And so forth" shows that a buddha enacts the welfare of sentient beings by appearing as a complete enjoyment body to aryad bodhisattvas and by appearing as a supreme emanation body to hearers and solitary realizers who have pure karma, and so forth. The wisdom truth body cannot appear to sentient beings; it is only seen by buddhas.
Those enlightened activities, which are based on the appearance of beings who are pure and impure trainees, arising in dependence upon their owner, the wisdom truth body, (subject) are to be known as the enlightened activities of the wisdom truth body because conventionally merely through the realizations of the wisdom truth body, the welfare of you and others is enacted by means of generating appearances such as the complete enjoyment body and the emanation body.

Here "you" refers to aryā bodhisattvas and so forth, the beings with pure karma. The wisdom truth body does not appear to trainees; therefore, to enact their welfare it appears as a supreme emanation body. However, "you" is usually referring to the subject; since the exalted wisdom performs enlightened activities, "you" can be taken to refer to the subject.

Likewise as long as cyclic existence exists, these actions are asserted as uninterrupted.

Gyeltsab (page 522) says: The uninterrupted continuum of the truth body, and likewise the enlightened activities of this truth body, as long as samsara exists, are asserted as uninterrupted because of previously having thoroughly completed the accumulation of causes for an uninterrupted continuum. According to the relation with the root text, the word "likewise" can be related to the emanation body, yet Acharya (Haribhadra) interprets it to mean the truth body. Haribhadra interprets it to be the truth body because the enlightened activities are more related to the truth body than to the emanation body.

Gyeltsab (page 522) says: The root text is explained on the basis of the assertion of Arya (Vimuktisena) and it accords with the traditional presentations of other pandit scholars.

Actions which pacify migrations and

Gyeltsab (page 523) says: Initially (the tathagata) sets trainees in the perfect intention because he enacts the enlightened activities which generate the perfect intention striving for liberation that is the pacification of striving for mere rebirth in happy and bad migrations.

The truth body makes sentient beings generate the thought seeking liberation, which pacifies the thought seeking happy and bad migrations. "Pacification" refers to the pacification of suffering.

The truth body performs enlightened activities; it makes sentient beings generate the path to liberation. He does this by enumerating the sufferings of the happy migrations and those of the bad migrations. How does the truth body act to pacify the suffering of beings in the bad migrations? He helps them by manifesting magical manifestations which are appreciated by them.
He then gives teachings to them, whereby they are led from this miserable situation to the happy migrations of gods and human beings. Having been brought to the happy migrations, he again teaches them. When they are born as gods of the desire realm, they are involved in enjoying objects of sensual pleasure; so how can they be helped? The truth body manifests as palaces which are burned or destroyed, whereby they come to realize impermanence. He also teaches the gods of the upper realms, for example, those of Brahma Level, by teaching that all phenomena are empty. This teaching eliminates their bad views, whereby a buddha causes these beings to take refuge and practice the three trainings. In this way, sentient beings become proper vessels; this is the meaning of "through these they are set in the support of the path." Explicitly sentient beings are set in the thought seeking liberation, while implicitly they are set on the support of the path.

In sutra it says: "Subhuti, from here the eyes of a buddha see that from the worlds of the eastern direction, where there is the sand of Ganges River, down to the great hell, there are great bodhisattvas who intentionally pacify the sufferings of hell beings."

The bodhisattvas, through their powers, produce cool air for sentient beings suffering from heat and so forth.

Gyeltsab (page 523) sets out a syllogism: the Tathagata sets sentient beings in the training ripening others' continua because he sets them in the four means of assembling disciples: generosity, speaking pleasantly, giving help, and behaving accordingly.

The truth body causes trainees to develop the mind of enlightenment and encourages them to practice generosity in order to assemble/gather disciples. In a text by Acharya Tayang it says: "By hooking people with generosity, one then speaks pleasantly to them. Then one causes them to relax by helping them to calm their minds. One then acts accordingly."

The four means of assembling disciples are: generosity, speaking pleasantly, teaching the Dharma, and acting in accordance with what one teaches. This is the meaning of setting sentient beings in the training that ripens others' continua, as these four trainings are mainly for the purpose of subduing others. To ripen one's own continuum one practices the six perfections, while to ripen others' continua one practices the four means of gathering disciples. Christians actively engage in the four means of gathering by giving what others need, houses and so forth, talking to them pleasantly and teaching the path to liberation through examples, such as someone with a heavy load who when crossing a bridge loses his load, whereby the burden of cyclic existence is removed. Then Jesus reaches down and leads this person upward. This was told to myself and other monks in Buxar by a Christian woman who was married to a Bhutanese man who was able to discuss the Christian bible. He drew all this on a blackboard and explained this example for those people who asked him questions about Christianity. Christians also did this when they first came to the eastern part of Tibet. Thus Christians, actually put the four means of gathering disciples into practice.

END

Thursday morning, April 22, 1999

Gyeltsab (page 523) says: The tathagata (subject) sets trainees in the wisdom realizing the four truths because he sets them in 1) the realization of the thoroughly afflicted that are to be discarded
which are cause and result, true sufferings and true origins, and 2) the realization of the completely pure that are to be adopted which are cause and result, true cessations and true paths. In sutra it says: “There is nothing which is like that who goes beyond the cyclic existence of the five migrations which are thoroughly afflicted or completely pure.”

The sign of the syllogism refers to phenomena of thoroughly afflicted class and phenomena of completely pure class. The cause and result that are thoroughly afflicted are to be abandoned; these are respectively true origins and true sufferings. The cause and the result that are completely pure are to be adopted; these are respectively true paths and true cessations. There are many explanations of true sufferings according to Abhidharmakosha, but in sutra the definition of true sufferings is: a truth of the thoroughly afflicted class which is particularly distinguished by the four attributes of impermanence, misery, empty, and selfless. If it is a true suffering it is necessarily impermanent. If it is true sufferings it is necessarily one of the three types of suffering. If it is a true suffering it is necessarily empty of self that is permanent, partless, and independent. It is also empty of being other than the aggregates. If it is a true suffering, it is necessarily empty of a self that is self-sufficient substantially existing which is its own entity.

In Pramanavartika it says: “Due to being impermanent it is suffering. Suffering is taught to be selfless.” This means that the contaminated aggregates are impermanent because they disintegrate momentarily due to the force of karma and afflictions. Such aggregates are suffering, empty, and selfless. When we meditate on true sufferings these realizations are achieved.

True origins are defined as: a truth of the thoroughly afflicted class that is particularly distinguished by the four attributes of cause, origin, strong production, and condition. Cause in general is karma and afflictions; in particular it is attachment. Due to attachment we create virtuous and non-virtuous karma which bring about rebirth in cyclic existence. Attachment is also origin, since attachment is the origin of all sufferings. Attachment is also strong production. Attachment is also condition. Due to cause and condition, we experience many results. Attachment is a strong producer because it produces intense suffering. Due to attachment we experience intense feelings. The same is also true of anger and the other afflictions. The afflictions and contaminated karma are included in true origins. However, there is debate about this by the Svaatantrika Madhyamikas, who say: if it is an affliction, is it necessarily a truth of the thoroughly afflicted class? If it is a truth of the thoroughly afflicted is it not necessarily a true suffering? Vaibhashikas and Sautrantikas say that true sufferings and true origins are mutually inclusive. In Abhidharmakosha it says: “True sufferings, true origins, world, view...” According to these two schools, true sufferings and true origins are respectively labeled on a contaminated factor that is result and a contaminated factor that is cause.

There is more to be understood about the four attributes of true origins, but, in short, if it is a true origins it necessarily possesses all four attributes.

There is a doubt thinking that there exists an affliction that is not a truth of the thoroughly afflicted class. This is posited as an affliction in the continuum of an ordinary being in Sukhavati. There are ordinary beings in Sukhavati, and ordinary beings necessarily possess afflictions. What kind of afflictions do they have? They have unspecified obscured afflictions. They do not have afflictions that are non-virtuous. There are also afflictions in the continua of arya bodhisattvas. Are these true origins? If someone says it is, we say: is it a strong production? Is it origin? Is there something which strongly produces sufferings in the continuum of an arya bodhisattva?

The two truths of the completely pure class are true cessations and true paths which each have their specific four attributes. In the second chapter of the Commentary on Pramanavartika, Dharmakirti establishes Shakyamuni Buddha to be a valid being. The root text, Compendium of Prime Cognition, by Dignaga says: “To the one who benefits and has become a valid being, the teacher, sugata, refuge, I prostrate.” Our teacher Shakyamuni Buddha (subject) is a valid being because he practiced great compassion and generated it in his continuum. “Teacher” is said in the sense of his having generated perfect application, the direct realization of selflessness. He is “sugata” or “one gone to bliss” in terms of his realizations and abandonments. Dharmakirti establishes that Shakyamuni Buddha has these two sugatas. “Refuge” is mentioned to establish that Shakyamuni Buddha is the highest refuge for all sentient beings. He is all of the above
because he practiced all four noble truths correctly, realized them, and taught the objects to be discarded and the objects to be adopted to others as he had realized them. In brief, Shakyamuni Buddha (subject) is a valid being because he unmistakably taught the four noble truths which are to be discarded and adopted. Thus, it is important to realize the four noble truths. In the *Pramanavartika* there is also proof that establishes Shakyamuni Buddha to be a valid being by way of eight reasonings which are divided into four groups: four in the forward order and four in the reverse order.

In short, the tathagata (subject) sets trainees in the four noble truths which are to be discarded and adopted.

1  Setting in the perfect intention (7-8a)
2  Setting in the training ripening one’s own continuum

2B2C-3B2A-2B1B-1  Setting in the perfect intention (7-8a)

(set) sentient beings in the meaning in accord with the meaning,

Gyeltsab (page 523) says: The tathagata (subject) sets sentient beings in the pure intention of others’ welfare because he sets sentient beings in the realization of the meaning in accordance with the meaning of reality that he realized. In sutra it says: “By skill in means he fully ripens sentient beings.”

In short, he sets sentient beings in the clear realization of the meaning, the path of preparation. The definition of the path of preparation is: the clear realization of the meaning. “Meaning” is used in the definition because when one on the path of preparation realizes the four noble truths, he does so by way of a meaning generality. When the four noble truths are realized by way of a meaning generality, they are not realized nakedly or directly. “Setting them in the realization of the meaning” means to set sentient beings in the realization of selflessness by way of a meaning generality.

2B2C-3B2A-2B1B-2  Setting in the training ripening one’s own continuum
A  Setting in the actual (8b)
B  Setting in the behavior of the two aims (9a)

2B2C-3B2A-2B1B-2A  Setting in the actual (8b)

the six perfections

Gyeltsab (page 524) sets out a syllogism: The tathagata (subject) sets sentient beings in method to thoroughly complete the Dharma of the Buddha in their continua because he sets them in the completion of the six perfections. In sutra it says: “I too make generosity.”

Just as the Buddha practiced the six perfections, so too should we. Saying “I too make generosity” shows that others must also practice the six perfections. Although here only generosity is mentioned, in sutra it also mentions the other five perfections. This means that before causing others to practice generosity, oneself must practice generosity; only after having done this can one exhort others to practice generosity.

We have already studied the six perfections. What is important is to practice them as much as one can. At the very least one should train one’s mind. All practices are for training one’s mind.

2B2C-3B2A-2B1B-2B  Setting in the behavior of the two aims (9a)

buddha path

Gyeltsab says: The tathagata (subject) sets sentient beings in the behavior of the two aims because he sets them in the path of the ten virtues which progress to buddhahood. In sutra it says: “I too perfectly uphold the path of action of the ten virtues.”
In *Madhyamakavatara* it says that "one had to collect all ten paths of actions which are sublime." This refers to the ten virtues. Practicing the ten virtues and avoiding the ten non-virtues is the main path to buddhahood because doing so is practicing morality. Among the three higher trainings, the higher training in morality is the basis of the higher training in concentration and higher training in wisdom. By means of these three higher trainings, one achieves buddhahood.

The safeguarding of the ten virtues is very important because, as Chandrakirti said: “One who guards the ten virtues will be very beautiful due to their light like that of the autumn moon.” Morality is like the ground: on the ground, both the animate, like running animals can leap, and the inanimate, like trees, are supported; similarly, morality is the ground of many excellences.

**emptiness by self nature**

Gyeltsab (page 524) says: The tathagata (subject) sets sentient beings in correct view because he sets sentient beings in the realization of the emptiness of ultimate nature through the wisdom arisen from mundane meditation. In sutra it says: “When a great bodhisattva practices the mother, having seen all phenomena as empty by nature...”

Phenomena are empty of ultimate nature; this is realized by a wisdom arisen from mundane meditation. While setting sentient beings on the path of accumulation, there was the wisdom arisen from hearing and the wisdom arisen from thinking. The wisdom arisen from mundane meditation arises on the path of preparation. The Svaatantrika Madhyamika school posits the three wisdoms as follows: the wisdom arisen from hearing is a wisdom that arises mainly from hearing about selflessness. The wisdom arisen from thinking is a wisdom that arises mainly from thinking about the subject that was heard. The wisdom arisen from meditation is a wisdom that arises mainly from meditation on the selflessness that has been heard and thought about.

In *Abhidharmakosha* Vasubandhu says: “Object-possessor that has both terms/names and meanings.” This explains the three wisdoms: the wisdom arisen from hearing is a wisdom regarding only terms, the wisdom arisen from thinking is a wisdom regarding both terms and meanings, and the wisdom arisen from meditation is a wisdom regarding meanings. The word “term” as used in *Abhidharmakosha* and that used by us are different. For the Sautrantikas and upward, a term is a sound that is an object of hearing expressing a meaning. For the Vaibhashikas “term/name” is not a sound because they assert that the collection of letters, collection of names, and collection of phrases/words are not matter or consciousness, but are non-associated compositional factors. If “term” is not a sound, what is it? For example, when we hear the sound “Don” an appearance arises; this is what is name. It is an appearance to the conception upon hearing a sound. Thus, the Vaibhashikas say that the sound “Don” is not a term. It just produces an appearance to a mind upon hearing it. This is a term.

**extinguishing duality**

The tathagata (subject) sets trainees in the new, direct realization of emptiness because he sets them in the new realization of emptiness that extinguishes the elaboration of dualistic appearance. In sutra it says: “A great bodhisattva practices the perfection of natural emptiness and...”

The path of seeing is the clear realization of the truth, truth being emptiness. This is realized for the first time on the path of seeing.
Gyeltsab (page 524) says: The tathagata (subject) enacts the enlightened activities of setting them on the second and third grounds because he sets them in the perfections of morality and patience by means of making them realize that all phenomena included in those two grounds are merely imputed as mere labels.

Although the sign says that sentient beings are set in the perfections of morality and patience, it means that they are made to have the surpassing practice of morality and patience, since the actual perfection only exists on the buddha ground. The perfections of morality and patience are related to the second and third grounds since a bodhisattva on the second ground achieves the surpassing practice of morality, while a bodhisattva on the third ground achieves the surpassing practice of patience. Regarding the surpassing practice of morality, in Madhyamakavatara it says that a bodhisattva on this level has such pure morality that even in a dream he does not have a stain of corrupt morality. In Madhyamakavatara it says that a bodhisattva on the third ground possesses such a powerful practice of patience that even if his skin is cut into pieces, his patience continues to increase. This happens on the third ground; if we want to achieve this we should begin right now to practice patience.

In sutra it says: “all those phenomena are held to be worldly conventions, as imputations, but not ultimately.” All phenomena are mere imputations that are labeled and while existing conventionally, they do not exist ultimately.

Gyeltsab (page 524) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the three grounds [fourth, fifth, and sixth] because he sets them on the fourth ground by means of the wisdom that knows the harmonies of enlightenment, on fifth ground by the wisdom which knows the four truths, and on the sixth ground by the wisdom which knows dependent origination from the point of view of being qualified by the realization that they are not ultimately observed. In sutra it says: “When a great bodhisattva learns the mother, he sees all phenomena as without true existence (non-thing).” For the Svatantrika Madhyamika school, “the wisdom that knows the harmonies of enlightenment” means a wisdom that is skilled in the gross and subtle harmonies with enlightenment; “the wisdom that knows the four truths” is a wisdom that knows the gross and subtle four truths; and “the wisdom which knows dependent origination” is a wisdom that knows the forward and reverse orders of dependent origination.

Regarding the close placements of mindfulness: for example, the close placement of mindfulness of the body which is gross is meditation on the body qualified by being empty of a self-sufficient substantially existent self, while that which is subtle is meditation on a body qualified by being empty of true existence. Or, the close placement of mindfulness of the body that is gross is the body qualified by being empty of a permanent, partless, and independent person, and the subtle is the body qualified by being empty of a self-sufficient substantially existent person. These classifications are not mentioned in the Ornament, but they are discussed in commentary on Madhyamakavatara. In Madhyamakavatara it says that an extra wisdom arises as compared to the meditation on the harmonies with enlightenment. This passage indicates that there are gross and subtle.

A bodhisattva gains a wisdom that knows the four truths. In Madhyamakavatara it says: “On the basis of the special concentration, the noble mind has the nature of the truth. One gains
masters of the realization of the very subtle.” The “nature of the truth” refers to the gross aspect of four noble truths, while “gains mastery of the realization of the very subtle” refers to the subtle aspect of the four noble truths.

According to the Prasangika Madhyamikas, there is a question regarding whether all sixteen attributes of the four noble truths can be classified into gross and subtle? The answer is that all of them except impermanence can be classified into gross and subtle. Impermanence cannot be divided into gross and subtle because it itself is subtle impermanence. It is not able to abide even for a moment. All the remaining attributes, misery, empty, selfless, and so forth, can be classified into both gross and subtle. This is discussed in Great Middle Way by Kunkyen Jamyang Shepa, who composed four great texts: Great Tenets, Great Absorptions, Great Dependent Arising, and Great Middle Way. In the Great Middle Way there is a lot of information about the gross and subtle aspects of the four noble truths.

On the sixth ground a bodhisattva gains the wisdom that knows the two sets of dependent origination, the forward order and reverse order of the thoroughly afflicted and the forward and reverse order of the completely pure. This was discussed previously.

These three grounds are related to the three higher trainings. Usually the three higher trainings are said to be higher training in morality, higher training of concentration, and higher training of wisdom. In this context they are said to be the higher training in morality, higher training in mind, and higher training in wisdom. The perfection of generosity is like a support for the following perfections, morality and so forth. The higher training of morality is explained in the context of the second ground. The higher training of the mind is explained in the context of third ground because on the third ground there is the surpassing practice of mind, whereby the mind is very stable and cannot be disturbed. The higher training in wisdom is applied to three grounds: the wisdom knowing the harmonies of enlightenment, the wisdom knowing the four noble truths, and the wisdom knowing the forward and reverse orders of dependent arising.

2B2C-3B2A-2B1D-3 Setting on the seventh ground  (12)

fully ripening the embodied

Gyeltsab (page 525) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the seventh ground because he fully ripens the embodied by way of the perfection of method included in that ground. In sutra it says: “Sentient beings are thoroughly ripened.”

On the seventh ground a bodhisattva attains the surpassing practice of skill in means. The seventh ground is called Gone Far.

The first ground is called Extremely Joyous, the second is Stainless, the third is Luminous, the fourth is Radiant, the fifth is Difficult to Overcome, the sixth is Approaching, and the seventh is Gone Far.

A bodhisattva outshines a hearer and solitary realizer foe destroyer by lineage from the first ground and outshines them by the power of his intelligence on the seventh ground. When a bodhisattva reaches the seventh ground, he gains a wisdom that is very quick in terms of entering into and arising from the cessation of the perfect end.

In terms of the perfection of method, previously we discussed six inner and six outer.

2B2C-3B2A-2B1D-4 Setting in the knower of paths knowing the three paths  (13)
2B2C-3B2A-2B1D-4A Setting in the pacification of true grasping  (14)
2B2C-3B2A-2B1D-4B Setting in attainment of the imputed rare supreme Buddha  (15a)
2B2C-3B2A-2B1D-4C Setting in the training of a pure realm  (15b-16a)
2B2C-3B2A-2B1D-4D Setting in the knower of paths knowing the three paths  (13)

bodhisattva path
Gyeltsab (525) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the eighth ground because he sets them in a knower of paths directly knowing the three paths which are characterized by the bodhisattva path included in that ground. The predicate and part of the sign (“included in that ground”) are to be applied similarly to the three below. In sutra it says: “Subhuti, the six perfections are the path to enlightenment.”

2B2C-3B2A-2B1D-4B Setting in the pacification of true grasping (14)  
preventing strong settling

Gyeltsab (525) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the eighth ground because he sets them in turning away from the manifest strong settling on true existence included in that ground. In sutra it says: “By the practice of path of enlightenment, one first has to investigate like this, thoroughly investigate with respect to this, excluding formation, all phenomena are not observed to have an entity.”

2B2C-3B2A-2B1D-4C Setting in attainment of the imputed rare supreme Buddha (15a)  
ataining enlightenment

Gyeltsab (525) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the eighth ground because he sets them in the attainment of the enlightenment that is imputed on the rare supreme Buddha included in that ground. In sutra it says: “Enlightenment is not attained by the path, it is not attained by a non-path.”

2B2C-3B2A-2B1D-4D Setting in the training of a pure realm (15b-16a)  
purified buddha field

Gyeltsab (525) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the eighth ground because he sets them in the thoroughly purified buddha field included in that ground. In sutra it says: “The roots of virtue are also taken as an object common to all sentient beings and are thoroughly dedicated in order to completely purify the buddha field.

2B2C-3B2A-2B1D-5A Setting oneself definitely as Buddha (16b)  
2B2C-3B2A-2B1D-5B Setting in the ripening of others (17)

2B2C-3B2A-2B1D-5A Setting oneself definitely as Buddha (16b)  
certainty

Gyeltsab (page 525) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the ninth ground because he sets them in the buddhahood which is certain to not fall into other vehicles included in that ground. In sutra it says: “A great bodhisattva is not certain to have aggregates of hearers and solitary realizers, but is certain to have the aggregates of a buddha.”

2B2C-3B2A-2B1D-5B Setting in the ripening of others (17)  
immeasurable welfare of sentient beings

Gyeltsab (page 525) says: The subject and part of the sign are as before. The tathagata (subject) afterwards enacts the enlightened activity of setting them on the ninth ground because he sets them in the achievement of the immeasurable welfare of sentient beings included in that ground. In sutra it says: “With methods enacting the welfare of sentient beings in the realms of the worlds of each of the ten directions equal to the grains of sand of the Ganges River...”
The ninth ground is called Good Intelligence; here the bodhisattva practices the surpassing perfection of power. Previously we mentioned the divisions of power. There is a purpose of calling the ninth ground Good Intelligence; it is because a bodhisattva on the ninth ground attains an approximation of the four individual correct knowledges of phenomena, meaning, words, and self-confidence. When someone reaches the ninth ground, one naturally knows the many languages well, without mixing them up.

Thus, we have concluded the first seventeen of the twenty-seven enlightened activities.

END
Monday afternoon, April 26, 1999

2B2C-3B2A-2B1D-6 Setting on the tenth ground
A Setting in “devoting oneself to the spiritual friend” included on the tenth ground (18)
B Setting in further increasing realization

2B2C-3B2A-2B1D-6A Setting in “devoting oneself to the spiritual friend” included on the tenth ground

qualities such as devoting oneself to the buddha and so forth

Gyeltsab (526) sets out a syllogism: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the tenth ground because he sets them in the distinguished achievement of qualities included in that ground, such as devoting themselves to the buddha, listening to the sublime doctrine from him, making offerings to him, and so forth. In sutra it says: “In however many mundane realms equaling the number of grains of sand of the Ganges River which exist in each of the directions of the ten directions…”

The predicate and part of the sign ["included in that ground"] are to be applied to the remaining syllogisms.

This bodhisattva engages in many activities such as setting others in devoting themselves to the buddha and so forth. He sets sentient beings in devoting themselves to the buddhas existing in all the worlds of the ten directions, which equal the grains of sand of the Ganges River.

2B2C-3B2A-2B1D-6B Setting in further increasing realization
1 Setting in attainment of the branches of enlightenment (19a)
2 Setting in not wasting the results of actions (19b-20a)
3 Setting in knowing the truths (20b)
4 Setting in the exhaustion of distortions (21)
5 Setting in the baseless (22)
6 Setting in the completion of the completely pure (23a)
7 Setting in the completion of the collections (23b)
8 Setting in the realization of existence and peace as equal (24-25)

2B2C-3B2A-2B1D-6B1 Setting in attainment of the branches of enlightenment (19a)

branches of enlightenment

Gyeltsab says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the tenth ground because he sets sentient beings in the attainment of the branches of enlightenment, which is setting them in completing all virtuous branches of enlightenment included in that ground.

"The branches of enlightenment" are the seven branches of enlightenment, which are the causes of enlightenment. They are said to be the branches of the path to great enlightenment.

2B2C-3B2A-2B1D-6B2 Setting in not wasting the results of actions (19b-20a)

actions not wasted

Gyeltsab says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the tenth ground because he sets them in the non-wasting of actions and results, which is setting them in the direct seeing of the infallibility and the non-wasting of subtle and gross karma included in this ground.

In other words, the tathagata directly makes trainees understand that heavy and light karma is never wasted/dissipated and that karma is infallible. It is important to understand that any karma created will definitely ripen upon ourselves and not on anyone else; it will not go to waste or disappear. Karma is infallible. The alleviation of any suffering is the result of karma. For example, when it is very hot, even experiencing a cool breeze is the result of a virtuous actions; or,
this can be interpreted to be the result of buddha’s enlightened activity. This is because the suffering of heat is dispelled.

In sutra it says: “Manifestly completely becoming a buddha in highest complete enlightenment and enacting the conduct of a bodhisattva.”

When we follow buddha’s advice, we will inevitably become enlightened. When we attain enlightenment, we will have the capacity to liberate the sentient beings of the five classes from suffering and set them in happiness. Whether we create a virtuous or non-virtuous action, the result will be experienced without it being wasted.

2B2C-3B2A-2B1D-6B3 Setting in knowing the truths (20b)

Gyeltsab says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the tenth ground because he sets them in the direct complete seeing of the four truths included in this ground. In sutra it says: “When a great bodhisattva becomes manifestly completely enlightened in unsurpassed complete enlightenment, he teaches sentient beings the Dharma of true sufferings, the origins of sufferings, the cessation of that suffering, and the path to the cessation of suffering.”

The tathagata sets sentient beings in the understanding of the four noble truths. In terms of the teaching on the four noble truths, there are twelve divisions of each truth based on: (1) a statement concerning entity, such as “These are true sufferings which are truths for aryas”; (2) a statement concerning what is to be done, such as “True sufferings are to be known”; and (3) a statement concerning what has been done, such as “True sufferings have been understood, there are no more true sufferings to be understood.” These bring about the generation of the four: eye, consciousness, knowledge and awareness.

Regarding true origins, the statements are: (1) “These are true origins which are a truth for aryas”; (2) “True origins are to be abandoned”; and (3) “True origins have been abandoned, there are no more true origins to be abandoned.” Regarding true cessations, the statements are: (1) “These are true cessations which are a truth for aryas”; (2) “True cessations are to be actualized”; and (3) “True cessations have been actualized, there are no more true cessations to be actualized.”

Regarding true paths, the statements are: (1) “These are true paths which are truths for aryas”; (2) “True paths are to be meditated on”; and (3) “True paths have been meditated on, there are no more true paths to be meditated on.”

These are the twelve statements regarding the four noble truths. There is an enumeration of forty-eight regarding what arises at the end of each of the twelve. When Buddha taught the four noble truths, he did so in this way. When Buddha taught the twelve statements regarding the four noble truths, the five close disciples gained various realizations. When he identified the entity of the four noble truths, Koushika gained the realization of path of seeing, whereas the other four disciples gained the path of preparation. When Buddha gave the third round of statements, Koushika gained the state of a foe destroyer, whereas the other four disciples attained the path of seeing. At that time, disciples were extremely sharp facultied and easily gained realizations. Due to people quickly gaining the state of foe destroyer, this was called “the period of foe destroyers.”

The five thousand years of the existence of Shakyamuni Buddha’s teachings are divided into various periods, of which one is the period of foe destroyers. The others periods are the period of practice, the period of result, the period of words/texts, and the period of maintaining the mere sign of ordination. During the first part of the period of foe destroyer, many people attain the state of foe destroyer; during the second part many attain the state of non-returner; and during the third part many attain stream enterer. During the period of practice, there is the practice of the three higher trainings: in the first five hundred years many people attain special insight, during the second part many attain calm abiding, and during the third part many attain morality (we are presently in this period).

2B2C-3B2A-2B1D-6B4 Setting in the exhaustion of distortions (21)
abandoning distortions

Gyeltsab (page 526) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the tenth ground because he sets them in the exhaustive abandonment of all four distortions regarding purity, happiness, permanence, and existence of a self. In sutra it says: “Great bodhisattva, by not being skilled in means in the practice of the mother one strongly settles upon the five aggregates with the four distortions.”

We hold the aggregates to be pure although they are impure; we hold them to be happiness although they are suffering; we hold them to be permanent although they are impermanent; and we hold them to be a self although they are selfless. One who is skilled apprehends them through having pacified these four distortions. In sutra it says that these four distortions bind us to cyclic existence. Other texts mentions four great seals, which are different from what is mentioned here:

1. all compounded phenomena are impermanent,
2. all contaminated phenomena are miserable,
3. all phenomena are empty and selfless, and
4. nirvana is peace.

These are what define a Buddhist. Kedrup Je says that if one does not have these four seals, he does not have the slightest trace of being a Buddhist. However, Konchog Tenpe Dronme says that one can be a Buddhist in terms of view, but not a Buddhist in terms of conduct. When someone takes refuge with faith in only the Three Jewels, he is a Buddhist in terms of conduct. Someone who is not a Buddhist in terms of view is one who accepts the existence of self-sufficient substantially existent person. For example, the Vatsiputriyans assert that the person is not expressible as permanent or as impermanent, not empty of a self that is self-sufficient substantially existent, and not having a self that is self-sufficient substantially existent. According to the Prasangika Madhyamikas, they are not Buddhists from the point of view of view.

In *Madhyamakavatara* it says “Someone who asserts the person is inexpressible as either permanent or impermanent and so forth, and asserts that the person is self-sufficient substantially existent.” These are Vatsiputriyans. Since they assert that the person is self-sufficient substantially existent they are non-Buddhists in terms of view but Buddhists in terms of conduct.

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Gyeltsab (page 527) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the tenth ground because he sets them in the mode of not grasping at true existence, which is the basis for generating the four distortions included in that ground. In sutra it says: “Abiding anywhere excluding distortions, small things done purposely by childish ordinary beings do not exist by even the mere tip of a hair.”

The four distortions are imagined in that while the aggregates are not permanent, they are conceived to be permanent. What is the basis upon which the four distortions arise? It is the conception of true existence. When the basis is removed, all four distortions are removed. When it says that the tathagata sets sentient beings in the mode of not grasping at the basis, it means that sentient beings are made to remove the conception of true existence. When the sutra says “excluding distortions,” it refers to the views of human beings which are learned; whereas non-humans have an innate conception of true existence and on this basis create strong karma with effort. All ordinary beings create karma based on a conception of true existence; even the karma that is as small as a fine hair is created on the basis which is the grasping at true existence; however, it is not necessarily based on the four distortions.

END
Tuesday morning, April 27, 1999

The four realizations at the end of each round of the teachings on the four noble truths are: (Refer to April 26, 1999 transcript, 2B2C-3B2A-2B1D-6B3 Setting in knowing the truths)

1. the generation of the eye,
2. the generation of consciousness,
3. the generation of knowledge, and
4. the generation of awareness.

In *Namshe Rigpa* by Vasubandhu it says: “The eye is a wisdom without contamination; consciousness is the absence of any doubt. Due to having become the correct meaning there is knowledge, and due to having become completely pure there is awareness. The first is qualified by three attributes: not being a discordant class, mistaken, and a sediment.” This is just a brief indication, but in the *Kangyur* there is much more information. In *Abhidharmakosha* it says that when the Buddha gave the first round of teachings on the four noble truths, such as “These are true sufferings which are truths for aryas” and so forth, the disciples attained the four realizations and attained the path of seeing. When Buddha gave the second round of teachings – “True sufferings are to be known,” “True origins are to be abandoned,” “True cessations are to be actualized,” and “True paths are to be meditated on” – the disciples generated the eye, consciousness, knowledge, and awareness and attained the path of meditation. When Buddha gave the third round of teachings – “True sufferings have been known, there are no more true sufferings to be known,” “True origins have been abandoned, there are no more true origins to be abandoned,” “True cessations have been actualized, there are no more true cessations to be actualized,” and “True paths have been meditated on, there are no more true paths to be meditated on” – the disciples generated the eye, consciousness, knowledge, and awareness and attained the path of no-more-learning.

The three rounds are called “the round of entity,” “the round of what is to be done/activity,” and “the round of the result.”

Although Gyeltsab merely mentions the four noble truths, in this context there is much to be discussed.

2B2C-3B2A-2B1D-6B6 Setting in the completion of the completely pure (23a)

**completely pure**

Gyeltsab (page 527) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the tenth ground because he sets them in the completion of collections, which is setting them in the completion of the completely pure that is the realization of all phenomena as equal included in that ground. In sutra it says: “I taught that whatever is the equality of all phenomena is the completely pure.”

In other words, Buddha said that the equality of all phenomena is completely pure, which means that the realization of all phenomena as equal is completely pure. The realization of equality refers to realizing the equality of cyclic existence and nirvana. In one's last life in cyclic existence, all the collections of an arya bodhisattva are completely pure of stains. Trainees are set in this state.

2B2C-3B2A-2B1D-6B7 Setting in the completion of the collections (23b)

**collections**

Gyeltsab (page 527) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the tenth ground because he sets them in the completion of the causes of enlightenment, which are the two collections, included in that ground. In sutra it says: “All those phenomena are the causes for achieving the path and generating the path, but they are not for the sake of attaining the result.”
The two collections are the collection of merit and the collection of wisdom. The collection of merit is that which mainly deposits imprints for attaining the form body of a buddha, while the collection of wisdom is that which mainly deposits imprints for attaining the truth body of a buddha. In terms of the six perfections, the first five are included in the collection of merit, while the last is included in the collection of wisdom. If someone practices only the first five perfections, he is said to be like birds who fly in formation that cannot see.

Q: Why does it say “they are not for the sake of attaining the result”?
A: The collections are causes for achieving the path and generating the path, but they are not for the sake of attaining the result; here result refers to the result of separation. The result of separation is true cessation; the collections are not its causes.

Gyeltshab (page 527) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the tenth ground because he sets them in not fully knowing the compounded phenomenon, cyclic existence, and the uncompounded phenomenon, nirvana, as ultimately different and sets them in directly knowing them as not different ultimately, included in that ground. In sutra it says: “If degenerated from the sphere of compounded phenomena, the sphere of compounded phenomena is not observed.”

The compounded phenomenon and uncompounded phenomenon are respectively cyclic existence and nirvana. Cyclic existence is the continual joining with another life due to karma and afflictions, whereas nirvana is the end of this joining. Not knowing these as ultimately different means that ultimately they are not to be respectively discarded and adopted. “Sets them in directly knowing them as not different ultimately” means that trainees are set in knowing them to be of one taste in terms of the emptiness of true existence. The sutra quotation means that there is no dharmata of cyclic existence that is different from that of nirvana, and there is no dharmata of nirvana that is different from that of cyclic existence.

Gyeltshab (page 527) says: The tathagata (subject) afterwards enacts the enlightened activity of setting them on the result of the path because he sets them in non-abiding nirvana included in that ground. In sutra it says: “Question: ‘Bhagavan, what is tathagata?’ The Bhagavan answered, ‘It possesses the property of being without the obscuration of inequality, which is nirvana.’”

In other words, sentient beings are set in the result which neither abides in cyclic existence nor in solitary peace. Nirvana is an analytical cessation which has completely extinguished the two obscurations.

Gyeltshab (page 527) sets out a syllogism: The enlightened activity of the wisdom truth body is of twenty-seven types as asserted in sutra because it is accepted as explained before.

This concludes the exposition of the twenty-seven enlightened activities according to the root text, the Ornament. Next they are explained in the commentary by Haribhadra.
1) Initially, having performed the enlightened activity of strongly purifying migrations, the characteristic of abiding without strong settling upon good migrations and bad migrations,

[Gyeltsab (page 528) sets out syllogisms for the twenty-seven enlightened activities]:
(1) The tathagata (subject) sets sentient beings in the striving for liberation, the intention of middling beings, which is, after initially setting them in high status, setting them in the thought of liberation, because he performs the enlightened activities which makes sentient beings strive for liberation, which is completely pacifying the thought of striving for mere migrations in cyclic existence which has the characteristic of abiding without strong settling upon the fortunate happy migrations and unfortunate bad migrations as objects to be attained.

This presents the setting of sentient beings in the support of the path, but explicitly it only sets sentient beings in the striving for liberation.

There are two divisions of small beings, the mere and the special. Mere small beings include most of the sentient beings of the six classes. Special small beings are those who observe morality for the purpose of attaining high status in a future life. A special small being in relation to the twelve links of dependent arising is one who wishes to be free from the twelve links that bring rebirth in the unfortunate migrations and to attain a rebirth of high status.

A middling being is one who generates the thought of renunciation that wishes to be free from rebirth in cyclic existence and to attain liberation from cyclic existence. Therefore he abandons all twelve links that bring rebirth in cyclic existence and generates a state that is free from the twelve links of cyclic existence. He does not wish for freedom from the lower migrations and rebirth in the upper migrations; he generates renunciation of all cyclic existence. A rebirth of high status is necessary to generate the path; for this reason, Gyeltsab says setting sentient beings in the support of the path. Without a good rebirth it is not possible to generate the path. “After initially setting them in high status, setting them in the thought of liberation” means that the tathagata sets sentient beings in the support of the path, rebirth of high status, and then in the intention of middling beings, which is the striving for liberation.

2) setting in the four means of assembling, generosity and so forth,

(2) The tathagata (subject), that [setting sentient beings in the support of the path] alone does not exhaust [his enlightened activities] because he performs the enlightened activity of setting sentient beings in the four means of assembling disciples, such as generosity.

This means that it is not sufficient for the tathagata to merely set them in the support of the path, high status, but he also sets them in the four means of assembling disciples: (1) generosity,
mainly of giving material things, (2) speaking pleasantly, (3) giving help, and (4) acting in accordance with what one teaches.

2B2C-3B2A-3A1A-3 Setting in the knowledge of the four truths (3)

3) through knowing (i.e., wisdom) arisen from hearing and so forth, having made to realize the discordant class and antidotes by means of the objects of rejection and acceptance

(3) The tathagata (subject), that alone does not exhaust [his enlightened activities] because through the knowing arisen from hearing, thinking, and meditation and so forth, he realizes the discordant class that are true sufferings and true origins and the antidote class that are true cessations and true paths, as respective objects of rejection and acceptance.

Having generated the wisdom arisen from hearing, wisdom arisen from thinking, and wisdom arisen from meditation, one discards true sufferings and true origins and adopts true paths and true cessations.

2B2C-3B2A-3A1A-4 Setting in the intention of other’s welfare (4)

4) like a magician, through thorough isolation from attachment and so forth, the welfare of sentient beings – setting in the essence just as the characteristics of love and so forth are, for the welfare of others.

(4) The tathagata (subject), that alone does not exhaust [his enlightened activities] because he performs the enlightened activity of the welfare of sentient beings through thorough isolation from attachment and anger toward them, like a magical illusion, and sets sentient beings in the essence just as the characteristics of the four immeasurables, love and so forth are, for the welfare of others. When a magician creates, for example, a horse, an elephant, a beautiful woman, an ugly man, and so forth, he has no attachment or repulsion for his creations. Likewise, we should be without attachment and anger for sentient beings and then on this basis, we should generate the four immeasurables: immeasurable love, immeasurable compassion, immeasurable joy, and immeasurable equanimity. In practice, one first generates immeasurable equanimity, whereby it becomes easy to generate love and compassion.

“Just as the characteristics of the four immeasurables are” means as they were presented in the fourth chapter. These came in the context of achieving through engaging in the four immeasurables (the fourth of achieving through engaging). The four immeasurables arise in dependence on their empowering condition which is an actual absorption of a concentration. Therefore, if we want to attain an actual immeasurable we must first attain calm abiding, then the union of calm abiding and special insight, and an actual absorption of a concentration. However, even before this we can meditate on the four immeasurables. When the four immeasurables are put into practice, one should do according to lam-rim texts such as Liberation in the Palm of the Hand, which says that each of the four immeasurables is to be generated in our continuum together with its respective four attributes. These four attributes are: immeasurable aspiration, immeasurable wish, immeasurable extraordinary thought, and immeasurable request. For example, immeasurable aspiration is the thought “How wonderful it would be if all sentient beings had happiness and its causes”; immeasurable wish is the thought “May they have happiness and its causes”; immeasurable extraordinary thought is the thought “I will cause them to have happiness and its causes”; and immeasurable request is a request to the merit field or lineage gurus thinking, “Please, guru-deity, bless me to be able to do this.” One should meditate on the four immeasurables prior to other practices, following refuge and the generation of the mind of enlightenment. Meditating on the four immeasurables strengthens the generation of the mind of enlightenment.
Tuesday afternoon, April 27, 1999

2B2C-3B2A-3A1A-5 Setting in the activities

5) after that is one’s own welfare, to familiarize with the six perfections, finely distinguished by completely purifying the three spheres

Gyeltsab (page 528) says:
(5) The tathagata (subject), that alone does not exhaust [his enlightened activities] because after that he sets them in distinguished activities, their own welfare, which is to familiarize with the six perfections which are finely distinguished by the realization of the complete purity of the three spheres of actions, agent and object of action.

The tathagata sets sentient beings in the six perfections which are to be conjoined with the realization that the agent, action, and object are empty of true existence. In the case of generosity these three are the giver, the generosity, and the object which is given. The realization of the emptiness of the grasping at these three is the perfection of generosity and so forth. As long as there is the grasping at these three, it is not the perfection of generosity and so forth. In short, we should try to practice the six perfections within each perfection. For example, when one practices generosity one should simultaneously observe morality, practice patience, exert effort, generate concentration, and develop wisdom so that one practices the generosity of generosity, the morality of generosity, the patience of generosity, the effort of generosity, the concentration of generosity, and the wisdom of generosity. One should do likewise for the remaining perfections. In this way one will complete the collection of merit. According to Künkyen Jamyang Shepa, each of the six perfections can be practiced with the six sublime ones. For example, here at the Institute we engage in feeding cats; while giving food to them (generosity), one can practice all six perfections. When giving food, if one abandons miserliness, this is the morality of generosity; if one’s mind is undisturbed and free of anger, this is the patience of generosity; if one is pleased to give the food, this is the effort of generosity; if one’s mind is focused, this is the concentration of generosity; and if one observes 1) the agent, oneself or the mind of giving, 2) the action, the act of generosity or the cat, and 3) the object, the food, as empty of true existence, this is the wisdom of generosity. The action can refer to the object of the action rather than the action of generosity. The generosity of generosity is the dedication of the virtues created through generosity to all sentient beings.

While offering a mandala, one can also practice the six perfections. Anointing the mandala base with a pill made from the five substances of a cow is generosity. These five substances are dung, urine, milk, yogurt, and butter. This tradition stems from the time of Shakyamuni Buddha. In India people used to clean their house with the substances from a cow by smearing a mixture on the floor, after which they would scatter a white powder or sindura. This mixture of five substances from the cow is also to be used when filling statues and should be applied as thick as yak leather. Also when doing a fire puja, these substances should be applied to the base. The reason for using the pill made from cow substances is that it is said to eliminate external impurities and pollution.

Nowadays to make the pill from the substances of a cow, a little of each of the substances is collected and then mixed with a large quantity of medicinal herbs.

When offering a mandala, morality is that while putting the grains and so forth on the mandala base, one removes any insects from these grains and thereby protects their lives. Patience is to offer mandalas while bearing the difficulties with an undisturbed mind. Effort is to take pleasure in making mandala offerings. Concentration is to have a mind abiding single-pointedly while offering mandalas. Wisdom is to observe the non-true existence of the three spheres: the Three Jewels to whom one is making the offering, the mandala itself, and the one offering the mandala. Thus by engaging in the practice of offering mandalas, one can practice all six perfections, whereby one can create enormous merit.

2B2C-3B2A-3A1A-6 Setting in the basis of achieving the two welfares (6)
6) after that, the characteristic nature of one’s own and others’ welfare, the buddha path: the paths of action of the ten virtues,

(6) The tathagata (subject), that alone does not exhaust [his enlightened activities] because he performs the enlightened activity of setting them in the basis of all excellent qualities because he sets them in the paths of action of the ten virtues, the paths to buddhahood which are definitely necessary to achieve any characteristic of one’s own welfare and others’ welfare.

In Madhyamakavatara it says: “All the sublime paths of actions are also to be collected.” When someone practices the ten virtuous actions one slowly improves, whereby it becomes a path to buddhahood. “Setting them in the basis of excellent qualities” refers to setting sentient beings in the ten virtuous actions which are the basis of all excellent qualities. Through the practice of the ten virtues one achieves both welfares, one’s own and others. In Lama Tsongkhapa’s Golden Rosary it says that when one avoids idle talk, covetousness, and wrong view one achieves one’s own welfare, whereas when one avoids the remaining [seven] non-virtues one achieves others’ welfare. This is because the remaining seven non-virtues directly harm others; for example, if we steal others’ possessions it harms them in terms of their material belongings. If one takes the life of another, one directly harms him or her. Likewise, sexual misconduct harms others. When one lies, one deceives others whereby they are harmed. Harsh words also directly harm others, as does divisive speech which creates disharmony. Harmful intent, or malice, also harms others because it lead to physical and verbal actions that harm. Therefore, the abandonment of these seven non-virtues enacts others’ welfare.

These six set sentient beings on the path of accumulation. However, one text says that although they are not certain to be set on the path of accumulation, it is certain that they are set on a path that partially concords with a path of accumulation. Lama Tsongkhapa says the first four of the six set sentient beings on a path that partially concords with a path of accumulation, while the fifth sets sentient beings on a concordance with liberation, and the last sets sentient beings on a partial concordance with the path of preparation. In other words, sentient beings are not set on an actual path of accumulation.

There is a distinction between virtuous path of action and virtuous action. For example, when one abandons the seven non-virtues of body and speech, this is both a virtuous path of action and a virtuous action. However, abandoning the three non-virtues of mind is only a virtuous path of action, but not a virtuous action. This is from the point of view of Svatantrika Madhyamikas, who assert that action (karma) is the mental factor intention. Therefore, the three non-virtues of mind are not karma because they are not intention. There is debate: in what way are the seven actions of body and speech intention? The conclusion is that they are karma because, for example, when someone kills there is an intention that is concomitant with the killing. In Abhidharmakosha it says: “Intention is mental action; from this there arise actions of body and speech.”

The Prasangika Madhyamikas assert that actions of body and speech are form; however, this is not form like that of a table. They posit revelatory and non-revelatory form. The revelatory form of abandoning killing is, for example, a facial expression that reveals this to others. In the second moment this revelatory form becomes a non-revelatory form, since the motivation is no longer revealed externally. Most of the time actions of body and speech are non-revelatory form. Is this non-revelatory form composed of earth atoms, water atoms, fire atoms, and wind atoms? It is not, yet it is form. In Abhidharmakosha form is posited to be of three types:
(1) a form that can be indicated and is obstructive, for example, a table;
(2) a form that cannot be indicated but is obstructive, for example, a sound which cannot be indicated but can be obstructed; and
(3) a form that cannot be indicated and is not obstructive, for example, non-revelatory form.

There is nothing that can be posited that is a form that can be indicated but is unobstructive.
One can debate, asking how can a vow be posited as form? For example, to stop the flow of water one needs something composed of matter, like a dam; likewise, to stop corrupt morality one needs a form. For this reason, Buddha gave individual vows of liberation only with respect to body and speech, as the mind cannot be stopped. When he gave the vows of full ordination, he mentioned the seven abandonments and their retinues, which refer to the seven actions of body and speech. When Buddha gave the novice and lay vows, he mentioned four abandonments and their retinues: the three actions of body and the first of speech, lying.

This discussion came because of the sign “because he sets them in the paths of action of the ten virtues, the path to buddhahood which are definitely necessary to achieve any characteristic of one’s own welfare and others’ welfare.” Saying “ten non-virtues” is correct, but saying “ten non-virtuous actions” is not completely correct and can be debated. In Abhidharmakosha it says that when virtues and non-virtues are condensed, there are ten paths of action.

The path to buddhahood are the paths of action of the ten virtues. Thus, we should practice the ten virtues as much as possible.

END

Wednesday morning, April 28, 1999

Setting on the path of preparation     (7)

7) then, meditation on the emptiness of natural existence of all phenomena

Gyeltsab (page 529) says:

(7) The tathagata (subject) after having set them on the path of accumulation, he sets them on the path of preparation because he sets them in familiarity with all phenomena as ultimately empty of natural existence through the wisdom arisen from mundane meditation.

The tathagata sets sentient beings in the wisdom arisen from mundane meditation. Ordinary beings on path of preparation have a mundane meditation, so-called because it is a path of an ordinary being. In the context of the observed object of a Mahayana achieving, the subject of mundane and supermundane was discussed. If it is a Mahayana mundane path, it is not necessarily a mundane path. An example of this is a Mahayana path of preparation of someone who has previously attained the state of a hearer foe destroyer. This Mahayana path of preparation is a Mahayana mundane path because the person is a bodhisattva abiding on the path of preparation. The path existing in his continuum is a supermundane path because it is a path of no-more-learning.

Setting on the path of seeing     (8)

8) subsequently, having depended on the perfection of generosity, the first ground, the characteristic of the realization encompassing all spheres of phenomena,

(8) The tathagata (subject) sets them on the path of seeing after that because in dependence on the perfection of generosity, he sets them in the realization of phenomena as empty of the duality of apprehenders and apprehendeds, which has the characteristic of newly realizing the dharmata of the first ground that encompasses all.

“The dharmata that encompasses all” is the emptiness that pervades the ten directions; this is what is realized. The dharmata that encompasses all is the dharmata of the first ground; on the second ground the dharmata is called the dharmata that is a supreme object. This comes in the text Grounds and Paths. In brief, here on the path of seeing there is a new realization of the dharmata that encompasses all. “The realization of phenomena as empty of the duality of apprehenders and apprehendeds,” in terms of the usual meaning of emptiness of duality, is not a
real dharmata because the non-duality of apprehenders and apprehendeds is a gross selflessness of phenomena. The Svatantrika Madhyamikas say that a form and the prime cognizer realizing it are not different substances, but are a single substance. This is just one example, but it applies to all objects and the prime cognizers realizing them. These assertions regarding the non-duality of apprehenders and apprehendeds are common to both the Chittmatrins and the Svatantrika Madhyamikas. The apprehended, object, and the apprehender, subject, are established by the activation of the same latency; therefore, they are empty of being substantially different.

Gyeltsab (page 529) says:
(9) The tathagata (subject) sets them in the second to the fifth grounds because he sets them in knowing all phenomena as non-ultimately existent and merely conventionally existent, imputed as terms by means of completing the four perfections, morality to concentration, on the second ground and so forth which are the causes for completing the two collections.

The second ground is related to morality, the third ground to patience, the fourth to effort, and the fifth to concentration. This was discussed in the first chapter. In short, the trainees are led to understand all phenomena as non-ultimately existent, merely conventionally existent imputed as terms.

(10) The tathagata (subject) sets them progressively on the sixth ground similar to having being set on the first to the fifth ground because he sets them on the sixth ground in dependence on the completion of the perfection of wisdom, which realizes all dependently related phenomena as like reflections by the empowering condition which is the perfection of concentration, whereby he sets them in the realization of all phenomena as ultimately unobservable, which has the characteristic of not strongly grasping at the true existence of knowers and objects of knowledge.

The perfection of wisdom is completed on the sixth ground in dependence on the empowering condition which is the perfection of concentration. This wisdom realizes phenomena to be like reflections. “Realizes all dependently related phenomena as like reflections” means to realize the forward and reverse orders of the twelve links of dependent origination. In this way, the trainees complete the perfection of wisdom. In Madhyamakavatara it says: “The mind, by abiding in the approaching state that is a meditative equipoise, approaches the dharma of the completely enlightened state and sees the reality of dependent arising. Through such seeing, wisdom is gained; by abiding in that wisdom, cessation is attained.” This last statement needs commentary to be understood. This cessation refers to the absorption of cessation because the Prasangika Madhyamikas assert that the absorption of cessation is of two types, the common and uncommon. The uncommon absorption of cessation is attained on the sixth ground, whereas the
common absorption of cessation is actualized even on the first ground. A hearer foe destroyer can also have a common absorption of cessation. The uncommon absorption of cessation exists from the sixth ground upward.

2B2C-3B2A-3A1D-3 Setting on the seventh ground (11)

11) subsequently, thoroughly ripening sentient beings through the power of the perfection of skill in means on the seventh ground.

(11) The tathagata (subject) sets them on the seventh ground after having set them on the sixth ground because he sets them in thoroughly ripening sentient beings through the power of the completion of the perfection of method on the seventh ground.

On the seventh ground, the perfection of method is completed, whereby one is able to thoroughly ripen all sentient beings. There are six inner and six outer divisions of method, through which many benefits are accomplished. Ripening sentient beings is also accomplished on the other grounds, but the difference regards the number of sentient beings that are ripened.

2B2C-3B2A-3A1D-4 Setting on the eighth ground
2B2C-3B2A-3A1D-4A Setting in the extraordinary activities (12)
2B2C-3B2A-3A1D-4B Setting in the exhaustion of manifest conception of true existence (13)

12) then, the path of the bodhisattvas which is uncommon with the hearers and so forth on the eighth ground

(12) The tathagata (subject) sets them on the eighth ground after having set them on the seventh ground because by the power of completing the perfection of power, he sets them on the eighth ground, where the activity of the six perfections of bodhisattvas are uncommon with the hearers and so forth.

Gyeltsab says “the activity of the six perfections of bodhisattvas are uncommon with the hearers and so forth” because when a bodhisattva reaches the eighth ground, there is not longer an occasion for the arisal of the thought of one’s own welfare. In addition, on the eighth ground the potency that gives rise to the manifest conception of true existence no longer arises. On the other hand, hearers do have a thought of their own welfare.

2B2C-3B2A-3A1D-4B Setting in the exhaustion of manifest conception of true existence (13)

13) then, on that (eighth ground) itself, abandoning strong settling upon any phenomenon

On the eighth ground, manifest grasping at true existence no longer arises.

Gyeltsab (page 530) says:
(13) The tathagata (subject) does not exhaust merely that because he sets sentient beings in the exhaustive abandonment of manifest strong settling on the true existence of all phenomena on that very eighth ground. After attaining that, one has to understand that the arisal of a manifest conception of true existence is impossible.

The Prasangika Madhyamikas assert that by the eight ground, the manifest conception of true existence has been abandoned because it is an afflictive obstruction. However, the Svatantrika Madhyamikas assert that the manifest conception of true existence is a knowledge obstruction.

Here it says that on the eighth ground, the perfection of power is completed, while the perfection of prayer/wishes is completed on the ninth ground. In Madhyamakavatara it says that the perfection of power is completed on the ninth ground and the perfection of prayer/wishes is completed on the eighth ground.

14) subsequently, on the ninth ground, through the power of perfection of wishes, attaining enlightenment

(14) The tathagata (subject) subsequently sets them on the ninth ground because he sets sentient beings in the attainment of the enlightenment which turns the wheel of Dharma well, by the power of completing the perfection of prayer on the ninth ground.

Here it seems to say that a bodhisattva turns the wheel of Dharma. While a bodhisattva does give teachings even from the first ground, there is a difference between this and turning the wheel of Dharma.

There is a difference between the perfection of power and the perfection of prayer/wishes in terms of the boundaries set out in the commentaries on Ornament and Madhyamakavatara.

2B2C-3B2A-3A1D-6 Setting on the tenth ground

A Setting on the just about to be attained tenth ground
B Setting in that impeded by one rebirth
C Setting in the final existence

2B2C-3B2A-3A1D-6A Setting on the just about to be attained tenth ground

15) after that, through the strength of the perfection of exalted wisdom, on the tenth ground, having set in various purified buddha fields

(15) The tathagata (subject) sets them in the tenth ground attained immediately after that because having set them in various purified fields of the environment and beings of a buddha by the power of completing the perfection of exalted wisdom, he sets them in that impeded by one rebirth.

2B2C-3B2A-3A1D-6B Setting in that impeded by one rebirth

1 Setting in the certainty of buddha in the next rebirth
2 Setting in the spontaneous welfare of others
3 Setting in the completion of the remaining buddha qualities

2B2C-3B2A-3A1D-6B1 Setting in the certainty of buddha in the next rebirth

16) also on that (tenth ground) itself, the self entity which is impeded by one rebirth, individually certain with respect to perfect complete enlightenment

(16) The tathagata (subject) sets them in the certainty of buddha in the next rebirth because he sets those on the tenth ground in the individual certainty with respect to perfect complete enlightenment in the second rebirth, which is the self entity of being impeded by one rebirth.

In other words, after one rebirth this bodhisattva is definite to attain enlightenment.


17) the welfare of the sentient beings of the ten direction mundane realms

(17) The tathagata (subject) sets them in the spontaneous welfare of others because he sets them in performing the welfare, equal to that of a buddha, of sentient beings of the mundane realms of the ten directions.

2B2C-3B2A-3A1D-6B3 Setting in the completion of the remaining buddha qualities

18) setting in the qualities of closely going in front of the buddhas in all mundane realms and so forth
The tathagata (subject) sets them in the completion of the remaining buddha qualities because he sets them in the qualities such as closely going in front of the buddhas of all the mundane realms, ripening sentient beings, and completing the clairvoyances, whereby they are set in the final existence.

Thus, the activities of buddhas and bodhisattvas are inconceivable.

Wednesday afternoon, April 28, 1999

2B2C-3B2A-3A1D-6C Setting in the final existence
1 Setting in the distinctive abilities
2 Setting in the distinctive realizations
3 Setting in the distinctive abandonments
4 Setting in the distinctive collections of pure cause

2B2C-3B2A-3A1D-6C1 Setting in the distinctive abilities
A Setting in the ability of inducing enlightenment (19)
B Setting in the ability of not wasting actions (20)

2B2C-3B2A-3A1D-6C1A Setting in the ability of inducing enlightenment (19)
19) through stages like that, also on that (tenth ground) itself, the self entity of the distinguished path, the characteristic of the dharmas acting to induce all (qualities) of enlightenment, the branches of enlightenment

Gyeltsab (page 531) says:
(19) The tathagata (subject) sets them in the distinctions of the tenth ground gradually, such as going in front of the buddhas, because he sets them in completing the branches of enlightenment which are phenomena having the characteristics of inducing all the qualities of highest enlightenment in that very life; such a phenomena is the distinctive ability of the tenth ground.

2B2C-3B2A-3A1D-6C1B Setting in the ability of not wasting actions (20)
20) the relation between actions and results is not wasted,

(20) The tathagata (subject) sets them in the distinctions of the tenth ground gradually, such as going in front of the buddhas, because he sets them in the direct realization that the relationship between actions and results is not wasted regarding high status and definite goodness.

The tathagata makes trainees understand how the results of actions are not wasted. The subject of actions and results is difficult to realize. In short, most actions bring about a result unless they are eliminated by their antidotes. Only arya buddhas can see the subtleties of the relationship between actions and results.

2B2C-3B2A-3A1D-6C2 Setting in the distinctive realizations
A Setting in the realization of the varieties (or: conventional) (21)
B Setting in the realization of the modes (or: ultimate) (22)

2B2C-3B2A-3A1D-6C2A Setting in the realization of the varieties (or: conventional) (21)
21) realizing all properties perfectly just as they are

(21) The tathagata (subject) sets them in the distinctions of the tenth ground gradually, such as going in front of the buddhas, because he sets them in the direct realization of all the properties of the four truths perfectly just as they are.

2B2C-3B2A-3A1D-6C2B Setting in the realization of the modes (or: ultimate) (22)
22) through setting them in the thorough knowledge of the compounded and uncompounded as not different in the entity of emptiness
(22) The tathagata (subject) sets them in the distinctions of the tenth ground gradually, such as going in front of the buddhas, because, having set them in the direct thorough knowledge of the compounded phenomenon, cyclic existence, and the uncompounded phenomenon, nirvana as not different ultimately in the entity of emptiness, he sets them in the subsequent result.

Cyclic existence and nirvana are not different in the entity of emptiness.

2B2C-3B2A-3A1D-6C3 Setting in the distinctive abandonments
A Setting in the exhaustion of distortions (23)
B Setting in the exhaustion of their bases (24)

2B2C-3B2A-3A1D-6C3A Setting in the exhaustion of distortions (23)

23) all distortions abandoned

(23) The tathagata (subject) sets them in the distinctions of the tenth ground gradually, such as going in front of the buddhas, because he sets them in completely abandoning all four distortions.

The four distortions are: apprehending the aggregates which are impure as pure, apprehending the aggregates which are misery as happiness, apprehending the aggregates which are impermanent as permanent, and apprehending the aggregates which are selfless as a self. These are how the distortions are usually set out, but in one text it says that one of the distortions is “apprehending the aggregates which are repulsive as attractive.” In a sutra quoted by Lama Tsongkhapa in *Golden Rosary* it says: “Great bodhisattva, by being skilled in means, one [abandons] strongly apprehending the five aggregates with the four distortions: discriminating the five aggregates which are impermanent as permanent, discriminating the five aggregates which are misery as happiness, discriminating the five aggregates which are selfless as a self, and discriminating the five aggregates which are repulsive as attractive. These are explained.” These are explained in the commentary on the *Twenty Thousand Stanzas of Perfection of Wisdom* by Vedanta Vimuktisena. “Apprehending the five aggregates which are repulsive as attractive” here replaces “apprehending the five aggregates which are impure as pure.”

2B2C-3B2A-3A1D-6C3B Setting in the exhaustion of their bases (24)

24) the exalted wisdom which completely abandons the basis of distortions

(24) The tathagata (subject) sets them in the distinctions of the tenth ground gradually, such as going in front of the buddhas, because he sets them in the exalted wisdom which has completely abandoned the conception of true existence which is the basis of distortions.

2B2C-3B2A-3A1D-6C4 Setting in the distinctive collections
A Setting in the collection of naturally pure truth body (25)
B Setting in the causal collection of separation from adventitious stains (26)


25) complete purity of the bodhisattva with the characteristic of being completely pure by nature

(25) The tathagata (subject) sets them in the distinctions of the tenth ground gradually, such as going in front of the buddhas, because he sets them in the complete purity of the bodhisattva that is qualified by separation from adventitious stains which abides on the tenth ground, having the characteristic of being completely pure by nature.

Sentient beings are made to have the collection of causes for the nature body, which is the freedom from stains.

2B2C-3B2A-3A1D-6C4B Setting in the causal collection of separation from adventitious stains (26)

26) the causal collection of the complete purity which is the freedom from all stains
(26) The tathagata (subject) sets them in the distinctions of the tenth ground gradually, such as going in front of the buddhas, because he sets them in the complete causal collection of the complete purity, which is the freedom from all stains of the buddha ground.

Here the tenth ground is called the buddha ground. In the first chapter of the Ornament it says: “Having passed nine grounds, the exalted wisdom abiding on the buddha ground, the buddha ground should be known as the tenth.” The nine grounds are as follows: the first to the eighth are the eight inferior grounds (Hinayana), while the ninth ground includes the first to the ninth bodhisattva grounds counted as one. Likewise, here the sentient beings are set in creating the collection of causes for complete purity which is the freedom from all stains of tenth ground, the buddha ground.

2B2C-3B2A-3A2 Setting in the result of the path (27)

27) to set in the nirvana on the tathagata ground.

(27) The tathagata (subject) subsequently sets them in the result of the path because he sets them in the non-abiding nirvana on the tathagata ground.

This concludes the twenty-seven enlightened activities.

There is a difference in the order in Haribhadra’s and Gyeltsab’s texts in that “through setting them in the thorough knowledge of the compounded and un-compounded as not different in the entity of emptiness” is the twenty-second in Gyeltsab’s text but the twenty-sixth in Haribhadra’s text.

2B2C-3B2A-3B Summarized meaning (outline 53)

Therefore, like the truth body, also its twenty-seven types of enlightened activity, said to be “accepted as long as cyclic existence exists,” are performed.

Gyeltsab (page 532) says: In such a way, just as the continuity of the truth body does not cease, also the continuity of the twenty-seven types of enlightened activities of this truth body do not cease because a buddha performs enlightened activities for the welfare of sentient beings as long as cyclic existence exists.

In short, as long as cyclic existence continues, the truth body of a buddha continues, and as long as the truth body of a buddha continues, the enlightened activities continue.

END

Thursday morning, April 29, 1999

2B2C-3B2B The order of other topics should be understood through depending on the first and last of the seventy topics (outline 47)

The order of demonstrating mind generation initially and actions finally, through the stages of demonstrating (the boundaries), the order of the (sixty-eight) remaining topics of the intervening words should also be born in mind. Fearing many words, I did not write about this.

Gyeltsab (page 532) says:

Objection: If, in the context of presenting the divisions of mind generation and the enlightened activities (the first and the last of the seventy topics), the boundaries of each is explained individually, why are the boundaries of the sixty-eight in between not explained?
Response: Here it is an occasion to present mainly the attributes of the general path. Therefore, the boundaries are not defined for all. In some cases the boundaries are clearly presented and in some not, so those unclear boundaries need to be realized by following the first and the last (of the seventy topics). There is no fault of not realizing the order of the meanings of the remaining sixty-eight interceding words, their boundaries, in dependence upon this treatise, because with the presented order the mind generation, the first of the seventy topics, and the enlightened activities, the last, which have a sequential presentation of their boundaries, the boundaries of the remaining topics are also understood.

Objection: Although they are not presented explicitly in the root text, they should have definitely been explained in the commentary.

Response: Fearing that there would be too many words, Haribhadra had not written the boundaries of the remaining topics extensively in this small commentary.

In brief, among the seventy topics only the boundaries of the first and last are explained, while those of the other 68 are not explained. However, by understanding the boundaries of the first and last, the others can be understood. When Gyeltsab says that only the first and last are explained in terms of boundaries, it means that mind generation, the first topic, has twenty-two divisions. Haribhadra says that among the twenty-two, the first three are included in the small, middle, and great levels of the path of accumulation. Then he says that the fourth is included in the path of preparation, the next five are included in the distinguished path, and the next three are included in the path of meditation, the next five are included in the ten grounds of the path of seeing and the path of meditation, the next five are included in the distinguished path, and the next three are included in the buddha ground by way of preparation, actual, and conclusion. He then says that therefore, the twenty-two mind generations are explained to exist from a beginner up to the buddha ground. This is the meaning of saying that the first topic is explained in terms of its boundaries. In addition the last, the enlightened activities, are explained in terms of their boundaries.

Among the seventy topics there are ten topics representing an exalted knower of all aspects, among which mind generation is explained first in order to make it known that all Mahayana practices are done on the basis of the mind of enlightenment. Among the ten topics the precepts should be explained first, as only with the precepts/instructions does one know how to practice, but mind generation is explained first since it is the basis of all Mahayana practices. The twenty-two mind generations are explained from the earth-like mind generation to cloud-like mind generation; these present the complete Mahayana path. Likewise, it is said that when precepts are presented, a complete Mahayana path is also presented. There are two types of paths, one that is simple and straight and another that curves, of which each curve is a complete path to buddhahood. The latter is asserted by our own tradition.

Gyeltsab says that in some cases the boundaries are clearly presented, while those that are not clear must be understood on the basis of understanding the first and last topics.

Objection: He should have explained as follows: If it were admissible (or appropriate) to explain the remaining topics just as the first and last, it would have been necessary to present the whole Mahayana graduated path seventy times, in which case there would be the mistake of redundancy.

Response: What! According to you, the whole path is presented by merely that explicitly presented in the context of mind generation and the enlightened activity? This is not correct because those that are not explicitly presented here but explicitly presented in other contexts are definitely necessary as a branch of the graduated path for clear realization. If one were to present explicitly those presented in other contexts here in these two contexts, he would need to write down all the Ornament here, in which case it follows that you have an extremely great fault of redundancy. If the other clear realizations were not presented in any chapter, there would be the fault of not realizing them.
Gyeltsab says: Therefore, in the case of mind generation and the enlightened activities, only the enumeration of the stages and the qualities from the level of beginner to buddha level are roughly presented. Other clear realizations not explained there are explained in connection with the precepts, path of preparation, and so on. The clear realization of meanings are all supposed to be presented here because of similarity in terms of being the path of preparation, but they are not because there are infinite cases where one term can not explicitly present them and others cases where it can.

There are cases of there being a single term which can present all the meanings explicitly and other cases in which it cannot.

Gyeltsab says: Since the conclusion (about how) a term engages its object by elimination, i.e., it is an eliminative engager (is not clear), it appears as though many scholars make mistakes. An expressive term is necessarily an eliminative engager, as it engages its object by elimination; for example, the term vase engages the object vase by elimination because it engages its object partially in that it does not mention the spout, the mouth of the vase, the belly of the vase, its impermanence, that it is a product, and so forth. An example of a collective engager is an eye consciousness apprehending a vase in that it engages the vase collectively in that the vase, the spout, mouth, belly, its impermanence, that it is a product, and so forth appear to it. The conception apprehending a vase is an eliminative engager because it determines its object vase without the appearance of its parts such that only the vase appears. In other words, as an object of mode of apprehension, only the meaning generality of vase appears to this conception. In one text, it says term and conception are similar in engaging in their object through elimination.

A knower that engages its object in a partial manner is the definition of eliminative engager. A knower that engages its object in a non-partial manner is the definition of collective engager. This is found in the texts like Awareness and Knowers. In Namdrel by Panchen Sonam Trakpa, it gives slightly different definitions: that which engages its object by the power of terminology is an eliminative engager, while that which engages its object by the power of the thing itself is a collective engager. This is also found in Awareness and Knowers.

Gyeltsab says: Although a distinguished factor is repeated many times due to different purposes, how can there be even a trace of the fault of repetition? Explaining a distinguished factor during the two occasions of the path of accumulation and path of preparation is to make it known that it exists, and it is meditated on both of these two levels.

A distinguished factor explained in the context of the path of accumulation and then again in the context of path of preparation is to make it known that it exists on both levels and is meditated by bodhisattvas on both these levels. An example of a distinguished factor is mind generation, which is explained in the context of path of preparation and then in the context of the path of seeing. This is done to make it known that it exists and is meditated on both paths, even though it is an identical distinguished factor.

Gyeltsab says: All types of clear realizations are meditated in the context of (even) one path, the path of accumulation. However if I were to present all the clear realizations, there (in the context of path of accumulation), I as the author of this commentary which presents the whole gradual path would then be unskilful.

The three objects of meditation, selflessness of persons, non-duality, and emptiness of true existence are meditated also on the path of accumulation. Although all these objects are meditated on the path of accumulation, it is not necessary to present all the other paths in the context of this explanation. It would be wrong to present the path of preparation while explaining the path of accumulation.
Gyeltsab says: The thought of presenting an identical distinguished factor through different synonyms is because we should become skilled in the enumeration of names, and we should know them having examining their definitions.

For example, the path of accumulation is one distinguished factor but it has different synonyms, the ground of faith, the clear realization of Dharma, path of accumulation. The purpose of mentioning different synonyms for one object is to make us skilled in synonyms. We should study them by examining their definitions. Path of accumulation, path of preparation, path of seeing, and so forth are definiendums; we should examine their definitions.

Gyeltsab says: These clarifications of doubt are difficult to realize and are of extremely great purpose; therefore the wise should think about them in detail.

Langdo Lama Rinpoche said that an expressive term can also be a collective engager, for example, the speech of buddha because a single utterance of a buddha presents many subjects. However, in the case of sentient beings an expressive term can only be an eliminative engager. This Rinpoche is said to presently be a king of Shambhala, although he may already have concluded the hundred years of his reign. When he gave teachings they lasted for many hours, maybe like Lama Zopa Rinpoche! It is recounted that at one time he taught lam-rim over a period of six years; in the summer he would teach under the sun while in the winter he would teach in shade. At the beginning of the teachings, there were seven or eight hundred listeners. When he saw anyone sleeping or if someone made a slight noise he would expel them immediately. Under these conditions at the end of the six years, there were only six listeners. To each of these listeners he gave a small note with instructions and told them to go to Shambhala. They were told that when they arrived in front of a particular rock, they should remain immobile whereby the rock would open like a door. They should enter the opening immediately, without the slightest hesitation. The disciples followed the instructions but only two managed to enter, the other four hesitated and the rock closed before they could enter Shambhala.

There is another story about this Rinpoche. When he was studying in Sera, he used to debate while leaning against a juniper tree. This tree slowly dried up. Others asked why this had happened and it was concluded that it was due to his meditation on the heat of the hot hells. Before I left Tibet, this tree could still be seen as it had been protected by the monastery; it was dried up and resembled the antlers of a deer.

These events happened during the reign of the VII Dalai Lama, around the time of the 16th or 17th centuries. There is much to be said about Langdo Lama Rinpoche. All of the texts he wrote were very short and His Holiness the Dalai Lama mentions in his teachings that he likes these texts very much, while he does not like those of Yongdzin Yeshe Gyeltshen which are all very long, including the rituals he wrote.

There is another story about Langdo Lama Rinpoche. One day he asked Panchen Losang Yeshe, the II Panchen Lama, to please enable him to become the king of Shambhala. Panchen Lama replied, “How can I give the kingdom of Shambhala to you, who are a poor man?” After this Langdo Lama Rinpoche gradually became rich by teaching and healing people with mantras and blowing on them, whereby many people came to see him to be healed. He built a hermitage and several monasteries and gave them statues of gold, including the Jowa statue of Shakyamuni Buddha made of gold. In front of the statue there were many butter lamps made of gold which people would fill with butter, whereby their illnesses would be cured.

All these stories followed upon that of the six year teaching on lam-rim which was done to purify the listeners, which in turn came up in the context of eliminative engagers and collective engagers! Langdo Lama Rinpoche composed many texts such as *Enumeration of Names in the Ornament for Clear Realization*, *Enumeration of Names in Madhyamakavatara*, *Enumeration of Names in Abhidharmakosha*, *Enumeration of Names in Vinaya*, *Enumeration of Names in Tantra*, and *Enumeration of Names in Prime Cognizers*. The *Enumeration of Names in the Ornament for Clear Realization* is even shorter than the text *Seventy Topics*. 
From *A Treatise of Oral Instruction on the Perfection of Wisdom*, the commentary of the eighth chapter.

Gyeltsab (page 533) says: This is the explanation of the commentary on the eighth chapter according to the commentary called *Essential Explanation on A Treatise of Oral Instruction on the Perfection of Wisdom called Ornament for Clear Realization*.

This concludes the outline 'Explaining to persons with faith in the extensive' (outline 6) (Gyeltsab page 12). There is also a condensed meaning into six for those who are inclined to middling explanation, and a condensed meaning into three for those who are inclined to brief explanations.

The first chapter of the *Ornament* says: “The perfection of wisdom is perfectly explained in eight categories.” This refers to the scriptural perfection of wisdom. This statement in the *Ornament* can be replaced by saying “six categories” or “three categories.”

To benefit sentient beings with joy in the extensive, thus having thoroughly explained by means of the eight topics, also to thoroughly explain to others:

Gyeltsab (page 534) says: In order to benefit sentient beings with faith in the extensive elaboration of meanings, the summary into eight topics has been explained. Now follows the explanation of the summarized into six categories for those with faith in the middling [explanation].

Eight categories were explained previously as mentioned in the *Ornament* (page 11), saying: “Knower of all aspects, knower of paths, knower of bases, complete training in all aspects, peak training, serial training, momentary training, and resultant truth body.” This is the summary into eight categories. When they are summarized into six, the three exalted knowers are counted as one, plus the four trainings and the resultant truth body for a total of six.

“Other summarized meanings” refers to the summary into six.

Gyeltsab (page 534) says: The summarized meaning of the *Ornament* is to be known as six types which is other [than the eight]. These are:

1. “Characteristics” are the three exalted knowers counted as one.
2. “their training” is the complete training in all aspects.
3. “superior to that” is peak training.
4. “their order” is serial training.
5. “the limit to those” is momentary training.
6. “their full maturation” is the resultant truth body.

“Other summarized meanings” refers to the summary into six.
(1) the characteristics which are the entity of the three exalted knowers
(2) the complete training in all aspects is the practices of the three exalted knowers
(3) peak (training) is the training that has become excellent
(4) serial (training) is the ordered practice of the three exalted knowers
(5) momentary (training) is the training of three exalted knowers which has become final
(6) the truth body is the full ripening of three exalted knowers.
These six are the middling summary of the Ornament.

The three exalted knowers are the objects to be practiced, the four training are the means by which one practices the three exalted knowers, and the resultant truth body is the result of practicing the three exalted knowers. The four trainings are the meditators, and the aspects of the three exalted knowers are the objects of meditation. There are 173 aspects of the three exalted knowers.

The complete training in all aspects and peak training are one set of cause and result; with complete training in all aspects, one meditates on the 173 aspects of the three exalted knowers in order to gain mastery over them, while with peak training one meditates on them, having gained mastery over them. Serial training and momentary training are a second set of cause and result; with serial training one meditates on the 173 aspects to gain stability, while with momentary training one meditates on them, having gained stability. The result is the truth body.

The first thirty topics of the three exalted knowers are known as characteristics because they illustrate the three exalted knowers. The first ten topics are:
1) mind generation
2) precepts
3) four branches of definite discrimination
4) naturally abiding lineage, the basis of mahayana achieving
5) observed objects
6) object of intent
7) achieving through armor
8) achieving through engagement
9) achieving through collections
10) definitely issuing achieving
These topics have divisions; for example, mind generation is of two types from the point of view of entity, the wishing and the practical. As Shantideva said in *Bodhisattvacharyavatara*, wishing mind generation is the wish to go to buddhahood, whereas practical mind generation is when one goes toward buddhahood. The wishing mind generation is the mind generation that is not actually conjoined with the practice of the six perfections, while practical mind generation is mind generation that is conjoined with the practice of one of the six perfections.

In addition, there are twenty-two types of mind generation in terms of companion, simile, and matching feature. Someone on the small level of path of accumulation has a mind generation that has aspiration as a companion. Its simile is earth in that, just as the earth acts as a support for trees, rocks, houses, etc., the mind generation accompanied by aspiration acts as a support of all qualities of the middle level of the path of accumulation upward.

The second mind generation exists in the continuum of one on the middle level of path of accumulation, its simile is fine gold, its companion is thought, and its matching feature is that, just as gold does not change when it is cut and burned, likewise this mind generation does not change until enlightenment.

The second topic of knower of all aspects is precepts. Mahayana precepts is: a Mahayana speech that teaches a method for attaining the objects of striving of a Mahayana mind generation. It is divided into ten:

1) precepts on its own entity, achieving
2) precepts on the four truths, the observed objects
3) precepts on the Three Jewels, the basis
4) precepts on effort in non-clinging
5) precepts on tireless effort
6) precepts on the effort of thoroughly maintaining the path
7) precepts on the five eyes
8) precepts on the six excellent qualities of clairvoyance
9) precepts on the path of seeing
10) precepts on the path of meditation

1) Precepts on its own entity, achieving

Precepts on its own entity, achieving, are precepts regarding the need to practice without passing beyond the extreme of the two truths, i.e., one should practice without being separated from the two truths. In other words, one should not fall into either the extreme of permanence or the extreme of annihilation. The extreme of permanence is grasping at true existence, while the extreme of annihilation is to grasp at non-existence. One should practice free from these two extremes. All practices should be done on the basis of the inseparability of conventional existence and emptiness of true existence. The two truths are conventional truth and ultimate truth. What is the difference between them? It depends on the assertions of a particular school, in this case that of the Svaatantrika Madhyamikas. They assert that an ultimate truth is that which is realized in a non-dualistic manner by a prime cognizer realizing it, while a conventional truth is that which is realized in a dualistic manner by a prime cognizer realizing it. This definition is also common to the Chittamatrans. The definition of the two truths is posited differently by the Vaibhashikas and Sautrantikas. The Sautrantikas define ultimate truth as a phenomenon which is ultimately able to perform a function, while conventional truth is a phenomenon which is ultimately unable to perform a function. The Vaibhashikas define conventional truth as: that which, when broken or mentally dissected into parts, is given up by the mind apprehending it; whereas ultimate truth is that which, when broken or mentally dissected into parts, is not given up by the mind apprehending it. The Prasangika Madhyamikas define conventional truth as: an object found by a prime cognizer analyzing a conventionality and with respect to which a prime cognizer analyzing a conventionality becomes a prime cognizer analyzing a conventionality; ultimate truth is: an object found by a prime cognizer analyzing an ultimate and with respect to which a prime cognizer analyzing an ultimate becomes a prime cognizer analyzing an ultimate.
The Middle Way school says that the two truths can be applied to any established base. In *Madhyamakavatara* it says: “All phenomena have two, part that is seen as deceptive and part that is seen as truth.” This is discussed in the *Meeting of Father and Son Sutra*, in which the father is Shakyamuni Buddha’s father and Shakyamuni Buddha is the son. After attaining enlightenment, Shakyamuni Buddha returned to his home. Shakyamuni Buddha’s own son, Rahula, became the founder of lineage of the Mulasarvastivadin vows.

2) Precepts on the four truths, the observed objects
The four truths are true sufferings, true origins, true cessations, and true paths. Maitreya teaches how to meditate on the four truths.

3) Precepts on the Three Jewels, the basis
The Three Jewels are the Buddha Jewel, Dharma Jewel, and Sangha Jewel. Maitreya advises how to take refuge in the Three Jewels, the sole basis, with the two causes: faith in the Three Jewels and fear of suffering.

4) Precepts on effort in non-clinging
Generally we cling to this life whereby we are always busy. Maitreya advises us to not have the laziness caused by clinging to mundane activities.

5) Precepts on tireless effort
Due to laziness we postpone things until tomorrow, Maitreya advises us to give up this laziness.

6) Precepts on the effort of thoroughly maintaining the path
This effort is the antidote to the laziness of discouragement which thinks one is incapable of doing something. Maitreya advises us to give up this laziness and maintain the path by thinking that one can do whatever one wishes because one has buddha lineage, whereby one can attain enlightenment.

7) Precepts on the five eyes
The five eyes are: the flesh eye, divine eye, wisdom eye, Dharma eye, and Buddha eye. Why do we need these eyes? We need them to enact others welfare.

8) Precepts on the six clairvoyances
The six clairvoyances are: clairvoyance of magical emanations, divine ear, knowing others’ minds, remembering former lives, divine eye, and exhaustion of contaminations. Maitreya advised us to develop these six clairvoyances in order to benefit others.

9) Precepts on the path of seeing
Maitreya teaches how to clearly realize the truth newly.

10) Precepts on the path of meditation
Maitreya teaches us to continue to familiarize with that already realized.

These are the ten precepts. When they are divided by way of entity there are two: (1) precepts exhorting to the Mahayana and (2) precepts of subsequent Mahayana teachings. The first teaches how to newly attain previously unattained qualities, while the second teaches how to increase qualities already attained. These two precepts are very relevant to us because in order to gain new qualities, we need to know how to do so, and then having attained such qualities, we need to know how to maintain and increase them.

END
QUESTION AND ANSWERS

Q1: How does the bodhisattva progress from the small path of accumulation to the middling path of accumulation, and how does the bodhisattva progress from the middling path of accumulation to the great path of accumulation?

R: They progress by way of the accumulation of the collections. The small, middling, and great path of accumulation in relation to the continuum of a single individual is in terms of time. That generated in the beginning is the small path of accumulation, that which is generated in the middle is the middling path of accumulation, and the last part prior to the path of preparation is the great path of accumulation. Whereas when they are discussed in relation to mind generation, the path of accumulation that is together with ground-like mind generation is the small path of accumulation, that which is together with gold-like mind generation is the middling path of accumulation, and that which is together with the crescent moon-like mind generation is the great path of accumulation. In brief, when the bodhisattva generates the path of accumulation, he progresses upward with his accumulation of merit. This is similar to how we improve in our studies, in that in the beginning we experience difficulty in understanding the subject, but as we continue, it becomes less difficult and our understanding improves. As someone on the path of accumulation improves, he reaches the great path of accumulation. At this point, he is free from gross stains and attains the “meditative stabilization of the stream of Dharma,” with which he can directly see a supreme emanation body. He is also able to receive teachings from statues which he perceives as supreme emanation bodies. Thus, his meditation improves.

It is necessary to actually achieve the path of accumulation in order to experience directly how one progresses on it.

Q2: Gyeltsab (page 386.9) says that the bodhisattva is skilled in five objects. The fourth is “non-conceptual meditative stabilization with respect to all phenomena.” What does this mean? What is a non-conceptual meditative stabilization? Should this be translated as non-analytical meditative stabilization?

R: This comes in the context recognizing trainees who are skilled in the five main paths. The five objects are faith, effort, mindfulness, meditative stabilization, and wisdom. It is possible to say “non-analytical meditative stabilization” since it is like calm abiding in that it is a genuine single pointed focusing of the mind without analysis. It is a single pointed meditative stabilization because there are four observed objects of calm abiding: pervasive observed object, observed object eliminating through analysis, observed object eliminating afflictions, and observed object of the skilled. The pervasive observed object is of four types: a conceptual reflection, a non-conceptual reflection, the extreme/limit of phenomena, and extreme/limit of the aim that has been actualized. The first two refer to the objects of calm abiding and special insight, a reflection that is conceptual is the observed object of special insight, while the reflection that is non-conceptual is the observed object of calm abiding.

In short, it could be translated in terms of being analytic or non-analytic rather than conceptual and non-conceptual.

Q3: Why did Haribhadra use the 16 entity characteristics as a basis for illustrating the characteristics of training rather than the 20 trainings as the former acharyas did?

R: This is how Buddha taught in the sutras. However, both can be taken as a basis of illustration. For the first training of the twenty, the training that is abiding on form and so forth, one cannot give a definition or characteristic. There are trainings belonging to the three exalted knowers; therefore each of the twenty trainings must belong to one of these. Whose basis of illustration is the first of the twenty, training of a knower of all aspects, knower of paths, or knower of bases? Regarding the 16 entity characteristics, the first is the basis of illustration of a training of a knower.
of bases. If we say that the training of abiding on form and so forth is the basis of illustration of training of a knower of bases, it would be incorrect since it would have to be a training of a knower of bases. Also if we say it is a basis of illustration of training of a knower of paths, it would incorrect. It is also not a basis of illustration of training of a knower of all aspects since it would have to be a training of a knower of all aspects.

The first of the sixteen yogas, devoid of afflictions, is a basis of illustration of training of a knower of bases. It is a knowledge characteristic of training of a knower of bases; therefore it illustrates a training of a knower of bases. It is a training of a knower of bases because it exists in the continuum of a bodhisattva observing any of the sixteen trainings of a knower of bases, such as the training knowing the coming of a tathagata.

Haribhadra does not use the twenty because they are not bases of illustration of the trainings of the three exalted knowers. The purpose of a basis of illustration is to know a definition on that basis before realizing the definiendum. The definition is understood before realizing the definiendum, the bodhisattvas trainings. First one has to ascertain the definition on the basis of illustration, after which the definiendum is understood. This is the reason for not using the twenty.

Q4: There exists an inferential valid cognizer realizing emptiness before entering the path. What would be the nature of the renunciation in this person’s continuum?
R: There is no uncontrived renunciation in this person’s continuum. If he had generated uncontrived renunciation, he would have entered a path. The definition of having entered a path is the generation of an exalted knower that is conjoined with uncontrived renunciation.

When it is said that there is an inferential valid cognizer before entering the path, this is present only in the sharp facultied who first examine whether the aim can be achieved before engaging in it. Thus, they examine whether buddhahood can actually be achieved before entering the path. However, many dull facultied also first realize emptiness and then enter a path. When they realize non-true existence, they realize that there does not exist the determined object of the conception of true existence, whereby he understands that the conception of true existence is a wrong consciousness and can therefore be abandoned. He thereby understands that he can achieve liberation or enlightenment. Therefore, he determines to do this, whereby he generates renunciation and so forth.

Before entering a path, the renunciation in the continuum of such a person is contrived. When it becomes uncontrived, he enters a path. Renunciation, or definite emergence, is an awareness striving for liberation. However, this subject can be discussed at length.

Q5: When mind generation is divided by way of entity, there are twenty-two. Is there a difference in the strength of these mind generations?
R: The twenty-two are not divisions by way of entity; there are only two by way of entity, the wishing and practical mind generations. The twenty-two are divisions by way of simile, companion, and matching feature. Among the twenty-two mind generations, each one is stronger than the previous. The difference is mainly in terms of their companions. This is like how in daily life if we have good companions we improve, and if we have bad companions we degenerate in terms of our behavior.

Q6: Can Geshe-la please describe the difference between le’u (chapter or section), skabs (chapter), and bampo (part)? It is said that the bampo (parts) face downward while the skabs (chapters) face upward.
R: Bampo, part, is said to face downward because the actual part follows the statement, for example, “part one.” This can be seen in Haribhadra’s Commentary Clarifying the Meaning in which first come the title and homage after which it says “Part One”; only then does the actual text begin. Bampo has different interpretations. One Dharma king made a rule in Tibet that the bampo should be limited so as to ensure that there is no addition and omission of words. When texts are translated from Sanskrit into Tibetan, all the words should be translated without addition and
omission. One interpretation says that a bampo has three hundred stanzas; this accords with Haribhadra’s Commentary Clarifying the Meaning in which there are five parts. Another interpretation says that a bampo is composed of twenty-five stanzas, for example, the Heart Sutra which is twenty-five stanzas and considered to be one bampo. In the old editions of the Tibetan text of the Heart Sutra after the titles in Sanskrit and Tibetan it says “Part One” after which the actual text begins.

Le’u, chapter, is said to “face upward” because the chapter heading comes at the conclusion of the chapter.

Skabs is similar to le’u, of which its use depends upon the author. For example, in Commentary Clarifying the Meaning Haribhadra uses the word skabs, whereas Chandrakirti in Madhyamakavatara says “the first mind generation,” “the second mind generation,” and so forth at the end of each section. Nagarjuna uses the word le’u. In Fundamental Wisdom there are 27 chapters (le’u), whereas in the Commentary on Valid Cognition there are four chapters.

Q7: I have heard that a bundle of Dharma is the amount of scriptures which can be carried by a particular elephant, but in the Mahayana it is said that it is the amount of ink needed to write that amount of Dharma. Which is correct?

R: There are different ways of measuring a bundle of Dharma. In Abhidharmakosha it says that a Dharma bundle is a set of scriptures that presents the antidote to one particular affliction. Others say that it is a scripture that presents a complete base of a conversation. The Vaibhashikas do not accept this.

A Dharma Bundle of Shariputra is a text written by Shariputra. Others say that any text that is the same size as this text by Shariputra, which is said to have five hundred stanzas, is a Dharma bundle.

In general, a Dharma bundle is as said at the beginning of the Ornament: “That which through the exalted knower of all leads hears seeking peace to pacification...” The commentary to this stanza says that a Dharma bundle is the scriptures which present the antidote to one particular affliction. In Commentary Clarifying the Meaning it says: “When one possesses the realization of the birthlessness of all aspects... as an antidote to afflicting behavior.” This statement shows what a Dharma bundle is.

Sentient beings have 84,000 afflictions; likewise the Buddha taught 84,000 antidotes, 84,000 Dharma bundles. To count these, it is said in Tibetan medical texts that in one day we take 21,000 breaths. There are said to be 21,000 breaths associated with attachment, 21,000 associated with anger, 21,000 associated with ignorance, and 21,000 that are a combination of these three afflictions. However, in another text it says that we take 20,600 breaths in one day. The 21,000 is asserted in valid Tibetan medical texts.

In tantra it says that when the winds enter the central channel, there is no longer any gross breathing.

Q8: It is said that with the gold-like mind generation, one cannot fall to the lower vehicle. If mind generation is impermanent, why can it not degenerate? Also when you die, are you reborn with the same level of mind generation?

R: When one dies with the gold-like mind generation on the middling path of accumulation, one is reborn with this same mind generation but one will have lost the vows. Death is one of the causes of losing the vows. In the case of the gold-like mind generation of one on the middling path of accumulation, he is reborn with this mind generation. Although mind generation is impermanent, there is no pervasion that it will degenerate. Its entity changes.

Q9: Why is it that it cannot degenerate even over three eons?

R: Even if the period of time is long, this mind generation can only improve. Regarding someone who accumulates merit over three countless eons, there is no pervasion that he actually does so for three countless eons. For example, there was a person called Compassionate Chief who killed Black Round Man, whereby he completed the accumulation of merit of 80,000 eons. There is
another story of a person who circumambulated a meditator while hopping on one leg, whereby he completed the accumulation of many eons of merit. In tantra it is said that someone who has stable faith and sharp wisdom can attain enlightenment in three years and three phases [of the moon], during which time he completes the accumulation of merit of three countless great eons. There is also a passage in a sutra on the six kinds of plants that with regard to precepts says that the accumulation of merit of the entire life of a hearer, such as Shariputra, can be accumulated by a bodhisattva in the short session of a morning meditation.

Therefore don’t worry about losing your gold-like mind generation when you die!

Q10: Geshe-la mentioned a similitude of a path. Could Geshe-la explain what kind of preparation, such as calm abiding, is needed to achieve it and how far up on the path does there exist a similitude.

R: A similitude of a path can be attained if one has proper behavior, such as controlling the doors of the senses and exerting effort in the yoga of not sleeping in the first and last parts of the mind and moderation in eating. In addition, in includes taking and keeping the vows of individual liberation. All of these are virtues that are a similitude of a cause of liberation. For these, it is not necessary to have generated calm abiding. Even without generating calm abiding, it is possible to enter a path; this is mentioned in connection with the explanation on the Mahayana path of accumulation. In one text by Jetsun Chokyi Gyeltsen called Conclusions, which parallels the fourth chapter of the Ornament, it discusses the mental supports of Mahayana path of accumulation. This can be an actual absorption of a concentration, or a preparation, or a single pointed mind of the desire realm. The last implies that one can attain the Mahayana path of accumulation without calm abiding. Regarding the hearer vehicle, all enter a hearers path of accumulation without calm abiding.

Q11: Is the single pointed mind of the desire realm the ninth stage of the development of calm abiding?

R: Yes, it is. When someone generates strong definite emergence, he attains the path of accumulation without developing calm abiding. The path of accumulation can also be attained through familiarity with the mind of enlightenment.

In tantra one meditates on the generation stage and completion stage, whereby one simultaneously attains calm abiding and special insight. There is no need to realize calm abiding first followed by special insight as is taught in sutra. The sutra vehicle is like our education system in that first one goes through elementary school and then enters high school. Elementary school is like calm abiding, while high school is like special insight. University is like an actual absorption of a concentration in that without elementary school and high school, it is not possible to go to university and without calm abiding and special insight, it is not possible to attain an actual concentration.

In Abhidharmasamucchaya, it sets forth thirteen features of a path of accumulation attained; this is a similitude of the path of accumulation which is the main cause of the actual path of accumulation. There is a lay person in Dharamsala who used to teach astrology, medicine, and grammar who claimed that he had attained the path of accumulation without fear based on the fact that he possessed the thirteen features, such as not sleeping in the first and last parts of the night, eating moderately, guarding the doors of the senses, and so forth. Abhidharmasamucchaya says that the path of accumulation is a path on which one possesses these thirteen features.
Monday afternoon, May 3, 1999

Here although the categories are condensed into six, they include the eight categories and the seventy topics. Last week we concluded a review of the first two topics of mind generation and precepts. Now we are on the third, the four branches of definite discrimination.

The Mahayana path of preparation is defined in *Seventy Topics* as a Mahayana mundane path that is concordant with a clear realization of truth and abides in a class of clear realizers that arise subsequent to the completion of the partial concordance with liberation. The Mahayana path of preparation is superior to that of the Hinayana in terms of five or six properties:

1. observed object
2. aspect
3. cause
4. tutor
5. manner of abandoning the objects of abandonment

These are the five properties that make the Mahayana path of preparation superior to that of the Hinayana. When there are six, the sixth is:

6. all four levels of the path of preparation have three divisions

The observed object is superior in that the Mahayana path of preparation observes the four noble truths to be non-truly existent, while the Hinayana path of preparation does not. The observed object of Mahayana path of preparation is superior as said in *Commentary Clarifying the Meaning*: “The bodhisattvas' "partial concordance with definite discrimination", through the strength of skillful means, refers to properties of the four truths, in the proper way: 1) by means of cause regarding some, 2) by means of effect regarding some, 3) by means of mere entity regarding some, and 4) by means of the aspects of dharmata regarding some.”

The four levels of the Mahayana path of preparation have the aspect of negating the settling upon the true existence of the sixteen attributes of four noble truths, the observed object.

By way of the Mahayana path of preparation, one gains the three types of realizations of the three vehicle: selflessness of persons, non-duality, and emptiness of true existence of all phenomena. This is not the case for the Hinayana path of preparation.

The tutor of the Mahayana path of preparation is superior because through the Mahayana path of preparation, one has the best support, a Mahayana tutor who is a supreme emanation body who give teachings on method and wisdom.

Each level of the Mahayana path of preparation abandons particular conceptions: the heat level abandons nine conceptions of apprehendeds included in the thoroughly afflicted class; the peak level abandons nine conceptions of apprehendeds included in the completely pure class, the tolerance level abandons nine conceptions of apprehenders of substantial existents; and the supreme mundane quality level abandons the nine conceptions of apprehenders of imputed existents.

Each of the four levels of the Mahayana path of preparation is divided into three further levels, while the supreme mundane quality level of the Hinayana path of preparation is not divided into three. This is because the duration of the Hinayana supreme mundane quality level is asserted to be the shortest moment in which an action can be completed.

The fourth topic is the natural abiding lineage, the basis of Mahayana achieving. In *Seventy Topics* natural abiding lineage, the basis of Mahayana achieving, is defined as: the common locus of that which is the very reality within the continuum of a bodhisattva and that which serves as the actual basis of Mahayana achieving. In *Ocean of Sport* the definition of natural abiding lineage is given as: a dharmata of a mind together with stain which becomes the nature body. The natural abiding and developmental lineages can be discussed in great detail, but in short there are thirteen divisions of the natural abiding lineage. There are thirteen achievings, therefore there are their thirteen emptinesses, the natural abiding lineage:

1) the four Mahayana partial concordances with definite discrimination,
2) Mahayana path of seeing
(6) Mahayana path of meditation
(7) achieving of antidotes
(8) achieving of abandonments
(9) achieving of the thorough attainment of those,
(10) achieving of wisdom together with compassion,
(11) achieving of an uncommon learner,
(12) achieving which gradually enacts the welfare of others, and
(13) achieving which effortlessly engages wisdom

If natural abiding lineage is the basis of Mahayana achieving, what is the observed object? The definition of observed object of mahayana achieving is: a basis of elimination of superimpositions by a mahayana practice. Thus all objects of knowledge are the observed object of Mahayana achieving. There are eleven divisions:

(1) virtue,
(2) non-virtue,
(3) unspecified,
(4) the mundane,
(5) the supermundane,
(6) the contaminated,
(7) the uncontaminated,
(8) the conditioned/compounded,
(9) unconditioned/uncompounded,
(10) the common, and
(11) the exclusive powers of a subduer.

(1) virtue: that which is specified and abides in the class of white fully ripened result.
(2) non-virtue: that which is specified and abides in the class of black fully ripened result.
(3) unspecified: not specified either as virtue or non-virtue.
(4) the mundane: phenomena related to ordinary beings
(5) the supermundane: phenomena related to aryas beings.
(6) the contaminated: that which does not act as an antidote to the view of a self
(7) the uncontaminated: that which acts as an antidote to the view of a self
(8) the conditioned/compounded: that which is produced from causes and conditions.
(9) unconditioned/uncompounded: that which is not produced from causes and conditions
(10) the common: a quality that arises in the continua of all aryas beings.
(11) the exclusive powers of a subduer: qualities that exist only in the continua of buddhas.

If the support of the Mahayana achieving and observed objects are as explained, what is the purpose or intent of the Mahayana achieving? The definition of object of intent of mahayana achieving in Seventy Topics is: the final result, the intended object for which (a bodhisattva) engages (in practice).
When divided:

(1) great heroic mind,
(2) great abandonment, and
(3) great realization.

Great realization is the exalted wisdom in the continuum of a buddha realizing the two selflessness, selflessness of persons and selflessness of phenomena.

If the support, observed object, and object of intent are as above, what are the achievings? They are: (1) achieving through armor, (2) achieving through engagement, (3) achieving through collections, and (4) definitely issuing achieving.
(1) The definition of achieving through armor in Seventy Topics is: a bodhisattva’s yoga that is conjoined with the thought of extensive deeds desiring to practice inclusively the complete six perfections such as generosity within each of the six perfections.

When divided in brief there are six, but when divided there are thirty-six:

(1-6) the six achieving through armor of generosity: one practices the generosity of generosity, the ethics of generosity, the tolerance of generosity, the joyous effort of generosity, the concentration of generosity, and the wisdom of generosity.

(7-12) the six achieving through armor of ethics,

(13-18) the six achieving through armor of tolerance,

(19-24) the six achieving through armor of joyous effort,

(25-30) the six achieving through armor of concentration, and

(31-36) the six achieving through armor of wisdom.

These are as described by Maitreya in the Ornament.

(2) achieving through engagement

The definition of achieving through engagement in Seventy Topics is: a bodhisattva’s yoga that practices a training in any of the doctrines of mahayana cause and effect mainly through joyous effort.

Cause includes, for example, the practice of the six perfections, the different levels of paths, and the four immeasurables. The effect is the exalted knower of all aspects.

When divided there are nine divisions:

(1) achieving through engagement in the concentrations and formless (absorptions),

(2) achieving through engagement in the six perfections such as generosity,

(3) achieving through engagement in the superior paths of seeing, meditation, and no more learning,

(4) achieving through engagement in the four immeasurables such as love,

(5) achieving through engagement in possessing a non-observable object,

(6) achieving through engagement in the pure aspects of the three spheres,

(7) achieving through engagement in the objects of intent,

(8) achieving through engagement in the six clairvoyances, and

(9) achieving through engagement in the very exalted knower of all aspects.

The first eight are causes while the last, the ninth, is the effect.

(1) achieving through engagement in the concentrations and formless (absorptions)

The concentrations have a preparation/approaching state and an actual absorption. A preparation is a virtuous knower included in the level of a preparation which is a means for attaining its respective actual absorption. There are three parts of the preparation for the first concentration:

(1) the preparation of mental contemplation of a mere beginner

(2) the preparation purifying afflictions

(3) the Not Unable preparation

The preparation of mental contemplation of a mere beginner is a preparation that is solely calm abiding.

The preparation purifying afflictions has six divisions:

(1) mental contemplation of individual knowledge of character

(2) mental contemplation of belief

(3) mental contemplation of thorough isolation

(4) mental contemplation of joy-withdrawal

(5) mental contemplation of analysis

(6) mental contemplation of final training
(1) The mental contemplation of individual knowledge of the character is not actual special insight but is an approximate special insight.

(2) The mental contemplation of belief is actual special insight.

(3) The mental contemplation of thorough isolation is divided into three: small, middling, and great. The small, middle, and great are each composed of an uninterrupted path and a path of release. The three uninterrupted paths abandon the three great afflictions of the desire realm, great great, middling great, and small great. Thus, there are three objects of abandonment, great, middling, and small, which are abandoned by the antidotes, small, middle, and great.

(4) The mental contemplation of joy-withdrawal is divided into three: small, middling, and great. The small, middle, and great are each composed of an uninterrupted path and a path of release. The yogi abandons the three middling afflictions of the desire realm, great middling, middling middling, and small middling with uninterrupted paths that are small middling, middling middling, and great middling. At the conclusion, six levels of afflictions of the desire realm have been abandoned.

(5) With the mental contemplation of analysis one checks whether or not one has abandoned all the afflictions, whereby one finds that one has not yet abandoned the three small afflictions of the desire realm.

(6) The mental contemplation of final training is divided into three: small, middling, and great. The small, middle, and great are each composed of an uninterrupted path and a path of release. The small great uninterrupted path abandons the great small afflictions of desire realm, middling great abandons the middling small, and the great great abandons the small small. The yogi then attains an actual first concentration.

These are all mundane paths. However, the Not Unable preparation is a supermundane uncontaminated path because it abandons all the afflictions of the desire realm simultaneously.

There are two divisions of the actual first concentration, the mere and the special. The mere actual first concentration is a concentration that possesses five branches: investigation and analysis, joy and bliss, and meditative stabilization. These can be condensed into three: the antidote, benefit, and basis branches. Investigation and analysis are the antidote branch, joy and bliss are the benefit branch, and meditative stabilization is the basis branch.

The special actual first concentration is a concentration without investigation but possessing analysis. Thus, it has four branches. It possesses analysis as the branch of antidote, but has separated from the attachment of investigation. Investigation is gross and can be more easily abandoned than analysis. The term “attachment” is given to investigation because it is gross and a distraction that is an obstacle to meditative stabilization. In general, investigation and analysis are defined as respectively “that which engages its object roughly” and “that which engages its object in a detailed manner.”

The feeling that accompanies the mere actual first concentration is the feeling of bliss, while that which accompanies the special actual first concentration is the feeling of equanimity.

There are two divisions of the preparation of second concentration: preparation of mental contemplation and preparation that purifies afflictions. There is no Not Unable preparation. The same is true of the third and fourth concentrations.

The preparations of the second concentration abandon the afflictions of the first concentration. The afflictions of the first concentration are great, middling, and small. Each is divided into three. The antidotes are the mental contemplation of isolation, mental contemplation of joy-withdrawal, and mental contemplation of final training abandon the nine afflictions of the first concentration. The uninterrupted path of mental contemplation of isolation abandon great level of afflictions of first concentration. The mental contemplation of joy-withdrawal abandons the great middling, middling middling, and small middling afflictions of first concentration, whereby one attains a path of release. The uninterrupted path of mental contemplation of final training abandons the three rounds of small afflictions of first concentration, whereby one attains the actual second concentration.
The second concentration has four branches: internal clarity, joy, and bliss, and meditative stabilization. These are condensed into antidote branch, internal clarity; benefit branch, joy and bliss; and basis branch, meditative stabilization.

Tuesday morning, May 4, 1999

The definition of an actual absorption of the upper level is: a virtuous knower included in an upper level that is separated from attachment to the lower level by means of either a branch or observed object. It is divided into two or eight, respectively (1) absorption of the concentrations and (2) absorption of the formless realm or (1-4) the four concentrations and (5-8) four formless absorptions. The actual absorptions of the concentrations are distinguished by their branches, whereas the actual absorption of the formless realm are distinguished by their observed objects.

The actual absorption of the first concentration has five branches; the antidote branch overcomes the afflictions of the desire realm. The actual absorption of the second concentration has four branches; the antidote branch, internal clarity, overcomes the afflictions of the first concentration.

The third concentration has five branches: the antidote branch which comprises of (1) mindfulness, (2) introspection, and (3) equanimity; the benefit branch comprising of (4) happiness isolated from bliss, and the basis branch which is (5) meditative stabilization.

The fourth concentration has four branches: the antidote branch which consists of (1) completely pure mindfulness and (2) completely pure equanimity; the benefit branch of (3) equanimity feeling; and the basis branch of (4) meditative stabilization.

Thus, there are a total of eighteen branches with respect to the four concentrations. Among them, there are eight which are antidote branch, six which are benefit branch, and four which are basis branch.

An actual absorption of upper level can be a pure actual absorption. A pure actual absorption is defined as: an actual absorption included in the upper level which is a mundane virtue. It is divided into eight: from the first concentration to the peak of existence. Each of the first seven have four, whereas peak of existence has three. The four are:
(1) concordance with degeneration
(2) concordance with abiding
(3) concordance with enhancement
(4) concordance with definite differentiation

(1) Concordance with degeneration is defined as an actual absorption of an upper level which is concordant with degeneration of an affliction of its own or a lower level immediately after itself. The continuity of the absorption is posited as that which is concomitant with affliction. The afflictions that can be generated are of four types: craving, view, pride, and ignorance. When someone tastes an actual absorption he can, for example, generate craving whereby the actual absorption degenerates; the continuity of that absorption is said to be concomitant with affliction.

When absorbed in an actual absorption one can see one’s own past and future lives, other rebirths, and grasps them to be permanent, whereby the actual absorption degenerates due to the view grasping them as permanent. In an actual absorption one generates the pride of having attained this absorption, whereby the actual absorption degenerates. In an actual absorption one analyses whether the attainment of this absorption is a path to liberation, whereby doubt arises due to ignorance. Because there is ignorance, the actual absorption is degenerated. These afflictions are the four concordances with degeneration.

(2) concordance with abiding
Concordance with abiding is defined as: a pure actual absorption of an upper level that is concordant with the generation of another pure actual absorption of its own level immediately after itself. It is called “abiding” because it abides on the same level without progressing upward.

(3) concordance with enhancement
Concordance with enhancement is defined as: a pure actual absorption which is concordant with the generation of a pure actual absorption of a higher level immediately after itself. The peak of existence does not have this special similitude because there is no higher level in cyclic existence.

(4) concordance with definite differentiation
Concordance with definite differentiation is defined as: a pure actual absorption which is concordant with the generation of an uncontaminated path immediately after itself.

In brief, the four concordances exist in the first, second, third, and fourth concentrations and infinite space, infinite consciousness, and nothingness, whereas in the peak of existence there are only three, excluding the concordance with enhancement.

There are also causal and resultant actual absorptions of the concentrations and causal and resultant actual absorptions of the formless absorptions.

A causal actual absorption of a concentration is defined as: an actual absorption of a concentration which is included in cyclic existence and generates its respective result which is a true suffering. This definition is common to an actual absorption of the second, third, and fourth concentrations.

A causal actual absorption of a formless absorption is defined as: an actual absorption of a formless absorption which is included in cyclic existence and generates its respective result which is a true suffering.

A resultant actual absorption of a concentration is, for example, when someone is born in the first concentration, he is born with the actual absorption of the first concentration. He has the fully ripened result which is an actual absorption of the first concentration because in a previous life he generated the cause. He also has a result similar to the cause which is the experience of joy and bliss. When sentient beings are destroyed by fire during the eon of destruction, all the beings of the desire realm will automatically be reborn in the first concentration due to a natural law.

The observed objects of the formless absorptions are respectively:

(1) the observed object of the actual absorption of infinite space is space, the gross object of the preparations are the form and obstruction which are abandoned by taking space as an observed object. One can ask, does he not observe his own aggregates? He does observe his own aggregates. During the preparation there is only the discrimination of space, whereas in the actual absorption he observes space and other phenomena such as the aggregates.

(2) The observed object of the actual absorption of infinite consciousness is consciousness. He then sees the discrimination of space as coarse; to overcome this, he observes consciousness and thinks it is infinite. When he attains the actual absorption of infinite consciousness, he not only observes consciousness but also the feeling aggregate, discrimination aggregate, and compositional factors aggregate.

(3) The observed object of nothingness is nothingness. One understands that the discrimination of consciousness is coarse and looks for something that is not coarse but does not find anything and discriminates nothingness and observes it. Upon attaining an actual absorption of nothingness, he observes nothingness and the aggregates of this level, feeling aggregate, discrimination aggregate, and compositional factors aggregate.

(4) He then realizes that the discrimination of nothingness is coarse; to overcome it he looks for an observed object and discriminates the non-existence of coarse discrimination and the non-non-existence of subtle discrimination. Upon checking whether there is also no subtle discrimination, he realizes that there is. He observes this state without coarse discrimination and not without subtle discrimination.
Thus, when it was said that the four formless absorptions are distinguished by their observed objects, these are posited in terms of discrimination.

During the preparation for the first formless absorption, one discriminates the discrimination of form to be coarse and the discrimination of space to be subtle. During the preparation for the second formless absorption, one discriminates the discrimination of space to be coarse and the discrimination of consciousness to be subtle. During the preparation for the third formless absorption, one discriminates the discrimination of consciousness to be coarse and the discrimination of nothingness to be subtle. During the preparation for the fourth formless absorption, one discriminates nothingness to be coarse and the discrimination that is without coarse discrimination but with subtle discrimination to be subtle.

The preparations and actual absorptions of the formless absorptions are similar to those of the concentrations.
The actual absorptions of the concentrations are of two types: mundane and supermundane.

(2) achieving of engagement in the six perfections such as generosity,
Generosity is the intention to give; ethics the intention to protect; tolerance is a mind that is undisturbed, effort is an intention that delights in virtue; concentration is an intention that focuses single pointedly on virtue; wisdom is an intention that discriminates what is to be rejected and adopted. One should practice these.

(3) achieving of engagement in the superior paths of seeing, meditation, and no more learning
The three paths are posited because the achieving through armor begins from the path of accumulation, whereas the achieving of engagement begins from the path of preparation. The paths to be engaged in are the path of seeing, path of meditation, and path of no-more-learning.
(I) The path of seeing is a clear realization of the truth
(II) The path of meditation is a subsequent clear realization of the truth already realized
(III) The path of no-more-learning is the culmination of learning all that is to be learned.

(I) The path of seeing is divided into (1) the exalted wisdom of meditative equipoise, (2) the exalted wisdom of subsequent attainment, and (3) a path of seeing that is neither. The exalted wisdom of meditative equipoise is divided into three:
a) uninterrupted path
b) path of release
c) exalted wisdom of meditative equipoise that is neither of these two.

1a) An uninterrupted path is that which acts to oppose its respective object of abandonment.
1b) A path of release is a release from the respective object of abandonment of an uninterrupted path which abandons it.

(2) exalted wisdom of subsequent attainment
Having attained a path of release that is the subsequent knowledge of true paths, the sixteenth moment of the path of seeing, one arises from meditative equipoise. The exalted wisdom of subsequent attainment is: that which manifests in one’s continuum after arising from the meditative equipoise which induces it.

1c) the exalted wisdom of meditative equipoise that is neither of these two
Having arisen from meditative equipoise, one engages in various activities and later returns to meditative equipoise on the dharmata. This meditation on the dharmata is an exalted wisdom of meditative equipoise which is neither an uninterrupted path or a path of release. In this session
one attains an uninterrupted path of meditation which is the first ground. There is pervasion because when one transfers from one ground to another it must happen in meditative equipoise.

The uninterrupted path of meditation which is the first ground opposes the coarse great level of afflictions of the desire realm, whereupon he attains a path of release belonging to the second ground. From the second ground to the tenth, there is a path of release and an uninterrupted path. When the second ground is attained, a path of release of a second ground is attained and so forth.

(3) a path of seeing that is neither
What is a path of seeing that is neither an exalted wisdom of meditative equipoise nor an exalted wisdom of subsequent attainment? This path of seeing is the mind of enlightenment, or the exalted knower realizing the selflessness of persons, or the exalted knower realizing impermanence in the continuum of a person in meditative equipoise, and an exalted knower directly realizing emptiness in the continuum of a person in subsequent attainment. These are neither an exalted wisdom of meditative equipoise nor an exalted wisdom of subsequent attainment because they are not manifest in the continuum of that person. An exalted wisdom of meditative equipoise or an exalted wisdom of subsequent attainment are necessarily manifest. This is an assertion of Jetsun Chokyi Gyeltsen and also of Gyeltsab in *Essential Explanation*. However, Panchen Sonam Drakpa has different assertions; he says that in the continuum of a person in meditative equipoise, there is no conventional mind of enlightenment because if it is there it should be manifest. If asked does this mean that the conventional mind of enlightenment is degenerated, he says no, it is not degenerated and not manifest but is there in the manner of non-degeneration.

(II) Path of meditation
There are ten Mahayana paths of meditation included in the ten grounds. There is an uninterrupted path existing at the end of continuum of a sentient being at the end of the tenth ground - what is the path of release that follows it? It is the omniscient mind. The path of release that is generated at the beginning of the tenth ground is the tenth ground, while the path of release generated at the end of the tenth ground is omniscient mind.

The Svatantrika Madhyamikas say that the ten paths of meditation have their respective objects of abandonment which is the conception of true existence that is divided into three, great, middling, and small, which are further divided into great, middling, and small, while the great great is also further divided into coarse and subtle. Thus there are ten objects of abandonment of the ten uninterrupted paths of meditation.

Tuesday afternoon, May 4, 1999

(III) Path of no-more-learning
Having concluded the path of one of the three vehicles in that one has learned all that there is to be learned, one achieves the path of no-more-learning.

With regard to a final concentration, before it was said that one goes through the eight, the four concentrations and four formless absorptions, in sequential order. This needs to be clarified. In *Ocean of Sport* (vol. I page 422-3) Jetsun Chokyi Gyeltsen with regard to a final concentration quotes *Abhidharmasamucchaya* saying: “What is a final concentration? It is posited from the first concentration up to the entrance of without discrimination and not without discrimination which arises from a final concentration.” The meaning of “final concentration” is that which comes at the end of the four concentrations and four formless absorptions by training in the three alternations/increasings. The three alternations are small, middling, and great. The small alternation is to engage in the forward order and the reverse order of the eight concentrations and
formless absorptions. The middling alternation is to engage in the forward order by leaping over one. The great alternation is to engage in the reverse order.

One leaps over one, going from second to fourth to infinite consciousness, peak of existence and then reverses going from nothingness to infinite space leaping over infinite consciousness, then to third concentration and then to first concentration. One trains in these three alternations, whereby one attains a final concentration.

(4) achieving through engagement in the four immeasurables such as love
The four immeasurables are immeasurable love, immeasurable compassion, immeasurable joy, and immeasurable equanimity. We looked at this in some detail in the past.

In Ocean of Sport (vol. I page 441) it says:

Four immeasurables:
1. cause
2. definition
3. divisions
4. individual entities
5. attributes
6. etymology
7. meaning of the text

1. cause
The four immeasurables are produced from four conditions which are their causes.
i) The object condition is sentient beings who do not possess happiness and so forth.
ii) The causal condition is the seed of uncontaminated exalted wisdom existing in the mental consciousness.
iii) The empowering condition is the virtuous spiritual friend who teaches the four immeasurables and so forth.
iv) The immediate condition is the arisal of the four cognizers which arose immediately before it.
In Ornament for Sutra it says: “From the cause, happiness and suffering, the compassion of a bodhisattva is generated. From the cause, a virtuous spiritual friend, the compassion of a bodhisattva arises.”

2. Definition
An immeasurable is: a distinguished knower that is concomitant with a wisdom and meditative stabilization which perfectly settles upon any [of the four], love and so forth in dependence on an actual absorption of a concentration which is its own empowering condition.
In Abhidharmasamucchaya it says: “How are these qualities actualized? They are actualized in dependence on the four pure concentrations by non-Buddhists, hearers, and bodhisattvas.” “One with mercy for sentient beings, one with the intention of meeting and separating, one with the intention of not separating, to you have such a beneficial intention I prostrate.”

3. Divisions
a) immeasurable love
b) immeasurable compassion
c) immeasurable joy
d) immeasurable equanimity

a) immeasurable love
The definition of immeasurable love is: an immeasurable that abides in the class distinguished by wishing sentient beings to have happiness. It is of three types: love observing sentient beings, love observing phenomena, and love observing the unobservable.
b) immeasurable compassion
The definition of immeasurable compassion is: an immeasurable that abides in the class distinguished by wishing sentient beings to be free from suffering. It is of three types: compassion observing sentient beings, compassion observing phenomena, and compassion observing the unobservable.

c) immeasurable joy
The definition of immeasurable joy is: an immeasurable that abides in the class distinguished by wishing sentient beings to not be separated from happiness. This happiness refers to the happiness of high status, that of humans and gods, and the happiness of definite goodness, liberation and enlightenment. It is of three types: joy observing sentient beings, joy observing phenomena, and joy observing the unobservable.

d) immeasurable equanimity
The definition of immeasurable equanimity is: an immeasurable that abides in the class distinguished by wishing sentient beings to not have afflictions. It is of three types: equanimity observing sentient beings, equanimity observing phenomena, and equanimity observing the unobservable.

4. Individual entities
Such immeasurables possess four attributes:
i) attribute of abandoning the discordant class
ii) attribute of being an antidote
iii) attribute of observed object
iv) attribute of function

i) attribute of abandoning the discordant class
The discordant classes [of the four immeasurables] are respectively harmful intent (gnod sems), malice (rnam ’tshe), dislike (mi dga’ ba), harmful intent [toward enemies] and attachment [for friends].

ii) attribute of being an antidote
The four immeasurables act as antidotes to the four, harmful intent etc., by way of being conjoined with a non-conceptual exalted wisdom, their companion.

iii) attribute of observed object
Each of the four immeasurables observe the three objects: sentient beings, phenomena, and the unobservable. Immeasurable love observing sentient beings, for example, observes mere sentient beings; this means that one observes sentient beings and wishes them to have happiness. Immeasurable love observing phenomena observes sentient beings qualified by impermanence or selflessness of phenomena. Immeasurable love observing the unobservable observes sentient beings qualified by the emptiness of true existence.

iv) attribute of function
The four immeasurables function to ripen sentient beings.

5. Attributes
This is as taught in Ornament for Sutra, which differs from the presentation in Abhidharmasamucchaya. Abhidharmasamucchaya says: “What are love, compassion, and so forth? The four are taught to possess five attributes: support, observed object, aspect, entity, and companion.” The first is established because the four immeasurables are supported on a pure actual concentration which is its empowering condition.
The second is established because these four respectively observe sentient beings who do not have happiness, who have suffering, who have happiness, and who have attachment and hatred, which are causes of being close and distant to others. Immeasurable joy observes sentient beings who have happiness and wishes them to not be separated from this happiness.

The third is established because these four respectively have the aspect of wishing them to encounter happiness, wishing them to be free from suffering, wishing them to not be separated from happiness, and wishing them to be free from attachment and hatred.

The fourth is established because these four are included in either meditative stabilization or wisdom.

The fifth is established because they possess the attributes of mind and mental factors.

6. Etymology
The four immeasurables are called “the abode of Brahma.” Jetsun Chokyi Gyeltsen says that they are so-called because if one meditates on the four immeasurables, one will be reborn in the Brahma realm. Here Brahma realm is a synonym for buddhahood since by meditating on the four immeasurables, one will attain buddhahood. Buddha is considered to be Great Brahma, and the cause of achieving this is the four immeasurables.

Immeasurable love is called "immeasurable" because it observes immeasurable sentient beings; immeasurable compassion is so-called because it is a cause for immeasurable collections; immeasurable joy is so-called because it is a cause for the attainment of immeasurable qualities; immeasurable equanimity is so-called because it is an object of use of immeasurable exalted wisdom. This is the etymology of the four immeasurables.

Daily we recite the four immeasurables, saying:
“May all sentient beings have happiness and the causes of happiness.
May all sentient beings be free from suffering and the causes of suffering.
May all sentient beings never be separated from the happiness that is without suffering.
May all sentient beings abide in equanimity, free from the bias of attachment and hatred.”

(5) achieving through engagement in possessing a non-observable object,
One engages all phenomena without observing them to be truly existent.

(6) achieving through engagement in the pure aspects of the three spheres
The three spheres in the context of explaining are: the one who explains, the subject; that which is being explained, the material; and the listener, the object. In the context of writing a letter they are: the one who writes, the letters that are written, and the act of writing.

(7) achieving through engagement in the objects of intent
The objects of intent are the great heroic mind, great abandonment, and great realization.

(8) achieving through engagement in the six clairvoyances
These are clairvoyance of magical emanation, clairvoyance of divine ear, clairvoyance of knowing others’ minds, clairvoyance of remembering former lives, clairvoyance of divine eye, clairvoyance of exhaustion of contaminations.

(9) achieving through engagement in the very exalted knower of all aspects
These are the practices of omniscient mind.

These nine are the achieving through engagement.

(9) Achieving through collections
The definition of achieving through collections in Seventy Topics is: a bodhisattva’s yoga that issues forth great enlightenment as its result and surpasses the middling level of supreme mundane quality of the mahayana path of preparation by way of being conjoined with the vast two collections. In this context there are seventeen achieving through collections as mentioned by Jetsun Chokyi Gyeltsen in Ocean of Sport.

The seventeen divisions are:

1. achieving through the collection of great compassion
   One accumulates merit by meditating on great compassion. In brief, it is an achieving through collection and great compassion. Great compassion is so-called because the observed object is great, all sentient beings. Also, its aspect is great.

2. achieving through the collection of generosity
   One collects merit through the practice of generosity.

3. achieving through the collection of ethics
   One collects merit by observing ethics.

4. achieving through the collection of tolerance
   One accumulates merit by practicing tolerance/patience.

5. achieving through the collection of joyous effort
   Joyous effort is a mind that takes pleasure in virtue. The bodhisattva exerts effort to accumulate merit.

6. achieving through the collection of concentration
   One develops meditative stabilization and calm abiding, whereby one accumulates merit.

7. achieving through the collection of wisdom
   A bodhisattva analyses the varieties and modes, all phenomena, whereby he accumulates merit.

8. achieving through the collection of calm abiding
   One develops calm abiding and accumulates merit. Calm abiding is a meditative stabilization conjoined with the bliss of physical and mental pliancy, induced by the nine mental stages, which is able to abide on the object as long as one wishes. Thus, one has to know what the nine mental stages are.

9. achieving through the collection of special insight
   Special insight is a wisdom induced by analysis on the basis of calm abiding.

10. achieving through the collection of the path of union
    The path of union is a path that is a union of calm abiding and special insight. Path of union can also be understood as the union of method and wisdom, the union of the two collections, and so forth, but here it refers to the union of calm abiding and special insight.

11. achieving through the collection of skill in means

12. achieving through the collection of exalted wisdom
    This is an achieving through collection and an Mahayana exalted knower realizing emptiness.
    Among the seventeen achieving through collections, there are three which are explained separately:
    a) achieving through the collection of exalted wisdom
    b) achieving through the collection of grounds
    c) achieving through the collection of antidotes
What is the different between the collection of exalted wisdom and the achieving through collection of exalted wisdom? There is a difference. If it is a collection of exalted wisdom, it is not necessarily an achieving through the collection of exalted wisdom, for example, the wisdom realizing emptiness in the continuum of someone on the small level of Mahayana path of accumulation.

An achieving through the collection of exalted wisdom is an Mahayana exalted knower realizing emptiness. It has twenty divisions which are exalted knowers realizing their respective objects, the twenty emptinesses. These are the inner, outer, both, great, and so forth. When these twenty realizations are divided, they are connected with the grounds and paths. Realizations of the emptiness of inner, outer, and both are related to the path of accumulation. The wisdom realizing the emptiness of inner is related to small level of path of accumulation, the wisdom realizing the emptiness of outer is related to the middling level of the path of accumulation, and the wisdom realizing the emptiness of both inner and outer is related to the great level of path of accumulation.

Then there are:
4. emptiness of emptiness which is posited on path of preparation
5. emptiness of the great
6. emptiness of the ultimate
7. emptiness of the compounded
8. emptiness of the uncompounded
9. emptiness of what has passed beyond the extremes
10. emptiness of what is beginningless and endless
11. emptiness of the indestructible
12. emptiness of nature
13. emptiness of all phenomena
14. emptiness of definitions
15. emptiness of the unapprehendable/unobservable
16. emptiness of functioning things
17. emptiness of non-functioning things
18. emptiness of the very entity of non-functioning things
19. emptiness of self entity
20. emptiness of other entity

Since there are twenty emptinesses, there are twenty realizations of these emptinesses which are called the twenty Mahayana collections of exalted wisdom.

Wednesday morning, May 5, 1999

The bases of the twenty emptinesses are explained by Jetsun Chokyi Gyeltsen just like Haribhadra.
The bases are:
1) of the emptiness of the inner, the six sense powers, eyes and so forth,
2) of the emptiness of the outer, the five objects, forms, sounds, odors, tastes, and tangible objects
3) of the emptiness of both inner and outer, the forms, sounds, odors, tastes, and tangible objects included in the bases of the sense powers, the eye balls, ear lobes, tongue, etc. They are the bases of the inner and outer in that they are external with respect to the sense powers and inner due to being conjoined with feeling.
4) emptiness of emptiness, the nature of all phenomena
5) of the emptiness of the great, the ten directions
6) of the emptiness of the ultimate, nirvana and true paths which are called the ultimate attainment
7) of the emptiness of the compounded, the three realms (desire realm, form realm, formless realm) produced by conditions, compounded phenomena
8) of the emptiness of the uncompounded, uncompounded phenomena which are phenomena not produced by conditions
9) of the emptiness of what has passed beyond the extremes, that which has passed beyond the extremes of permanence and annihilation
10) of the emptiness of what is beginningless and endless, cyclic existence is beginningless and endless
11) emptiness of the indestructible, the indestructible is the thirty-seven harmonies of enlightenment
12) of the emptiness of nature, the nature is the emptiness of compounded and uncompounded phenomena
13) of the emptiness of all phenomena, all phenomena are the three, the aggregates, sources, and constituents
14) of the emptiness of definitions, these are the definitions of forms, feelings, discriminations, and so forth which are respectively “that which is suitable to be form,” “that which is experience,” and so forth.
15) of the emptiness of the unapprehendable/unobservable, that which is unobservable is the three times
16) of the emptiness of things, things are that which are able to perform a function
17) of the emptiness of non-things, non-things are, for example, space
18) of the emptiness of the very entity of non-things, the entity of non-things is an assembly of a generality that is not composed by causes and conditions
19) of the emptiness of self entity, this is the entity of being non-pervasive
20) of the emptiness of the entity of other, this is the perfect end which has passed beyond cyclic existence

This is a brief review of the twenty emptinesses. This is discussed in the context of achieving through the collection of exalted wisdom. This subject comes in the text *Grounds and Paths*.

(13) achieving through the collection of merit
An achieving through the collection of merit is defined as: an achieving through collection which abides in the class that is distinguished by method.

Meditation on emptiness is the collection of exalted wisdom, while all other practices are the collection of merit, such as creating virtue, practicing generosity, and so forth. Our various Dharma activities of hearing, thinking and meditating are also the collection of merit but not an achieving through the collection of merit.

(14) achieving through the collection of paths
An achieving through the collection of paths is defined as: an achieving through collection which strives in the attainment of a result which is a higher quality.

(15) achieving through the collection of retentions
An achieving through the collection of retentions is defined as: an achieving through collection which abides in the class of a knowledge which is accompanied by the mindfulness and wisdom which retain the sublime Dharma and cause it to flourish.

There are various types of retentions.

(16) achieving through the collection of grounds
An achieving through the collection of grounds is defined as: an achieving through collection which acts as a basis for many qualities which are its result.
From the first to the ninth ground there are many complete trainings. On the first ground there are ten complete trainings; on the second, eight; one the third, five; on the fourth, ten; on the fifth, ten; on the sixth, twelve, on the seventh, twenty; on the eighth, eight; on the ninth, twelve; for a total of ninety-five.

A complete training is defined as: a quality/attribute of a ground which functions to eliminate the faults of its own ground and to complete the qualities of its own ground. This definition can be applied to all nine grounds; for example, the complete training of first ground is an exalted wisdom of the first ground which functions to eliminate the faults of the first ground and to complete the qualities of the first ground. The remaining should be understood likewise.

The tenth ground is not explained to have any complete trainings because Maitreya says that an exalted wisdom passed beyond the nine grounds is the buddha ground. These nine grounds are the eight lower grounds counted individually, while the ninth includes the Mahayana first ground up to the ninth counted as one.

(17) achieving through the collection of antidotes
An achieving through the collection of antidotes is defined as: an achieving through collection which acts as a direct antidote to its respective object of abandonment.

Among the seventeen achievings through collection, three are explained separately. These are:
1) achieving through the collection of exalted wisdom
2) achieving through the collection of grounds
3) achieving through the collection of antidotes

The achieving through the collection of exalted wisdom is explained separately because emptiness is very difficult to realize but when realized, this realization brings great benefit. The achieving through the collection of grounds is explained separately because there are many words to be expressed about the grounds and thus the subject is long. The achieving through the collection of antidotes is explained separately because it is very important to possess the antidotes. There are eight types of antidotes: four of the path of seeing and four of path of meditation. These are explained from the point of view of the objects of abandonment. The four antidotes of the path of seeing are the antidotes to the four acquired conceptions of true existence: 1) antidote to the acquired conception of true existence of apprehendeds which are thoroughly afflicted; 2) acquired conception of true existence of apprehendeds which are completely pure; 3) acquired conception of true existence of apprehenders of substantial existents; and 4) acquired conception of true existence of apprehenders of imputed existents. The four antidotes of the path of meditation are the antidotes to the four innate conceptions of true existence: 1) antidote to innate conception of true existence of apprehendeds which are thoroughly afflicted; 2) innate conception of true existence of apprehenders which are completely pure; 3) innate conception of true existence of apprehenders of substantial existents; and 4) innate conception of true existence of apprehenders of imputed existents. Thus these are eight uninterrupted paths, four of the path of seeing and four of the path of meditation, which abandon the eight conceptions of true existence. These eight conceptions are knowledge obstructions.

There are 112 afflictive obstructions to be abandoned by the path of seeing and 16 afflictive obstructions to be abandoned by the path of meditation.

(10) Definitely issuing achieving
The definition of definitely issuing achieving in Seventy Topics is: a yoga of the pure grounds that definitely issues forth without doubt the exalted knower of aspects.

When divided there are eight:
1) definitely issuing achieving of objects of intent
2) definitely issuing achieving of equality
3) definitely issuing achieving of the welfare of sentient beings
4) definitely issuing achieving of effortless spontaneity
5) definitely issuing achieving of passed beyond the extremes of eternalism and nihilism
(6) definitely issuing achieving of attaining the aims of the three vehicles  
(7) definitely issuing achieving of the very exalted knower of all aspects  
(8) definitely issuing achieving of that which possesses the object of the path.

This is a short review of the ten topics representing the exalted knower of all aspects.

The knower of paths is represented by eleven topics.  
(1) Limbs of knower of paths  
The definition of limbs of knower of paths in Seventy Topics is: a special quality conjoined with great compassion that is included in either the cause, entity, or result of a knower of paths.  
When divided there are five:  
In terms of the cause of a knower of paths there are three:  
(1) a limb of a knower of paths that is separated from the obstacle of arrogance/pride,  
The limb of a knower of paths of “making lusterless” is that the gods of the desire realm, who are very arrogant, are eclipsed by the light of a buddha, whereby they become a suitable vessel for the Mahayana path.

(2) the activation of the mahayana lineage, the substantial cause  
(3) generation of a mind towards enlightenment, a cooperative condition  
The Mahayana lineage is activated and the mind of enlightenment is generated, which means that great compassion is generated.

(4) the nature of knower of paths  
This is the entity of a knower of paths

(5) the function of knower of paths  
This is the result of a knower of paths.

We need to become free from manifest pride, activate the Mahayana lineage and generate the mind of enlightenment in order to develop a knower of paths in our continua.

(2) Knower of paths that knows hearer paths  
The definition of knower of paths that knows hearer paths is defined in Seventy Topics is: a mahayana superior’s exalted knower that, in a manner of being conjoined with mind generation, dedication and the wisdom realizing emptiness, is included in a class of clear realizations of what is to be known in order to lead trainees possessing a hearer’s lineage.  
In short, it is a realization of the selflessness of persons being conjoined with mind generation, dedication and the wisdom realizing emptiness existing in the continuum of an Mahayana arya. A bodhisattva needs to meditate on the selflessness of persons in order to guide hearer trainees. A clear realization of the selflessness of persons abides in the class of realization of hearers or is a realization of a hearer. “Abiding in the class of realization of hearers” is, in terms of its observed object and aspect, the main object of meditation to achieve liberation.
When divided there are two:  
(1) a knower of paths that knows hearer paths in the continuum of a bodhisattva superior  
(2) a knower of paths that knows hearer paths in the continuum of a buddha superior.

(3) Knower of paths that knows solitary realizers paths  
The definition of knower of paths that knows solitary realizer paths in Seventy Topics is: a mahayana superior’s exalted knower that, in a manner of being conjoined with the three attributes, is included in a class of clear realizations of what is to be known in order to lead trainees possessing a solitary realizer’s lineage.
When divided: (1) a knower of paths that knows solitary realizer paths in the continuum of a bodhisattva superior, and (2) a knower of paths that knows solitary realizer paths in the continuum of a buddha superior.

A knower of paths that knows solitary realizers paths in the continuum of a bodhisattva superior is defined as: (see previous definition) an exalted knower existing in the continuum of a bodhisattva superior that realizes non-duality, the emptiness of apprehender and apprehended being different substances, conjoined with mind generation, dedication and the wisdom realizing emptiness which is meditated on in order to lead the solitary realizers. This is the emptiness, for example, of form and a valid cognizer realizing form being different substances which means that the apprehender and apprehended are empty of being different substances. An bodhisattva superior meditates on non-duality in order to lead trainees with the solitary realizer lineage.

(4) The mahayana path of seeing
The definition of the mahayana path of seeing in Seventy Topics is: a mahayana clear realization of truth conjoined with the wisdom directly realizing emptiness in the continuum of the person who possesses it.
When divided there are three:
(1) the exalted wisdom of meditative equipoise of the mahayana path of seeing,
(2) the exalted wisdom of subsequent attainment of the mahayana path of seeing, and
(3) the mahayana path of seeing that is neither of these two.
This topic can be extensively elaborated, it comes in detail in Grounds and Paths.

(5) The function of the mahayana path of meditation
The definition of the function of the mahayana path of meditation in Seventy Topics is: the beneficial qualities attained through the force of cultivating a mahayana path of meditation that is the method for their attainment.
When divided there are six:
(1) function of the mahayana path of meditation which brings the mind under control
(2) function of the mahayana path of meditation which respects all beings
(3) function of the mahayana path of meditation which is victory in the battle against afflictions
(4) function of the mahayana path of meditation which is never dominated by the harm of suffering
(5) function of the mahayana path of meditation which possesses the ability to achieve enlightenment
(6) function of the mahayana path of meditation which transforms the place where a (practitioner of) the path of meditation resides into an object of worship.
   It boundaries are: it exists from the second moment of cultivating the mahayana path of meditation through the buddha ground.

(6) Mahayana path of meditation of belief
The definition of mahayana path of meditation of belief is defined in Seventy Topics as: a mahayana subsequent clear realizer convinced that the mothers are the source of the three aims.
When basically divided:
(1) mahayana path of meditation of belief of one’s own aims,
(2) mahayana path of meditation of belief of both aims, and
(3) mahayana path of meditation of belief of other’s aims.
When divided by way of branches there are nine: each of the three (basic divisions) being divided into three, small, middling, and great.
When divided by way of secondary branches there are twenty-seven: each of the nine (branches) being also divided into three, small, middling, and great.

When someone meditates on path of meditation, one will naturally achieve one’s own and others’ welfare.
(7) Benefits of the path of meditation of belief
The definition of the benefit of the path of meditation of belief is defined in Seventy Topics as: an excellent quality that is attained through the force of cultivating the path of meditation of belief which is the means for attaining it.
When divided there are three groups of nine: nine praises, nine veneration’s, and nine laudations.
   The reasons for this division were explained previously.

(8) Path of meditation of dedication
The definition of the path of meditation of dedication as defined in Seventy Topics is: a mahayana subsequent clear realizer that is conceptual, which apprehends a meaning and sound (generality) as suitable to be associated, that transforms either one’s own or other’s roots of virtue into a factor of complete enlightenment.
When divided there are twelve: (1) path of meditation of belief named possessing special dedication, (2) path of meditation of belief named possessing the aspect of non-observation, (3) path of meditation of belief named possessing the characteristic of non-perversity, (4) path of meditation of belief named devoid, (5) path of meditation of belief named recollection of the nature of the merits of buddhas, (6) path of meditation of belief named possessing skillful means, (7) path of meditation of belief named signless, (8) path of meditation of belief named rejoiced in by the buddhas, (9) path of meditation of belief named not included in the three realms, (10) path of meditation of belief named small dedication, (11) path of meditation of belief named middling dedication, and (12) path of meditation of belief named great dedication.
The path of meditation of dedication is so-called because it transforms one’s own and others’ roots of virtue into a factor of complete enlightenment.

(9) The path of meditation of rejoicing
The definition of the path of meditation of dedication: a mahayana subsequent clear realizer that is conceptual, which apprehends a meaning and sound (generality) as suitable to be associated, that cultivates joy in either one’s own or others’ the roots of virtue.
When divided there are two:
(1) a path of meditation of rejoicing that cultivates joy in one’s own roots of virtue
(2) path of meditation of rejoicing that cultivates joy in other’s roots of virtue.
   One rejoices in both one’s own and others’ roots of virtue.

The paths of meditation of belief, of dedication, and of rejoicing are contaminated because they are together with conception. Contaminated can be understood in two ways, one in terms of being together with afflictions and one in terms of being together with conception. Can a true path be contaminated? A true path is uncontaminated in the sense that it is free from afflictions. In conclusion, if it is together with the contamination of conceptuality it is not pervaded by being contaminated.

Wednesday afternoon, May 5, 1999

(10) Path of meditation of achieving
The definition of the path of meditation of achieving in Seventy Topics is: an uncontaminated mahayana subsequent clear realizer that establishes the imprint of the final realization which is its attainment.
It is mutually inclusive with pure path of meditation. They are different isolates, the path of meditation of achieving is in terms of the imprint of the final realization and the pure path of meditation is in terms of the imprint of the final abandonment. When we become a buddha, we
attain a final realization and final abandonment. There are two sugatas, the sugata of realization and the sugata of abandonment, which are explained to have three attributes.

When divided there are five:
(1) the path of meditation of achieving distinguished by entity,
(2) the path of meditation of achieving distinguished by supreme result,
(3) the path of meditation of achieving distinguished by function,
(4) the path of meditation of achieving distinguished by temporal excellent qualities, and
(5) the path of meditation of achieving great aim—the final excellent qualities and results.

(11) The completely pure path of meditation
The definition of the completely pure path of meditation in Seventy Topics is: an uncontaminated mahayana subsequent clear realizer that establishes the imprint of the final abandonment which is its attainment.

“Extremely pure” is mentioned in the root text relative to the hearer path, solitary realizer path, and bodhisattva path. It is usually a term given to true cessations and not true paths. Thus in the context of the hearer path and solitary realizer path, the term “extremely pure” refers to their respective cessations. When explaining the meaning of extremely pure, the four maras are explained because when the text says “extremely pure”, it refers to being pure of the four maras. However, extremely pure always refers to true cessations. Complete purity has four divisions: complete purity of a hearer, completely pure of solitary realizer, complete purity of a bodhisattva, and infinitely complete purity. The last is the true cessations of buddhahood. The complete purity of a bodhisattva is true cessations in the continuum of a bodhisattva; the complete purity of a solitary realizer is true cessations in the continuum of a solitary realizer; and the complete purity of a hearer is true cessations in the continuum of a hearer. In this context, the need to overcome the four maras is explained; we too need to overcome them. To do so, external favorable conditions and internal favorable conditions are needed, which are respectively a virtuous spiritual friend who teaches the Mahayana Dharma and the practice of the six perfections and skill in the method of calm abiding and special insight.

When divided: the nine grounds of the completely pure path of meditation that directly realize emptiness.

To summarize the subject of a knower of paths, one must generate a knower of paths in order to attain enlightenment. One must generate a knower of paths by knowing, meditating, and recognizing the eleven topics representing it. To generate a knower of paths it is necessary to be free from obstacles, such as strong pride, and to generate great compassion. It is usually said that when spring arrives, flowers blossom in the valleys but not on high mountain peaks; just as flowers cannot grow on a high mountain peak, likewise someone who is proud cannot generate qualities. If one considers oneself as inferior, it is possible to generate qualities.

The Nine Topics of Knower of Bases

(1) Knower of paths that does not abide in cyclic existence through knowledge
With regard to, “and not abiding in cyclic existence through knowledge” Ornament for Clear Realization, v.1.10a), the definition in Seventy Topics of a knower of paths that does not abide in cyclic existence through knowledge is: a mahayana superior’s exalted knower included in a type of realizer that ceases the extreme of cyclic existence in reliance upon a conventional base.

When terminologically divided, the extreme of cyclic existence is divided into that relative to the conventional and that relative to ultimate. We fall into the extreme of conventional cyclic existence due to the force of karma and affliction; these are to be removed. To eliminate the extreme of conventional cyclic existence, one needs to generate a knower of paths not abiding in cyclic existence through knowledge. “Through knowledge” refers to knowledge of the selflessness of persons, whereby the grasping at a self of persons is eliminated. We circle in cyclic existence due to the ignorance which is the first of the twelve links; this ignorance is defined as the grasping.
at a self of persons. In short, when one realizes that the person is not self sufficient substantially existent, one realizes that the determined object of the conception grasping at a self of persons does not exist, whereby one cuts the root of cyclic existence. In one text it says: “By seeing selflessness the end of cyclic existence is seen.”

This first topic, which removes the extreme of conventional cyclic existence, is necessarily a knowledge that sees the faults of cyclic existence, for example, the wisdom realizing selflessness of persons. The wisdom realizing the emptiness of true existence of cyclic existence removes the extreme of ultimate cyclic existence. The extreme of cyclic existence relative to the ultimate is the true existence of cyclic existence; the realization that cyclic existence is empty of true existence negates that extreme. The realization of the selflessness of persons negates the extreme of cyclic existence relative to the conventional. The wisdom realizing non-true existence sees only the ultimate; it does not see the conventional. Thus, the mind that overcomes the extreme of cyclic existence relative to the conventional is a mind analyzing a conventionality.

It is mutually inclusive with a knower of paths that knows hearer paths. When divided there are three: (1) the mahayana path of seeing, (2) the mahayana path of meditation, and (3) the mahayana path of no more learning that are included in a type of hearer’s realizer.

(2) Knower of path that does not abide in peace through compassion
The definition of a knower of paths that does not abide in peace through compassion is: a mahayana superior’s exalted knower included in a type of realizer that ceases the extreme of peace in reliance upon a conventional base.

When hearers attain the state of foe destroyer, they absorb into the sphere of total pacification of pervasive compounded suffering for many eons. This accomplishes their own welfare but not that of others. In Madhyamakavatara it says: “They are awakened by the Victor from their absorption of cessation.” A hearer remains in this state of absorption for many eons until he is touched by the light rays of a buddha which causes him to arise from his absorption. It is told that when Kashyapa Buddha came to the world, many of his disciples achieved the state of foe destroyer and entered absorption in Varanasi. A buddha came to this place and caused them to arise from their absorption, whereupon they looked around and asked for Kashyapa Buddha. They were told that he had passed into nirvana a long time ago. They flew up into space, whereupon their old aggregates fell from the sky. People who saw this said, “The sages are falling in the forest.” It is said that even now these words can be heard. Also in Tibet there is a hermitage on a rock called Pabong which was used by King Trisong Gampo for retreat. One time some people dug under this rock to make rooms, whereupon they saw people sitting with their hands in the meditation position with fingernails that were so long that they curved around their bodies and very long hair. Their bodies appeared to be composed of mud. It is said that these meditators also had risen from their meditation and passed into nirvana. Due to their influence, even the sound of a gong becomes very muted.

One remains in an absorption of cessation due to a lack of compassion for others but eventually one is awakened from this absorption. Thus, we should generate compassion. The Tibetans says that one cannot become an enlightened being with the cessation of hearers. In other words, if one remains absorbed in cessation one cannot achieve enlightenment.

When divided there are three: (1) the mahayana path of seeing, (2) the mahayana path of meditation, and (3) the mahayana path of no more learning that are included in a type of mahayana realizer.

(3) Knower of bases that is distant from the effect mother
The definition of knower of bases that is distant from the effect mother is: a knower of bases that is devoid of great compassion and bound by the conception of true existence.

The effect mother is the resultant perfection of wisdom which is an exalted knower of all aspects. A knower of bases that is bound by the conception of true existence and lacks great
compassion is distant from a knower of all aspects. To achieve a knower of all aspects, one must have special method and special wisdom. “Bound by the conception of true existence” means that when one examines whether the base, path, and aspect exist truly, one conceives them to exist truly. The base is the sixteen attributes of the four noble truths; the path is the five paths of the three vehicles; the aspect is all object of knowledge. Or one examines whether a knower of bases, knower of paths, and knower of all aspects exist truly and comes to the conclusion that they do. Both of these are to be bound by the conception of true existence.

It is mutually inclusive with a knower of bases that is of the discordant class.

It is of three types: that of the hinayana path of seeing, hinayana path of meditation, and hinayana path of no more learning.

(4) Knower of bases that is close to the effect mother

With regard to, “not distant due to method” (Ornament for Clear Realization v.1.10d), the definition of knower of bases that is close to the effect mother: an exalted knower in the continuum of a mahayana superior included in a type of hinayana realizer and conjoined with great compassion and the wisdom directly realizing emptiness.

A knower of bases that is close to the effect mother is close to the result, a knower of all aspects.

It is mutually inclusive with a knower of bases that is of the antidote class.

It is of three types: that of the Mahayana path of seeing, Mahayana path of meditation, and Mahayana path of no more learning

(5) Knower of bases that is of the discordant class

The definition of knower of bases that is of the discordant class is: a knower of bases devoid of special method and wisdom.

Special method is great compassion, special wisdom is the wisdom realizing the emptiness of true existence.

It is mutually inclusive with a knower of bases that is bound by the conception of true existence in the continuum of a hinayana superior.

It is of three types: that of the hinayana path of seeing, hinayana path of meditation, and hinayana path of no more learning

(6) Knower of bases that is of the antidote class

The definition of knower of bases that is of the antidote class is: an exalted wisdom in the continuum of a mahayana superior included in a class of hinayana realizers and is conjoined with special method and wisdom.

Special method is great compassion, special wisdom is the wisdom realizing the emptiness of true existence.

It is mutually inclusive with a knower of bases in the continuum of a mahayana superior.

It is of three types: that of the Mahayana path of seeing, Mahayana path of meditation, and Mahayana path of no more learning

(7) Trainings of knower of bases

The definition of a bodhisattva’s training indicated in the context of knower of bases is: a bodhisattva’s yoga that cultivates an antidote to either the perverse conceptions about the entity and attributes of the mode of subsistence of conventional bases or the perverse conceptions about the entity and attributes of the mode of subsistence of the ultimate.

What is the mode of subsistence of a conventional base? It is an object found by a valid cognizer analyzing a conventionality and that has a conventional action and agent that are correct. This is the entity of the mode of subsistence. Attributes refers to the fact that all phenomena have a particular mode of subsistence. The mode of subsistence of a form is different from the mode of subsistence of a sound, etc.
Regarding the perverse conceptions about the entity and attributes of the mode of subsistence of the ultimate, the ultimate is an object found by a valid cognizer analyzing the ultimate. There are many types of ultimate truths, for example, the twenty emptinesses which have particular bases. When divided there are ten:

- training that stops the conception of true (existence) with respect to the bases of the attribute, form and so forth;
- training that stops the conception of true (existence) with respect to the attributes, impermanence and so forth;
- training that stops the conception of true (existence) with respect to the completion or non-completion of the basis of excellent qualities;
- training that stops the application of the conception of true (existence) by means of abiding in the very non-attachment to true (existence);
- training of unchangeability which stops the conception of true (existence) with respect to the three: actions, agents, and results of actions;
- training that stops the conception of true (existence) with respect to the non-existence of agents as ultimate;
- training that stops the conception of true (existence) with respect to the three: difficult objects of intention, trainings difficult to undertake, and actions difficult to do;
- training that stops the conception of true (existence) with respect to the existence of attained fruits which are results according to one’s fortune;
- training that stops the conception of true (existence) with respect to non-reliance upon other; and
- training that stops the conception of true (existence) with respect to the seven types of appearances that are known by way of analogies.

There are debates about this, such as “if it is a training taught in the context of a knower of bases is it necessarily a training of knower of bases?” This debate comes because in general if it is a training of knower of bases it is a realization of the selflessness of persons, whereas here it only refers to how the conception of true existence is eliminated. The answer is that a training taught in the context of a knower of bases is a training of a knower of paths and not a training of a knower of bases.

(8) Equality of training of a knower of bases
The definition of equality of a bodhisattva’s training as explained in the context of a knower of bases is: a bodhisattva’s yoga conjoined with the wisdom which stops the conception of true (existence) with regard to the divisions of bases, definitions, definienda, objects, and subjects (object-possessors).
When divided there are four:

- equality of training in non-attachment to true (existence) with regard to the entity of form and so forth,
- equality of training in non-attachment to true (existence) with regard to definitions and definienda of those,
- equality of training in non-attachment to true (existence) with regard to divisions of that, and
- equality of training in non-attachment to true (existence) with regard to objects and agents (object-possessors) of that.

(9) Mahayana path of seeing
The definition of the mahayana path of seeing explicitly explained in this context is: a mahayana clear realization of the truth which directly realizes freedom from elaboration as explicitly explained in this context.
When divided there are the sixteen moments of knowledge and forbearance of the mahayana path of seeing which are explained in this context. With respect to each of the four truths there are the four: forbearance of dharma knowledge, dharma knowledge, forbearance of subsequent knowledge, and subsequent knowledge.

There are eight related to the desire realm and eight related to the upper realms. The eight related to the desire realm are dharma forbearance of true sufferings, dharma knowledge of true sufferings, dharma forbearance of true origins, dharma knowledge of true origins, dharma forbearance of true cessations, dharma knowledge of true cessations, dharma forbearance of true paths, and dharma knowledge of true paths. The eight related to the upper realms are subsequent forbearance of true sufferings, subsequent knowledge of true sufferings, subsequent forbearance of true origins, subsequent knowledge of true origins, subsequent forbearance of true cessations, subsequent knowledge of true cessations, subsequent forbearance of true paths, and subsequent knowledge of true paths.

END

Thursday morning, May 6, 1999

Gyeltsab (page 534) says: The three exalted knowers, such as the knower of all aspects (subject), are all objects of meditation of the trainings that need to be characterized initially as an object of a valid cognizer; that which characterize these are the characteristics because they are the very aim which are clearly characterized by way of the aspects of the three exalted knowers. It is also admissible to explain them as an aim which are clearly characterized by the thirty topics.

This is commentary to Maitreya’s root text:

Characteristics, their training, superior to that, their order, the limit to those, their full maturation, other summarized meanings, six types.

Gyeltsab says: But they are not to be explained as before in the context of the presentation of the body.

Here presentation of the body refers to the brief presentation of the body. “They are not to be explained as before” refers to chapter one (outline Meaning of the words): The perfection of wisdom is perfectly explained by the eight categories. This is because in that context, the perfection of wisdom is explained by way of eight categories, whereas here it is explained by way of six.

Gyeltsab says: According to the explicit words of the commentary by Arya [Vimuktisena], that which characterizes is taken as the characteristic.

All seventy topics are the characteristics.

2) Thereafter, because of empowering, since this (yoga) joins to meditation upon (the aspects of) the three exalted knowers of all themselves, realizing all aspects as manifestly complete is the training of the three exalted knowers of all themselves.

Gyeltsab (page 534) says: Thereafter, the training that is the complete clear realization of all aspects (subject) is a training which practices the aspects of the three exalted knowers of all themselves because it is a bodhisattva’s yoga which is an union of calm abiding and special insight; such a yoga joins to meditation upon the aspects of the three exalted knowers of all themselves. Therefore it is a training that meditates. There is a purpose to meditation; it is in order to gain mastery over the aspects of the three exalted knowers.

This is the commentary on the second of the six categories. The complete training in all aspects meditates on all the aspects of three exalted knowers. This second category is called a complete
training in all aspects because it is a training that is conjoined with a union of calm abiding and special insight meditating on a compendium of all the aspects of the three exalted knower.

The complete training in all aspects is represented by eleven topics. In the brief presentation in the first chapter of the Ornament it says “aspects along with trainings”; aspects refers to the first of the eleven topics, an exalted knower that is able to overcome its respective discordant class. There are three divisions of a complete training in all aspects:

a) subject aspects of a knower of bases
b) subject aspects of a knower of paths, and

c) subject aspects of an exalted knower of aspects.

There are twenty-seven subject aspects of a knower of bases: the first three noble truths have four aspects each, while the fourth has fifteen aspects.

<table>
<thead>
<tr>
<th>4 true sufferings</th>
<th>1. impermanence, 2. misery, 3. empty, 4. selfless</th>
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</table>

True sufferings have four attributes which are impermanence, misery, empty, and selfless, which in sutra are called “non-existence, not generated, isolated, not oppressed.” These aspects are realizations of the four attributes of the four noble truths. In other words, there is an exalted knower that realizes phenomena included in true sufferings are impermanent.

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<tr>
<th>4 true origins</th>
<th>5. cause, 6. origin, 7. strong production, 8. condition</th>
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</table>

There are four attributes of true origins which are cause, origin, strong production, and condition which in sutra are called “non-abiding, space, inexpressible, nameless.” “Non-abiding” refers to the first attribute, cause, which is not a site/place of true existence. “Space” refers to the second attribute, origin, which is empty of true existence like space. While the words explicitly present emptiness, implicitly the second attribute of true origins is presented. The third attribute, strong production, is called “inexpressible” in sutra. Even in daily life, strong suffering is inexpressible. The fourth attribute, condition, is called “nameless” in sutra because conditions are just a mere name in that there is no ultimately existing real condition that can be pointed to. What is the cause of true sufferings? What is the condition for true sufferings? The cause is stronger than the condition in some cases, whereas in other cases the condition is stronger than the cause. Sometimes cause and condition are synonyms. In general there are four types of conditions: causal condition, objective condition, empowering condition, and immediate condition. Among these the first is the main condition, while the remaining three are cooperative conditions. In the context of the twelve links there are three conditions: condition of impermanence, condition of ability, and condition of immovability.

When true sufferings are established by our own tradition, they are proven to not arise without cause and condition and from a creator. This negates assertions of suffering as being without a cause, without a condition, and suffering that arises from a creator that is other than the previous two. The condition of immovability refers to Mahishvara who is considered to be the creator of the world.

The conclusion is that true sufferings arise from causes and conditions. Of these, cause is most important since suffering does not arise due to only conditions. In a text it is said that when the causes are complete, the result is definite to arise even though one does not wish it. We experience many types of suffering every day which arise from causes and conditions; they do not exist ultimately from their own side, without depending on causes and conditions.

What are true origins? They are contaminated karma and afflictions. It is usually said that there are two true origins, one that is karma and one that is affliction. True origins are mainly afflictions because they are what motivates karma. Thus afflictions are primary, while karma is secondary. In Abhidharmakosha Vasubandhu says that the variety of worlds arise from karma. He
then sets out the various types of karma in the fourth chapter, after which in the fifth chapter he sets out the afflictions from which karma arises.

<table>
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<tr>
<th><strong>4 true cessations</strong></th>
<th>9. cessation, 10. pacification, 11. auspicious highness, 12. definite emergence</th>
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</table>

True cessations have four attributes, cessation, pacification, auspicious highness, and definite emergence which are called “without progress, not appropriated (taken away), inexhaustible, and not produced” True cessations are also called a “result of separation.” In Collected Topics it sets out six causes, four conditions, and five results. Among the results, the fifth is the result of separation. There is debate such as: Is true cessation a result? Is it a result of separation? If it is a result is it functioning thing? Are cause, result, and functioning thing not mutually inclusive? The conclusion is that the fifth result is only a nominal result; it is not an actual result.

<table>
<thead>
<tr>
<th><strong>15 true paths</strong></th>
<th>4 uncontaminated paths of seeing that are antidotes to the afflictive obstructions</th>
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<tbody>
<tr>
<td></td>
<td>13. path: that the agent of adopting &amp; discarding is empty of self-sufficient substantial existence,</td>
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<td></td>
<td>14. suitability: that the knower is without a self of persons,</td>
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<td></td>
<td>15. achievement: that the ascender from lower to higher realizations is without a self of persons,</td>
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<td></td>
<td>16. deliverance: that the tamer of the afflictions is without a self of persons</td>
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</tbody>
</table>

True paths have fifteen aspects which are composed of groups of four, five, and six. The four are the four uncontaminated paths of seeing that are antidotes to the afflictive obstructions. In sutra these are called “1) non-agent, 2) non-knower, 3) non-transferor, and 4) non-tamer.” These four are uncontaminated and are related to the four attributes of true paths: path, suitability, achievement, and deliverance.

<table>
<thead>
<tr>
<th><strong>15 true paths (cont’d)</strong></th>
<th>5 contaminated paths of meditation that are antidotes to the coarse knowledge obstructions</th>
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<tbody>
<tr>
<td></td>
<td>17. that forms and so forth appear, like dreams, as external objects even though they are not established as external objects,</td>
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<td></td>
<td>18. that forms and so forth appear, like echoes, as external objects even though they have no externally existent production,</td>
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<td></td>
<td>19. that forms and so forth appear, like optical illusions, as external objects even though they have no externally existent cessation,</td>
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<td></td>
<td>20. that forms and so forth appear, like mirages, as external objects even though they from the start are pacified of externality</td>
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<td></td>
<td>21. that forms and so forth appear, like a magician’s illusions, as external objects even though they have naturally passed beyond the sorrow of externality</td>
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<td></td>
<td>6 uncontaminated paths of seeing that are antidotes to the coarse knowledge obstructions</td>
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<td></td>
<td>22. that thoroughly afflicted phenomena such as desire are empty of being external objects,</td>
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<td></td>
<td>23. that completely pure phenomena such as faith are empty of being external objects,</td>
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<td></td>
<td>24. that the nature of mind is unpolluted by the stains of externally existent obstructions,</td>
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<td></td>
<td>25. that forms and so forth are without the elaboration’s of externally existent divisions,</td>
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<td></td>
<td>26. that realizations already attained are not objects of conception by thought fabricating external objects,</td>
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<td></td>
<td>27. that realizations already attained do not have an externally existent degeneration</td>
</tr>
</tbody>
</table>
Then there are five contaminated paths related to the path of meditation and six uncontaminated paths related to the path of seeing.

The antidote to the afflictive obstructions is the four uncontaminated paths of seeing. The [gross] knowledge obstructions are abandoned by the contaminated path of meditation and the uncontaminated path of seeing. The path of seeing that is an antidote to the afflictive obstructions is uncontaminated. The [gross] knowledge obstructions are abandoned by the path of meditation which is contaminated and the path of seeing which is uncontaminated. The path of meditation which is contaminated is of five types, while the path of seeing which is uncontaminated [that is an antidote to the gross knowledge obstructions] is of six types. There is one antidote to the afflictive obstructions, and two antidotes to the knowledge obstructions. Why are there two antidotes to the knowledge obstructions and one to the afflictive obstructions? There is only one antidote to the afflictive obstructions which are easy to remove, while knowledge obstructions are more difficult to remove.

There are four uncontaminated paths of seeing which are antidotes to the afflictive obstructions. The conception holding phenomena to exist externally [the gross knowledge obstructions] is both acquired and innate. To overcome this, there are five contaminated paths of meditation and six uncontaminated paths of seeing. The acquired conceptions are abandoned by the six uncontaminated path of seeing, while the innate conceptions are abandoned by the five contaminated path of meditation.

In Seventy Topics it says: There are thirty-six aspects of a knower of paths. It is said: “Causes and paths and sufferings and cessations are said (to have) eight and seven and five and sixteen (aspects) respectively.” (Ornament for Clear Realization v.4.3). When the aspects of the knower of knower of paths are divided there are 36: the causes and true origins and true paths and the results and sufferings and cessations upon which aspects of the knower of knower of paths are based have respectively eight, seven, five, and sixteen.

| 8 true origins | Cause: 1. aspiration: attachment to future objects, 2. attachment: attachment to present mental and physical aggregates, 3. attraction: craving for embodiment 
Origin: 4. attachment, 5. hatred, 6. confusion 
Strong production: 7. afflictions which are conceptions of the person as pure, happy, permanent, and having self 
Condition: 8. afflictions which are conceptions of the person as an independent self |

There are eight aspects in relation to true origins. There is a group of three based on the first attribute, three based on second attribute, one based on the third attribute, and one based on the fourth attribute of true origins.

What is the first attribute, cause? The cause of true sufferings aspiration, attachment, joy/attraction. What are their antidotes? They are separation from attachment, not abiding, and pacification. The second attribute, origin, is of three: attachment, hatred, ignorance. Their antidotes are non-attachment, non-hatred, and non-ignorance. The third attribute, strong production, is an indicative conception which is a wrong conception conceiving that the impure aggregates are pure, the impermanent aggregates are permanent, and so forth. In Commentary Clarifying the Meaning, its antidote is said to be “without affliction.” The fourth attribute, condition, is the strong settling upon sentient beings. In Commentary Clarifying the Meaning its antidote is said to be “non-existence of sentient beings.” In other words, there are no sentient beings who exist independently.

Of the three related to cause, the first is aspiration. This aspiration is the aspiration for pleasant sense objects. The antidote is separation from attachment. The second is attachment. This
attachment is not wanting to be separated from the pleasant sense objects that one already has. Joy/attraction is attraction to a body. From this joy comes attachment, the wish to not be separated from that object. Suffering arises first because we wish to possess a beautiful body, then because when we acquire it we want to keep it, then because we lose it. Thus, this joy is classed as the origin of true sufferings. Also, joy arises from drinking alcohol but gradually this becomes suffering. Joy is related to liking something. Here it is specifically said to be attraction for a body (joy regarding a body).

Q: Is this joy a feeling?
A: Even if it is not a feeling, it is accompanied by the mental factor feeling. Yongdzin Yeshe Gyëltshën on Mind and Mental Factors says that there are four possibilities regarding joy and faith: that which is faith but not joy, that which is joy but not faith, that which is both faith and joy, and that which is neither faith or joy. In Essential Explanation it also mentions joy. What can be posited as that which is faith but not joy? Among faith, there is one type called convinced faith. There is convinced faith regarding true sufferings; this is probably not joy. That which is joy but not faith is, for example, smoking marijuana! That which is both faith and joy is, for example, the feeling that one has toward one’s own root guru. Regarding that which is neither, there are many.

Thursday afternoon, May 6, 1999

In relation to the second attribute of origin, there are attachment, hatred, and ignorance. To eliminate them, one needs the realization of the non-existence of the determined object as apprehended by attachment, as apprehended by hatred, and as apprehended by ignorance. Attachment is a mental factor that observes an object and exaggerates its qualities due to improper mental attention. Hatred is a mental factor that, due to improper mental attention, exaggerates the repulsiveness of an object. Ignorance is a mental factor that engages its object in an obscured manner. Ignorance is the grasping at a self.

Strong production is called an indicative conception. This is a wrong conception that observes the aggregates and considers them to be pure, happiness, permanent, and having a self, although they are impure, misery, impermanent, and selfless. To abandon this indicative conception, one must realize them as not existing as the wrong conception conceives.

We grasp at sentient beings as independent although they do not exist independently. To remove this wrong conception, one has to realize that they do not exist this way.

This is the way in which true origins are explained in terms of object of abandonment and antidote.

The fifteen attributes of true paths are explained by way a thesis and proof. There are both a thesis and a proof in relation to the first three attributes, and only a thesis in relation to the last attribute. Haribhadra says: “Limitless, not connected with the two extremes, not different, without holding as the supreme, not conceptualizing, without comprehension, non-attachment.”

| 7 true paths | Path: 9. the true path that opens the opportunity for liberation to limitless sentient beings 10. the way that this is an aspect of path is that it is a true path of a bodhisattva that opens the opportunity for liberation free from the 2 extremes of mundane existence and peace
Suitability: 11. the true path that directly realizes all phenomena as non-different in their emptiness of true existence, 12. the way that this is an aspect of knowledge is that it is a true path that directly realizes freedom from (conceptual and dualistic) elaborations without holding Hearer and Solitary Realizer paths to be superior |

1134
The first attribute of true paths, path, is explained saying that it is a path since it opens the opportunity for liberation to limitless sentient beings because it makes it possible to attain liberation. Sentient beings are led to liberation without falling into the extremes of cyclic existence and nirvana.

The second attribute, suitability, is a true path that directly realizes all phenomena as non-different in their emptiness of true existence. It is so because without grasping the hearers and solitary realizer paths as superior, one realizes all phenomena as free of elaboration. The hearer and solitary realizers paths are not supreme; the path that is supreme is that of the great vehicle. This concludes the second pair of thesis and proof.

In regard to the third attribute, achievement, Haribhadra says “that which is achievement...” The thesis is: true paths are achievement because they do not conceive phenomena to exist truly. How are they achievement? The proof is: they are achievement because they are an exalted wisdom that directly realizes all phenomena as ultimately without measurement/incomprehensible by a valid cognizer.

The fourth attribute, deliverance, only has a thesis: true paths are deliverance because they are an exalted wisdom directly realizing that all phenomena are ultimately desireless. “Desireless” means without grasping. There is no proof mentioned because close disciples already understood. In other words, understanding that the first three attributes have a proof, one understands that this fourth attribute also has a similar proof. This is the explanation of true paths in terms of seven, the thesis and proof.

True sufferings are explained in terms of five general and specific characteristics. The four attributes of true sufferings, impermanence, misery, empty, and selfless are the four specific characteristics. The non-true existence of true sufferings is their general characteristics. According to the text Pramanavartika it says that regarding the four attributes of true sufferings, one is the probandum, that to be proven, and one is the proof. The first is that to be proven and the second is the proof, likewise for the third and fourth. In Pramanavartika (second chapter) it says: “Our contaminated aggregates are suffering because they are impermanent in that they disintegrate momentarily by the force of karma and afflictions.” It also says: “Our contaminated aggregates are empty and misery.” Since they are misery they are not an object of use by a self that is permanent, partless, and independent nor an object of use of a self-sufficient substantially existent self. Since true sufferings are produced by karma and afflictions, they cannot be a self that is permanent, partless, and independent.

The sixteen aspects of true cessations are explained in two different ways, benefit of the dharmadhatu and emptiness.
23. phenomena that are internal and external—the loci which are the bases of the sense powers—as truly existent.

Pacification:
24. emptiness as truly existent
25. the ten directions as truly existent (emptiness of the great)
26. nirvana as truly existent (emptiness of the ultimate)
27. products as truly existent
28. non-products as truly existent
29. freedom from the two extremes as truly existent
30. the non-existence of a beginning and end to cyclic existence as truly existent
31. adopting and discarding as truly existent

Auspicious highness:
32. nature as truly existent

Definite emergence:
33. all phenomena—products and non-products—as truly existent
34. for instance, “that suitable [to be called] form” [a definition] as truly existent (emptiness of definitions)
35. the three times as truly existent (emptiness of the unapprehendable/unobservable)
36. the entityness of non-things as truly existent

With regard to the attribute of cessation, three bases of emptiness are set out:
1. internal phenomena—the five sense powers, eye sense power and so forth—as truly existent
2. external phenomena—forms, sounds and so forth—as truly existent
3. phenomena that are internal and external—the loci which are the bases of the sense powers—as truly existent

With regard to the attribute of pacification there are eight bases of emptiness:
4. emptiness as truly existent (emptiness of emptiness)
5. the ten directions as truly existent (emptiness of the great)
6. nirvana as truly existent (emptiness of the ultimate)
7. products as truly existent
8. non-products as truly existent
9. freedom from the two extremes as truly existent
10. the non-existence of a beginning and end to cyclic existence as truly existent
11. adopting and discarding as truly existent

With regard to auspicious highness, there is one basis of emptiness:
12. nature as truly existent

With regard to definite emergence, there are four bases of emptiness:
13. all phenomena—products and non-products—as truly existent
14. for instance, “that suitable [to be called] form” [a definition] as truly existent (emptiness of definitions)
15. the three times as truly existent (emptiness of the unapprehendable/unobservable)
16. the entityness of non-things as truly existent

The sixteen emptinesses being free from adventitious stains are the aspects of true cessations. There is some difference between the presentation of Prasangika and Svatantrika Madhyamika. From the point of view of Prasangika Madhyamikas, a true cessation is an emptiness because it is the dharmata of the mind. In other words, true cessations are posited as an ultimate truth. Svatantrika Madhyamikas say that a state that is free from adventitious stains is a true cessation; this is a conventional truth. This is because that which is to be abandoned is a conventional truth, and therefore the state that is a freedom from that object of abandonment is also a conventional truth. For them, the object of abandonment being a conventional truth and the freedom from that object of abandonment being an ultimate truth is not possible. The Chittamatrins say that a true
cessation exists truly because all objects of abandonment are truly existent, and therefore a freedom from them is also truly existent.

These are the thirty-six aspects of a knower of paths as presented in sutra and the *Ornament*. The *Ornament* says: “Regarding cause, path, suffering, and cessation, respectively eight, seven, five and sixteen are proclaimed.” The root text says “From the aspect of non-existence through the aspect of unshakable, there are four for each truth while those of the path were explained as fifteen.” To this can be added “from the aspect of separated from attachment through the entity of non-things.” In this way, the aspects of a knower of paths are included.

The 110 Aspects of a Knower of All Aspects

Maitreya’s root text says: “From the close placement of mindfulness (through) the final aspects of buddha, in accordance with true paths, by dividing the three exalted knowers of all, for the learners, bodhisattvas, and buddhas, respectively, 37, 34, (and) 39 (aspects) are asserted” (*Ornament for Clear Realization* v.4.4-5). Jetsun Chokyi Gyeltsen in *Seventy Topics* says: “There are 37 aspects of an exalted knower of aspects that are similar to (those of) hearers. There are 34 aspects of an exalted knower of aspects that are similar to (those of) bodhisattvas. There are 39 aspects of an exalted knower of aspects that are unshared.”

Jetsun Chokyi Gyeltsen in *Seventy Topics* says:
There are 37 aspects of an exalted knower of aspects that are similar to (those of) hearers:

a) four close placements of mindfulness are called a path that thoroughly investigates objects in the continuum of a buddha superior,
b) four thorough abandonings are called a path that arises with effort,
c) four legs of magical manifestations are called a path of thorough training in meditative stabilization,
d) five powers are called a path that prepares for clear realizations,
e) five forces are called a path that is connected with clear realizations,
f) seven branches of enlightenment are called a path of clear realizations, and
g) eight-fold path of superiors are called a path of definite deliverance.

This comes in *Commentary Clarifying the Meaning*.

In *Seventy Topics* it says:
There are four close placements of mindfulness:

a) close placements of mindfulness on bodies,
b) close placements of mindfulness on feelings,
c) close placements of mindfulness on minds, and
d) close placements of mindfulness on (other) phenomena.

a) close placements of mindfulness on bodies,
There are three close placement of mindfulness on the inner body, outer body, and both. The inner body is the five sense powers such as the eye sense power. The outer body is the form and so forth not included in a continuum. The inner and outer body are the sense organs, the eye ball and so forth. Within the second group are the forms, sounds, odors, tastes, and tangible objects. When one places mindfulness on the body, one meditates on these three and analyzes one’s own body with concentration.

b) close placements of mindfulness on feelings,
There are three types of feelings: pleasant, unpleasant??, and neutral.

c) close placements of mindfulness on minds
Minds are primary consciousnesses, which are the eye consciousness through the mental consciousness. Close placement of mindfulness on the mind is to examine whether one’s mind is virtuous, non-virtuous, or unspecified. If one has a virtuous mind, one then examines whether it has the aspect of compassion, love, non-attachment, non-hatred, non-ignorance, and so forth. If the mind is non-virtuous, one examines whether it is a mind of killing, stealing, and so forth. Through doing so, one will become able to overcome all non-virtuous minds. If the mind is unspecified, one examines whether it is an obscured unspecified mind or an unobscured unspecified mind. If the mind is an obscured unspecified mind, it can be of four types as in Abhidharmakosha: fully ripened unobscured unspecified mind, unobscured unspecified mind of crafts, unobscured unspecified mind of emanation, and unobscured unspecified mind of behavior. If one has a mind that thinks to behave, such as sit, stand, in a certain way this is a mind of behavior. If one wishes to manifest emanations, this is a mind of emanation. If one makes ornaments, jewelry, and so forth, this is the mind of crafts.

A fully ripened unobscured unspecified mind is a fully ripened result. It is a mind that occurs at the time of conception.

An obscured unspecified mind is a mind that is concomitant with innate ignorance at the time of birth. It is called an unshared/unmixed mind because it is not mixed with other five primary afflictions, such as attachment, hatred, and jealousy. Ignorance is usually posited in two ways, one that is mixed and one that is not mixed. That which is not mixed is an obscured unspecified mind. Ignorance that is mixed is an ignorance that is mixed with attachment, mixed with hatred, and so forth. It is mixed with one of the primary afflictions other than ignorance itself. Unmixed ignorance is not accompanied by any of the five primary afflictions.

d) close placements of mindfulness on (other) phenomena
Phenomena includes non-associated compositional factors and uncompounded phenomena. To meditate on them means to analyze them and then do focusing meditation on them.

Since this is a complex topic, Lama Zopa Rinpoche included the fourth chapter of the Ornament in the Basic Program. There are many things to be learned and meditated on.

END

Friday morning, May 7, 1999

QUESTIONS AND ANSWERS

Q: Last week Geshe-la said that the seven actions of body and speech are both paths of action and action, and that they are action because there is intention present at the time of the action. The three actions of mind are said to be paths of actions but not actions. Why are they not actions, because there is intention present at the same time?
A: This is because the definition of action is the mental factor intention, while the three actions of mind, covetousness, harmful mind, and wrong view are not the mental factor intention. The seven actions of body and speech are considered to be action because they are intended actions based on the mental factor intention. The conclusion is that if the three of mind were actions, they would have to be mental action and therefore they would have to be the mental factor intention; but they are not. The text says: “mental action is intention, it motivates actions of body and speech.” If we point to what lies are, then we would have to say that they are words that are uttered. Lies are false words that come from the mouth. Therefore, there can be debate: if those words are lying, are they the mental factor intention? Are the words that are expressed motivated by the thought to deceive others an action of speech? The Vaibhashikas says that the seven actions of body and speech are form. The Svatantrika Madhyamikas do not accept this, nor do the Chittamatrins. Whether vow or non-vow they are the mental factor intention for the Svatantrika Madhyamikas.
Q: If, for the Vaibhashikas, the verbal action of lying is form, how can a mental antidote such as regret purify it?
A: When the four opponent powers are complete, the lying disappears like washing a stained cloth with soap and water. In one of the Middle Way texts, a type of cloth made out of asbestos is described. If this cloth is put in a fire, the dirt is burnt but not the cloth. Likewise, when we burn up our karma, the stain of the karma is removed but the mind remains.

Q: Killing is an action because it is intention. It would seem to follow that any mind is action because of being accompanied by intention.
A: If you kill someone there is a result. We can ask what is the action of killing? Is it the knife or gun that kills the person?

Q: It would seem to follow that our mental actions do not create karma?
A: It can be said that we continuously create karma because in the texts it is said that even in one instant, we create many karmas. But in the context of karma and the mental factor intention, this is related to the assertions of different tenets. If we do not discuss this in terms of tenets, we can say that covetousness and harmful mind are karma. If we continuously have covetousness, we continually create karma because there is intention present. Likewise, if we have harmful mind we will create karma. Harmful mind does not arise continually, while covetousness arises more often because it is a type of attachment to something that belongs to someone else. Wrong view rarely arises in our continua. If we say that karma is created by the mind, one of these three has to be manifest; if they are dormant we cannot say that karma is created. We can say the karma of killing is created only when the actual action is committed. Killing is usually defined as a complete action of killing, involving preparation, motivation, the death of other person.

Q: A bodhisattva on the path of accumulation develops calm abiding observing emptiness, then proceeds to analyze it in order to develop special insight. How does he do this?
A: One initially attains calm abiding observing the emptiness of a particular object, such as a thangka. By observing this emptiness, calm abiding is attained. This person on the path of accumulation continues to meditate. He develops special insight by analyzing the bases of emptiness, not the emptiness of itself. This analysis eventually generates a bliss of pliancy of body and mind, at which point he has attained special insight. For example, a yogi on the path of accumulation who has attained calm abiding on emptiness with a basis that is a table analyzes the basis, table, thinking that although the table is empty of true existence, it has the correct characteristics of agent and function and comes to realize this. With calm abiding, a subtle conventionality appears. The Madhyamakavatara says: “Ultimate truth is the means; conventional truth is that which comes from the means.” First there is a realization of emptiness, ultimate truth, which is the means. Through this means, there comes a realization of subtle conventionality.

Or we can say emptiness is the object upon which one meditates, analyzing whether this emptiness exists conventionally or not. One thinks about this while knowing that it does not exist ultimately, but that it does exist conventionally. The yogi comes to understand that although emptiness does not exist truly, it is true; it exists conventionally as a mere name. This wisdom gained through this analysis is special insight.

Q: Therefore there are two ways, one can observe emptiness and analyze emptiness itself, or one can analyze the basis of emptiness?
A: That is right.
Q: Is there a factor of analysis in calm abiding or does one set aside calm abiding?
A: Having gained calm abiding and familiarized with it, one part of the mind analyzes the object while another part of the mind abides continuously on the object. For example, for a thangka painter, the main concentration is on the whole thangka as an object, but meanwhile another part of the mind inspects the details of the thangka. The part of his mind that concentrates on the
whole thangka is like calm abiding, while his mind that concentrates on a particular detail of the thangka is like special insight.

Q: Can one do both simultaneously?
A: Yes, or one can do one and then the other. For example, someone who has gained calm abiding can stop the calm abiding and analyze the object that is the base of calm abiding. In the texts it says that special insight is developed within calm abiding.

Q: The first of the nine topics of a knower of bases is a knower of paths not abiding in cyclic existence through knowledge, which is divided into three, the Mahayana paths of seeing, meditation, and no-more-learning, included in a hearer type of realization. Is this knower of paths not abiding in cyclic existence through knowledge a knower of bases?
A: It is.
Q: But it exists from Mahayana path of seeing through buddha ground.
A: Is this knower of paths a knower of bases? Yes, it is. Do we not usually say that a knower of bases exists in the continua of all aryas? Yes, this is said. The conclusion is that we usually say that a knower of bases exists in the continua of all aryas, but if it is a knower of bases it does not necessarily exist in the continua of all aryas. A knower of paths is usually said to exist in the continua of all Mahayana aryas, but a specific knower of paths does not necessarily exist from Mahayana path of seeing up to buddha ground. For example, a knower of paths in a specific arya buddha does not exist on the path of seeing; also, the knower of paths of someone on the path of meditation does not exist on the path of seeing.

Q: Is a knower of paths not abiding in cyclic existence through knowledge a knower of bases?
A: Yes.
Q: Is it a knower of paths?
A: Yes.
Q: Is it not that which abides in a hearers type of realization?
A: Yes, it does. If it is a knower of paths, there is no pervasion that it exists only in a Mahayana type of realization. In the continua of Mahayana aryas, there can be realizations that abide in a hearers type of realization and realizations that abide in a solitary realizers type of realization. An exalted knower existing in the continua of arya bodhisattvas abiding in the hearers type of realization can be both a knower of bases and a knower of paths. An exalted knower existing in the continua of arya bodhisattvas realizing non-duality is a realization that abides in the solitary realizer type of realization. Is that realization one that abides in a Hinayana type of realization? There can be debate that says that it is a realization that abides in a Hinayana type of realization. This is because it is that which abides in a solitary realizer type of realization, and a solitary realizer is a Hinayanist. However, it is generally concluded that it is not a realization that abides in a Hinayana type of realization. Why? Because most Hinayana trainees do not meditate on a similar observed object and aspect of non-duality.

Q: Does a knower of paths not abiding in cyclic existence through knowledge not exist in the continua of Hinayana aryas?
A: No.
Q: Is it not that which abides in a Hinayana type of realization?
A: Yes.
Q: It must exist in the continua of Hinayana aryas.
A: There is no pervasion.

Q: You mentioned 'a yogi on the path of accumulation who has attained calm abiding on emptiness.' How is this possible?
A: To meditate on emptiness, there is no need of attaining a path; we, ourselves, before attaining the path of accumulation can meditate on emptiness. However, if we talk about a 'wisdom arisen
from meditation on emptiness', it does not exist on the path of accumulation because it exists only from the path of preparation. If we merely say 'meditation arisen from observing emptiness', this can exist before the path of accumulation. With the wisdom arisen from thinking about emptiness, we can also meditate on emptiness. If it is a meditation on emptiness, there is no pervasion that it is not a wisdom arisen from thinking because the wisdom arisen from thinking does analyze emptiness. Analytical meditation is the means of thinking about emptiness. Some say analytical meditation is not meditation because it involves thinking. However, Lama Tsongkhapa in Great Exposition of the Stages of the Path of Enlightenment says to them, "you are like someone who says that this is not a grain of barley while holding a grain of barley in the hand." Thus, he refutes the assertion that analytical meditation is not meditation; this comes in Kamalashila’s Order of Meditation (gom rim).

Q: How can calm abiding focus on something that is not a direct perception?
A: Calm abiding is not a direct perception. The mind that meditates on emptiness does not have to be a direct perceiver because as long as we are ordinary beings, all meditation on emptiness is conceptual and never a direct perceiver. Without talking about emptiness, if with calm abiding one meditates on an object, there is no need for it to be realized directly or nakedly. The object of calm abiding meditation is used to focus the mind, and there is no pervasion that it is realized directly. For example, one visualizes Shakyamuni Buddha before oneself and develops calm abiding. Using an image of Buddha, one develops meditative stabilization. The nine mental stages are meditative stabilizations but they are not calm abiding. It is said, however, that one is doing calm abiding meditation, but in reality calm abiding has not yet been attained. To gain calm abiding, one visualizes an image of Shakyamuni Buddha and concentrates single pointedly on it. Then comes the question: does one realize Shakyamuni Buddha directly?

Q: If one meditates on the image of Shakyamuni Buddha, you need a stable image. How can you have a stable image if you do not have a clear image of the many details?
A: You do need a stable mental image. Even if the mental image is stable there is no pervasion that it is realized directly because it is a conceptual.

Q: With respect to the mental appearance is it not a direct perceiver? Is that mind not a direct perceiver?
A: No, it is not.
Q: Even for Prasangika Madhyamikas?
A: The Prasangika Madhyamikas say if it is an awareness it necessarily a valid cognizer with respect to its appearing object. Here we are talking about Svatatantrika Madhyamikas. For Prasangika Madhyamikas if it is direct it is not necessarily a consciousness because they assert that manifest phenomenon and direct (ngo sum) are mutually inclusive. They assert that even ordinary beings have a yogic direct perceiver, whereas other tenets say that it exists only in the continua of aryas.

Q: Within the forty-four signs of irreversibility, twenty are posited on the path of preparation, with eleven, six, two, and being respectively posited on the heat, peak, tolerance, and supreme mundane quality levels. Does a sharp facultied bodhisattva necessarily possess all twenty before reaching path of seeing?
A: No pervasion because in the texts it does not say that it is necessary.
Q: Are these levels on which they are posited the earliest point at which they can arise?
A: Sharp facultied bodhisattvas do not necessarily generate the signs of irreversibility in order. Does a sharp facultied bodhisattva on heat level gain the eleven signs simultaneously or sequentially? It seems that they arise sequentially. But we need to think about this. We can ask: does this mean that a sharp facultied bodhisattva on the heat level has attained one of the eleven? Are the eleven signs only attained during meditative equipoise or during subsequent attainment? What do you think?
Student: They arise in subsequent attainment.
Geshe Jampa Gyatso: If they are attained in subsequent attainment, are they attained simultaneously or sequentially?
Student: Simultaneously.
Another student: Either one.
Another: Indefinite.
Geshe Jampa Gyatso: Does it mean that on the heat level, one attains only one sign of irreversibility and that that is enough without all of them needing to be attained? It seems that there is no pervasion that all eleven are attained on the heat level. Do you not think that it is enough to have one sign of irreversibility for others to understand that one is irreversible from enlightenment? The first of the eleven is the sign of irreversibility of having turned away from strong settling on phenomena such as form. Another is the sign of irreversibility of having exhausted doubt concerning the Three Jewels.

Q: If the twenty signs arise after the posited level, i.e., on the path of seeing, does the bodhisattva become someone who possesses the signs of irreversibility?
A: When the signs of irreversibility posited to arise on path of preparation arise on path of seeing, they are not signs of irreversibility of the path of seeing. They are signs of irreversibility of path of preparation because they are signs which have arisen before on the path of preparation. For example, a sharp facultied bodhisattva on the path of seeing has the sign of irreversibility, but these signs of irreversibility on the path of seeing are signs of irreversibility of path of preparation and not signs of irreversibility of the path of seeing. The signs of irreversibility of path of seeing are attained while on the path of seeing. Such a bodhisattva is necessarily a middling facultied bodhisattva. Someone who attains the sign of irreversibility of path of meditation is a dull facultied bodhisattva. It is said that the signs of irreversibility of the path of meditation exist from the eighth ground onward. But there is debate: does a person who has attained a sign of irreversibility of path of seeing who is on the second, third, fourth, fifth, and sixth grounds have the signs of irreversibility or not? Yes, he does because as he progresses on the path of meditation, the signs of irreversibility do not degenerate. Even if they do not improve, they are not lost.

Q: Within the fourteen excellent qualities of training, one of them is to be known and perceived by a buddha. Since a buddha always knows and perceives everything, would it not be better to say being aware of being known and perceived?
A: We can say knowing that buddha knows us and knowing that buddha perceives us. It is true that a buddha knows and perceives all.
Monday afternoon, May 10, 1999

We are going through the aspects meditated on by complete training in all aspects. We went through the twenty-seven aspects similar to hearers, the thirty-six similar to bodhisattvas, and thirty-nine particular to buddhas. Now we are on the aspects of the buddhas. Of the 37 aspects of an exalted knower of aspects that are similar to (those of) hearers, we already discussed the four close placements of mindfulness.

There are four thorough abandonings:
- a) the thorough abandoning which is the non-generation of non-virtues not yet generated,
- b) the thorough abandoning which is the abandoning of (the non-virtues already) generated,
- c) the thorough abandoning which is the generation of virtues not yet generated, and
- d) the thorough abandoning which is the increasing (of virtues already) generated.

It seems that only two of the thorough abandonings are to be abandoned since virtue is not to be abandoned. They are a type of effort and are also called “the path that arises from effort.” The yogi delights in creating virtue; this is the meaning of effort in the context of the four thorough abandonings.

A leg of magical manifestation is meditative stabilization. When divided there are four legs of magical manifestation:
- a) the leg of magical manifestation of aspiration,
- b) the leg of magical manifestation of effort,
- c) the leg of magical manifestation of intention, and
- d) the leg of magical manifestation of analysis.

These are called “legs of magical manifestation” because with this meditative stabilization one is able, for example, to transform many emanations into one and one emanation into many. The way of developing calm abiding is explained in this context. It is called “leg” because a yogi is able to quickly go to any place that he wishes. Calm abiding is a meditative stabilization that enables one to focus on an object as long as one wishes. It is developed through the nine mental states. The entity of calm abiding is the ability to maintain the mind on a target as long as one wishes with single pointed concentration.

There are five powers:
- a) the power of faith,
- b) the power of effort,
- c) the power of mindfulness,
- d) the power of meditative stabilization, and
- e) the power of wisdom.

These are called “a path that prepares for clear realization.” These five powers are said to exist on the path of preparation when one is an ordinary bodhisattva. On the higher paths of seeing, meditation, no-more-learning they are called respectively the power making known all that is unknown, the power knowing all, and the power possessing the knowledge of all.

The power of faith is similar to the faith included in the fifty-one mental factors. Usually there are said to be three kinds of faith: clear faith, convinced faith, and longing faith. Faith in this particular context is one of the three faiths which is an antidote to non-faith.

The power of mindfulness is a mental factor that maintains the mind on an object without forgetting it.

The power of effort is a mental factor that acts as an antidote to any of three types of laziness and delights in virtuous activities.

The power of meditative stabilization is a factor of mind that is able to abide on its observed object single-pointedly.
The power of wisdom is a wisdom that discriminates all phenomena thoroughly; in particular it is a wisdom that discriminates which truths are to be abandoned, true sufferings and true paths, and which truths are to be adopted, true cessations and true paths.

The four close placements of mindfulness are posited on the small path of accumulation, the four thorough abandonings are posited on the middling path of accumulation, and the four legs of magical manifestation are posited on the great path of accumulation. On the first two levels of the path of preparation the five, faith, effort, mindfulness, meditative stabilization, and wisdom, are called “powers.” On the tolerance and supreme mundane quality levels they are called “forces.” On the heat and peak levels they are called powers because in subsequent attainment the discordant class such as non-faith can still arise. However on the tolerance and supreme mundane quality levels they have become stronger and their respective discordant class can no longer arise.

There are five forces:
- a) the force of faith,
- b) the force of effort,
- c) the force of mindfulness,
- d) the force of meditative stabilization, and
- e) the force of wisdom.

A branch of enlightenment is an exalted knower that acts as a factor for the attainment of enlightenment.

There are seven branches of enlightenment:
- a) the branch of enlightenment of correct mindfulness
  Mindfulness is important in all activities.
- b) the branch of enlightenment of correct discrimination of phenomena
  There are wisdoms that discriminate virtue from non-virtue, what is to be adopted and what is to be rejected, what is the conventional mode of abidance and what is the ultimate mode of abidance, and so forth. The wisdom of the correct discrimination of phenomena is wisdom with respect to the two truths.
- c) the branch of enlightenment of correct effort
  Effort is a mental factor that delights in virtue. There are efforts that act as antidotes to the three types of laziness: the laziness of attachment to trivial mundane actions, the laziness of discouragement, and the laziness of sloth/procrastination. There is the effort of working for sentient beings, effort regarding conventionalities, and effort regarding the ultimate. Within the effort of working for sentient beings, there are eleven types taught in Bodhisattva Grounds.
- d) the branch of enlightenment of correct joy
  Joy in this context is a joy regarding the attainment of liberation or the state of omniscience. Joy in general is explained in different ways according to sutra and tantra.
- e) the branch of enlightenment of correct pliancy
  As a result of training for a long time, one gains serviceability of body and mind.
- f) the branch of enlightenment of correct meditative stabilization
  Meditative stabilization is a mind that abides single pointedly on a virtuous observed object.
- g) the branch of enlightenment of correct equanimity
  This equanimity is not equonimous or neutral feeling but the equanimity of not applying effort.
These seven branches can be condensed into five. These branches are mentioned in the context of being causes for the attainment of enlightenment.

There is the eight-fold path of superiors:

a) correct view,
b) correct thought,
c) correct speech,
d) correct aims of actions,
e) correct livelihood,
f) correct effort,
g) correct mindfulness, and
h) correct meditative stabilization.

The eight branches of the paths of superiors are also causes of the paths of superiors. A branch of the paths of superiors is defined as: an exalted knower existing in the continuum of a superior which is a cause for the paths of superiors. This topic is one of the main subjects of Theravada teachings. When elaborating on this subject the four noble truths are taken as a basis.

The eight-fold path of superiors is:

a) correct view
This is the wisdom realizing selflessness of an arya in meditative equipoise. According to the Svatantrika Madhyamikas it is a wisdom realizing the selflessness of persons. It is used as a method for guiding lineage holders of the hearer vehicle whose object of meditation is the selflessness of persons. In meditative equipoise one meditates on the selflessness of persons, and then in subsequent attainment one analyzes the selflessness of persons so as to teach this to others.

b) correct thought
In order to teach the realizations one has gained to others, one needs a conceptual motivation which motivates speech.

c) correct speech
In order to teach the realizations one has gained to others, one needs to speak; this is correct speech. It can be said to be a completely pure speech which teaches one’s realizations to others.

d) correct aims of actions
This is the completely pure aim of action of body such as not killing.

e) correct livelihood
This is to live properly without depending on the five wrong livelihoods such as flattery, hinting, and so forth.

f) correct effort
This is exertion of effort in abandoning the objects of abandonment.

g) correct mindfulness
This is the equanimity of not applying effort when one’s mind is pacified and able to abide on its object.

h) correct meditative stabilization
This is a meditative stabilization that meditates single pointedly on an object in order to attain higher qualities such as the clairvoyances.

The eight fold path of superiors can be condensed into four as described in Abhidharmasamucchaya. In Madhyanta-vibhanga it mentions these four branches of the paths of superiors as being: (1) the
branch that thoroughly cuts or analyzes, (2) the branch that brings about understanding in others, and (3) the branch that makes others believe/trust. The third is further divided into three: correct speech, correct aims of actions, and correct livelihood. (4) The branch of the antidotes of the discordant class, which includes correct effort, correct mindfulness, and correct meditative stabilization.

These are the thirty-seven harmonies of enlightenment. Although we do not have all of the eight fold paths of superiors presently, we can emulate them now in order to realize them in the future.

Of the 110 aspects of a knower of all aspects, we have concluded the thirty-seven that are similar to those of hearers. There are 34 aspects of an exalted knower of aspects that are similar to (those of) bodhisattvas:

a) three paths of antidotes in the continuum of a buddha superior,
b) three paths of manifestation,
c) five paths that abide in happiness in this present life,
d) nine supermundane paths,
e) four later similar types of paths of abandoning, and
f) ten paths of buddhahood.

A path of antidotes in the continuum of a buddha superior is defined as: an exalted knower that is able to overcome its own discordant class. [A path of antidote as taught in this context is defined as an exalted wisdom distinguished by the ability to destroy the superimposition which is its own object to be eliminated by way of realizing the non-existence of the determined object of the superimposition to be eliminated.]

There are three paths of antidotes: the three aspects of the three doors of liberation (emptiness, signlessness, and wishlessness).

According to the Svatantrika Madhyamikas, emptiness, signlessness, and wishlessness are related to the realization of the four noble truths: emptiness is the realization of the third and fourth attribute of true sufferings, wishlessness is the realization of the first and second attributes of true sufferings and the four attributes of true origins, and signlessness is the realization of the four attributes of true cessations and true paths. When one realizes the sixteen attributes of four noble truths properly, one attains liberation; without these one cannot attain liberation.

Roughly speaking, a path of manifestation is an exalted knower that can manifest many emanations. Jetsun Chokyi Gyeltsen (Ocean of Sport vol. II page 97) gives the definition of path of manifestation as: an exalted wisdom distinguished by being free from all types of obstacles to absorptions in dependence upon its own empowering condition which is the limits of concentration and the ability to display various transformed manifestation.

There are three paths of manifestation:

a) liberation of the embodied looking at a form,
b) liberation of the formless looking at a form, and
c) liberation of the beautiful which eliminates obstacles.

These are antidotes to attachment.

There are five paths that abide in happiness in this present life: four formless absorptions being paths that abide in happiness in this life, and the liberation of cessation.

These five are the four liberations of the formless realms and the liberation of cessation. The liberation of cessation is a state in which gross feelings and discriminations have been stopped. Gross feelings and discriminations are said to disturb the mind. The liberation of cessation can also be said to be a state in which, the six gross consciousnesses have been stopped. Thus, the liberation of cessation can be defined as a state in which gross feelings and discriminations have been stopped. Due to gross feelings and gross discriminations the mind is disturbed and attachment, hatred, and so forth arise. For this reason they are stopped.
The four liberations of the formless realms look at the five sense objects as producing disturbance in the mind and reflect respectively on space as infinite, consciousness as infinite, nothingness, and that there is without gross discrimination but not without subtle discrimination, whereby the mind becomes pacified.

We should be as one text says: “As a result of hearing a teaching one should be peaceful and subdued, and as a result of meditating one should have few afflictions.” However sometimes the afflictions become stronger when one hears many teachings and meditates a lot, in that one becomes proud of oneself!

END
Monday afternoon, May 17, 1999

(7) Mahayana partial concordance with definite discrimination
The definition of mahayana partial concordance with definite discrimination and the definition of
mahayana partial concordance with definite discrimination explicitly indicated in this context are
slightly different.

The definition of mahayana partial concordance with definite discrimination explicitly
indicated in this context as set out in Seventy Topics is: a clear realizer of the mahayana meaning
explicitly indicated in this context which is mainly qualified by method.

It is mainly qualified by the Dharma of the method side.
When divided there are four: the heat, peak, tolerance, and supreme mundane quality (levels).

The observed object of heat are here recommended as being all sentient beings. The aspects
are explained as ten, even-mindednesses towards them and so forth.

The mahayana partial concordance with definite discrimination takes all sentient beings as its
observed object and has the aspect of the ten, even-mindedness and so forth. To have an even
mind means to regard all sentient beings as equal. “And so forth” covers the remaining nine
aspects:

1) mind having the aspect of even-mindedness
2) mind having the aspect of love
3) mind having the aspect of benefit
4) mind having the aspect of without anger
5) mind having the aspect of without harm

We should meditate on even-mindedness for all sentient beings, whereby we will come to have a
mind of love, followed by a mind of benefit, followed by a mind without anger, followed by a
mind without harm.

6) mind having the aspect of mother and father
7) mind having the aspect of brother and sister
8) mind having the aspect of son and daughter
9) mind having the aspect of friend and companion
10) mind having the aspect of relatives and kinsmen (paternal and maternal relatives)

These five aspects are developed towards respectively those who are older than oneself, those
who are the same age as oneself, those who are younger than oneself, those with whom one feels
comfortable and those on whom one relies. Paternal relatives (gnyen) are those on the father’s side,
while maternal relatives (snag) are those on the mother’s side.

In short, all sentient beings are to be considered as one’s own family and friends. We
should train to see sentient beings in this way. In the meditation on the six causes and one effect
to generate the mind of enlightenment, one first recognizes that sentient beings have been one’s
mother and then one remembers their kindness. This meditation can be applied in this context in
that recognizing sentient beings as having been one’s mother involves these five aspects.

The peak (is) oneself turning away from negativity, abiding in generosity and so forth,
placing others in them, praising them, and conforming.

On the peak level, one turns away from negativities, such as the ten non-virtue, and abides in the
practice of the six perfections, generosity and so forth. In addition, one exhorts others to turn
away from negativities and practice the six perfections. One also praises those sentient beings
who have turned away from negativities and are practicing the six perfections without being
exhorted to do so. “Conforming” is to rejoice in those sentient beings who behave as bodhisattvas
do.
Tolerance is to know the truths based on self and others,

On the tolerance level, the bodhisattva abides in the knowledge of the nature of the four noble truths and thereby causes others to abide in this knowledge. The four noble truths are a very important topic; they are the basis of all the Mahayana teachings, both sutra and tantra. They are the foundation of all vehicles, the Hinayana and Mahayana, sutrayana and vajrayana.

supreme mundane quality likewise should be known by maturing sentient beings and so forth.

The observed object of the supreme mundane quality level is also all sentient beings. Taking all sentient beings as the observed object, one ripens those whose continua are not yet ripened, and if they are already ripened one liberates them.

Thus sentient beings are the observed object of all four levels of the path of preparation. All levels are thus the same in taking sentient beings as the observed object, but each one has a slightly different function.

(8) Bodhisattva sangha who has attained the sign of irreversibility

In the context of, “the assembly of irreversible learners” (Ornament for Clear Realization v.1.12d), the definition of a bodhisattva sangha who has attained the sign of irreversibility in Seventy Topics is: a bodhisattva who has attained any of the forty-four signs such as having turned away from strong settling on true (existence) with regard to form and so forth.

Those bodhisattvas who abide (on the stages) from the limbs of definite discrimination through the paths of seeing and meditation are here the irreversible assembly.

When divided there are three:

a) sangha on the path of preparation who has attained a sign of irreversibility
b) sangha on the path of seeing who has attained a sign of irreversibility, and
c) sangha on the path of meditation who has attained a sign of irreversibility.

When the forty-four are counted, there are twenty in relation to the path of preparation, sixteen in relation to the path of seeing, and eight in relation to the path of meditation.

a) sangha on the path of preparation who has attained a sign of irreversibility

The signs of irreversibility on the path of preparation are related to the four levels of the path of preparation.

Those who abide on heat, peak, tolerance, and supreme mundane quality are irreversible from complete enlightenment with these twenty signs: turning away from form and so forth, extinguishing doubt and non-leisure, oneself abiding in virtue and involving others in that, generosity and so forth based upon others, without hesitation even about the profound, loving body and so forth, not associated with the five types of obstructions, to destroy all dormant latencies, mindfulness and introspection, robes and so forth are clean.

These are the eleven signs of irreversibility of the path of preparation.

1) “turning away from form and so forth” means to turn away from strong settling on the true existence of forms and so forth. “And so forth” covers all the phenomena up to knower of all aspects.
2) “extinguishing doubt” means to be free of doubt regarding the Three Jewels since one knows their qualities very well.
3) “[extinguishing] non-leisure” means to have the leisure to practice Dharma due to accomplishing prayers made in the past. One non-leisure is to have wrong views; this bodhisattva has abandoned wrong views. Other non-leisures are to be born in the hell realm, hungry ghost realm, or animal realm, to be born in a dark eon in which there are no teachings of a buddha, to be born in a barbaric land, to have incomplete sense powers, to be born dumb, to be born as a long-life god. We are free from the eight non-leisures at the moment, although we are not yet on the path of preparation. We need to recognize our great fortune to be free from these states of non-leisure and to possess the ten endowments.

4) “oneself abiding in virtue and involving others in that”

5) “generosity and so forth based upon others”

The bodhisattva possesses the support of others; we too should make prayers to possess the support of others.

6) “without hesitation even about the profound”

7) “loving body and so forth”

This means that one’s three doors are motivated by love.

8) “not associated with the five types of obstructions”

One is not accompanied by the five obstructions: (1) aspiration for objects of desire, (2) harmful mind, (3) sleep and lethargy, (4) excitement and regret, and (5) doubt. Why are sleep and lethargy counted as one, and excitement and regret counted as one? The answer comes in the commentary on the Abhidharmakosha, but, in short, it says that they are counted as one due to having a common cause, food and so forth. One common cause for sleep and lethargy is over-eating, which makes the mind unclear. Excitement and regret have mental unhappiness as a common cause; for example, having committed a negative action we become mentally unhappy, whereby we develop regret. Excitement comes from remembering pleasurable objects that we enjoyed in the past, which happens due to being unhappy.

9) “to destroy all dormant latencies”

This bodhisattva has destroyed all dormant ignorance and bad views.

10) “mindfulness and introspection”

The behavior of this bodhisattva is accompanied by mindfulness and introspection. We too should try to always have mindfulness and introspection in all our activities: lying, standing, walking, and sitting. This is explained in the Eight Verses of Mind Training, saying: “In all actions may I examine my mind, and whenever I see that an affliction has arisen may I be able to stop and avert it.”

11) “robes and so forth are clean”

This includes keeping the place where one lives, one’s robes, and one’s cushion clean. “Clean” is to be understood not only in physical terms but also in terms of the mind. The Six Preliminary Practices include instructions to clean the house, arrange images of holy beings, and so forth. However, on the path of preparation the bodhisattva naturally comes to have a body and mind that are clean without odor and stains on their clothes.

worms (microorganisms) do not occur in the body, mind is not crooked, accepting the trainings, not miserly and so forth, progressing toward true nature, seeking hell for the benefit of others,

These are the six signs of irreversibility on the peak level of the path of preparation.

12) “worms (microorganisms) do not occur in the body”

The Tibetan medical texts say that we have 80,000 microorganisms in our bodies; these are not present in the body of a bodhisattva on this level.

13) “mind is not crooked”

A bodhisattva on this level does not deceive others.

14) “accepting the trainings”

Such a bodhisattva possesses twelve qualities of trainings. These were discussed in the context of the complete training: the training related to clothing, training related to food, training related to
dwelling, and training related to the cushion. “Clothing” refers to the three Dharma robes. These are discussed in the context of the four types of arya lineages:

1) to be satisfied with mediocre Dharma clothes
2) to be satisfied with mediocre food obtained from begging
3) to be satisfied with mediocre dwelling and bedding
4) to enjoy abandoning and meditating

We should try to develop these four arya lineages since they are antidotes to grasping at a truly existent I and mine.

15) “not miserly and so forth”
This bodhisattva is without miserliness and so forth. “And so forth” includes the discordant classes of the five remaining perfections: corrupt morality, anger, laziness, distractions, and corrupt wisdom.

16) “progressing toward true nature”
A bodhisattva on this level has the yoga possessing the dharmata of all phenomena. He has a wisdom knowing this, which is a path that progresses upward.

17) “seeking hell for the benefit of others”
This bodhisattva has such great courage that he even seeks hell in order to benefit sentient beings.

 cannot be led by others, realizing the maras who teach other paths as maras,

These are the two sign of irreversibility on the tolerance level of the path of preparation.

18) “cannot be led by others”
The bodhisattva on this level cannot be led astray to other paths by other guides or teachers but definitely progresses to buddhahood.

19) “realizing the maras who teach other paths as maras”
There are teachers who teach such paths as that of relying on the practice of the five fires; this bodhisattva knows that these teachers are emanations of maras and therefore has no risk of being led into such paths.

 and activities which please the buddhas.

This is the single sign of irreversibility of the supreme mundane quality level.

20) “activities which please the buddhas”
All the physical, verbal, and mental activities of a bodhisattva on this level please the buddhas.

These are the twenty signs of irreversibility of a bodhisattva on the path of preparation. However, there is much debate as to how these signs indicate that such a bodhisattva is irreversible. The conclusion is that by seeing certain external physical and verbal signs, one can understand the inner realizations of the bodhisattva.

There was once a certain Geshe Taye from Tsawa Kangtsen who had many bed bugs in his mattress. His disciples advised him to clean his mattress but he refused to do so saying that it would kill the bed bugs. He only cleaned on occasions when his teacher came down from the mountain to visit him. The students then asked him, did he not kill the bed bugs by doing so. He replied saying that he had to clean for the visit of his virtuous spiritual friend whose pores are the buddhas and bodhisattvas of the ten directions, whereby he could accumulate much merit. However, he himself cleaned the room for the arrival of his teacher.

END

Tuesday morning, May 18, 1999

Q: Who are included in the maternal and paternal relatives?
A: We can say they are all those in the family tree extending back from the mother and extending back from the father respectively, or we can say that they are the grandmothers and grandfathers.

b) sangha on the path of seeing who has attained a sign of irreversibility

_Sixteen instants of tolerance and knowledge are to be known as the characteristics of the irreversible bodhisattvas on the path of seeing._

_These sixteen instants are the signs of irreversibility of the wise who abide on the path of seeing: retreating from discriminating form and so forth, stable mind, completely turning away from lesser vehicles, completely exhaust the limbs of the concentrations and so forth, lightness of body and mind, skilled in methods when employing desire, always pure conduct, livelihood completely pure, concerning aggregates and so forth, interruptions, collections, waging war on the powers and so forth, miserliness and so forth, ceasing individual involvement and subsequently involved abidance, not observing a mere atom of phenomena, certainty of one’s own ground, abiding on the three grounds, and forsaking life for the purpose of dharma._

There are four signs of irreversibility related to true sufferings:
1) “retreating from discriminating form and so forth”
A bodhisattva on the path of seeing has reversed the conception of true existence of forms and so forth.
2) “stable mind”
This bodhisattva has very stable conventional and ultimate minds of enlightenment.
3) “completely turning away from lesser vehicles”
The mind of this bodhisattva has completely turned away from the hearer and solitary realizer vehicles.
4) “completely exhausting the limbs of the concentrations and so forth”
This bodhisattva, although having attained the concentrations and formless absorptions, has exhausted rebirth in the form realm and formless realm due to karma.

There are four signs of irreversibility related to true origins:
5) “lightness of body and mind”
This bodhisattva has an extremely serviceable body and mind.
6) “skilled in methods when employing desire”
Although this bodhisattva enjoys objects of desire, he does not crave them, and he is skilled in methods for taming sentient beings.
7) “always pure conduct”
This bodhisattva sees all the faults of the objects of desire and remains in pure conduct. Pure conduct (brahmacharya) means to refrain from sexual misconduct.
8) “livelihood completely pure”
This bodhisattva on the path of seeing does not engage in the five wrong livelihoods: flattery, hinting, seeking reward for favors, pretentious behavior, and hypocrisy.

There are four signs of irreversibility related to true cessations:
9) “concerning aggregates and so forth”
This bodhisattva has stopped the acquired conception of true existence of forms and so forth, or the conception of true existence of the aggregates and so forth, and subsequent involvement in it.
10) “interruptions”
This bodhisattva has stopped the acquired conception of true existence of the interruptions that prevent the attainment of true cessations and subsequent involvement in it.
11) “collections”
This bodhisattva has stopped the acquired conception of true existence of the collections needed for enlightenment and subsequent involvement in it.

12) “waging war on the powers and so forth”
This bodhisattva has stopped the acquired conception of true existence of the object of the eye, forms, and the object-possessor, eye consciousness, and subsequent involvement in it. “And so forth” includes all twenty-two faculties: the five sense powers (eye, ear, nose, tongue, body faculties), male and female powers, mental power, life force, five feeling powers (feeling of pleasure, suffering feeling, mental discomfort, mental bliss, equanimity)
There are fourteen powers that are thoroughly afflicted phenomena and eight that are completely pure phenomena. The eight completely pure powers are faith, effort, mindfulness, meditative stabilization, wisdom, the power knowing all, the power making the unknown known, and power possessing all knowledge, which belong with respect to the path of seeing, path of meditation, and path of no-more-learning.

There are four signs of irreversibility related to true paths:
13) “miserliness and so forth toward which ceases individual involvement and subsequently involved abidance”
This bodhisattva has stopped the conception of true existence of the discordant class, miserliness and so forth, and subsequent involvement in it. In other words, the bodhisattva has stopped the discordant class of the ten perfections because a bodhisattva on this level attains the surpassing practice of generosity.

14) “not observing a mere atom of phenomena”
This bodhisattva has realized all phenomena as being the entity of the three doors of liberation.

15) “certainty of one’s own ground, abiding on the three grounds”
This bodhisattva has stopped all doubt regarding the ground on which he abides. “The three grounds” are the three clear realizations abiding in the three vehicles. There can be doubt caused by maras, but this bodhisattva no longer has such doubt.

16) “forsaking life for the purpose of dharma”
This bodhisattva is able to forsake his life for the purpose of attaining omniscience and so forth. He does not hold to his life and does not experience suffering when he forsakes his life.

c) sangha on the path of meditation who has attained a sign of irreversibility
A bodhisattva on the path of meditation has eight signs of irreversibility which are based on, for example, the reality of the basis. There are many debates regarding this subject.

There is profundity regarding production, cessation, thusness, what is known, knowledge, activity, non-duality, and skill in means.

1) profound production
2) profound cessation
3) profound thusness
4) profound object of knowledge
5) profound knowledge
6) profound activity
7) profound non-duality
8) profound skill in means

A bodhisattva on the path of meditation possesses these eight which induce external signs that enable others to understand that this bodhisattva is irreversible.

1) profound production
Production is the basis, the five aggregates, the constituents, and so forth.
2) profound cessation
Cessation means that although there is no ultimate ceasing, there is conventional ceasing. The realization of this is profound since it is difficult to realize.

3) profound thush
Although this bodhisattva has familiarized himself with thush, he does not actualize the perfect end at the wrong time.

4) profound object of knowledge
This bodhisattva realizes that although all phenomena do not exist truly, the practice of generosity and so forth still are to be done.

5) profound knowledge
This bodhisattva sees or knows ultimate reality, that no phenomena exist ultimately. In other words, he sees non-true existence.

6) profound activity
Whatever activity this bodhisattva engages in, it is done without the conception of ultimate existence of the object.

7) profound non-duality
Just as the bodhisattva knows that there is no duality ultimately he knows that there is no duality in the practice of the path.

8) profound skill in means
This bodhisattva does not attain the result, buddhahood, having completed all the collections. Jetsun Chokyi Gyeltsen (page 260) says: “Does not attain buddhahood ultimately, which is the result of completing the collections.”

The actual signs of irreversibility are the external signs that arise in subsequent attainment; the actual signs are not the knowledge of the bodhisattva.

(9) Training of the equality of mundane existence and peace
The definition of training of the equality of mundane existence and peace in Seventy Topics is: a yoga of the pure grounds which completely quells the chance of the manifest generation of the conception of true (existence) in states of subsequent attainment by way of being conjoined with the wisdom that directly realizes the emptiness of true (existence) of mundane existence and peace.

On the eighth, ninth, and tenth grounds, there is no occasion for the arisal of a manifest conception of true existence to arise; only the latencies of the conception of true existence are present. The Prasangika Madhyamikas say that on the eighth ground, the conception of true existence is abandoned because the conception of true existence is an afflictive obstruction. They say that the knowledge obstructions are only abandoned from the eighth ground onward; they are not abandoned before the abandonment of the afflictive obstructions. On the other hand, the Svatantrika Madhyamikas say that is not definite since it is not so for initially determined bodhisattvas. They assert that the attainment of the state of foe destroyer, in which the afflictive obstructions have been abandoned, and the attainment of the state of tathagata, in which the knowledge obstructions have been abandoned, are attained simultaneously. They say that on the eighth ground, there is no manifest conception of true existence.

(10) Training of a pure land
The definition of training of a pure land in Seventy Topics is: a yoga of the pure grounds which is a powerful potency in one’s continuum, being a root of virtue of prayer and so forth that establishes the special land where one will become a buddha.

This training involves purifying a buddha field which involves purifying one’s own mind, not the environment. When the mind is purified, a buddha field is actualized.

(11) Training in skillful means
The definition of training in skillful means in Seventy Topics is: a yoga of the pure grounds that spontaneously accomplishes enlightened activities by way of the quiescence of coarse exertion.
This bodhisattva no longer needs to rely on coarse effort but still needs to exert a subtle level. Only on the buddha ground is effort no longer needed.

The objects and this training have ten types of skill in means: passed beyond enemies, not abiding, according to strength, uncommon characteristic, non-attachment, not observing, signs and prayers exhausted, signs of that, and immeasurable.

When divided there are ten:

a) “passed beyond enemies”
- training in skillful means that is victorious over the four maras (*Seventy Topics*)
The bodhisattva has overcome the four maras: the mara of the sons-of-the-gods, the mara of the lord of death, the mara of the afflictions, and the mara of the aggregates.

b) “not abiding”
- training in skillful means that abides nominally and does not abide ultimately (*Seventy Topics*)
The bodhisattva does not abide ultimately.

c) “according to strength”
- training in skillful means that enacts the welfare of others impelled by the force of previous prayers (*Seventy Topics*)
The bodhisattva made prayers in the past and continues to make prayers in the present.

d) “uncommon characteristic”
- training in skillful means that is uncommon (with hearers and solitary realizers) (*Seventy Topics*)
The bodhisattva has a training that is not common with hearers and solitary realizers.

e) “non-attachment”
- training in skillful means that is without a nature of (attachment to) true (existence) with respect to all phenomena (*Seventy Topics*)
The bodhisattva does not grasp at the true existence of phenomena.

f) “not observing”
- training in skillful means that does not observe true (existence) (*Seventy Topics*)
The bodhisattva does not observe phenomena to exist truly.

f-g) “signs and prayers exhausted”
- training in skillful means that is signless (*Seventy Topics*)
The bodhisattva does not observe phenomena to have the sign of true existence.

The bodhisattva does not wish for a truly existent result.

g) “signs of that”
- training in skillful means through the sign of irreversibility (*Seventy Topics*)
The bodhisattva possesses the signs of being irreversible from enlightenment.

h) “immeasurable”
- training in skillful means that is immeasurable (*Seventy Topics*)
The bodhisattva has immeasurable realizations in that they are limitless.

These are the eleven topics representing complete training in all aspects, the subject of the fourth chapter.

Tuesday afternoon, May 18, 1999

The subject of the fifth chapter is peak training which is represented by eight topics.

The Eight Topics of Peak Training

(1) Peak training of heat
The definition of peak training of heat in *Seventy Topics* is: the first mahayana partial concordance with definite discrimination which has attained any of the twelve signs of attaining peak training.

*There are asserted twelve signs of training which has attained the peak: even in dreams, to look upon all phenomena as dreams and so forth.*

The twelve signs are:

1) A bodhisattva on this level sees all phenomena as dreams even in a dream. Such a bodhisattva has a realization which sees all phenomena as dreams; this realization is a union of calm abiding and special insight.

2) not producing
   Even in a dream, not producing thoughts of attraction for the stages of hearers and so forth due to being extremely familiar with the mind of enlightenment.

3) even in a dream seeing a tathagata giving teachings
   This is due to having previously made prayers to always be guided by a virtuous spiritual friend and to see buddhas.

4) even in a dream observing buddhas levitating and so forth

5) even in a dream resolving to teach Dharma

6) even in a dream being mindful of abandoning the lower realms

7) accomplishing the blessings of words of truth which can quench burning cities and so forth during both dreams and the awakened state

8) accomplishing words of truth that prevent others from being possessed by harm-givers (yakshas) and so forth
   The bodhisattva proclaims words of truth that liberate others from yakshas and so forth.

9) serving a virtuous spiritual friend who overcomes with splendor the actions of antagonistic maras
   This bodhisattva does this by possessing clairvoyance.

10) training in the perfection of wisdom for the welfare of others
    This bodhisattva does so during both meditative equipoise and subsequent attainment.

11) not having strong settling on true existence of all phenomena
    This bodhisattva does not have this due to having a wisdom arisen from meditation observing emptiness.

12) becoming close to the enlightenment of a buddha
    This bodhisattva is close to enlightenment because he abides on the faultless bodhisattva activities.

The first six signs occur during dream state, the seventh and eighth occur during both the dream state and the awakened state, and the remaining four occur only during the awakened state.

(2) Peak training of peak
The definition of peak training of peak in *Seventy Topics* is: the second mahayana partial concordance with definite discrimination which has attained sixteen increases in the aspect of merit such as (merit) exceeding worshipping buddhas equal (in number) to the sentient beings of the three thousand (worlds).

There are sixteen increases of merit during peak training of peak.

*Essences of sixteen increases make assorted analogies (with) the virtue of the number of people in Jambudvipa worshiping the buddhas and so forth.*

1) To receive much merit through making offerings such as flowers to a number of buddhas equal to the grains of sand in the Ganges River.

2) mental engagement on the perfection of wisdom by the two trainings
The two trainings are merit and wisdom.
3) possessing forbearance with respect to the emptiness of non-production
4) realizing the ultimate non-observance of all phenomena, the properties of cause and effect
5) attaining a realization that is superior
6) all the classes of gods approach him without harm
7) by the force of the perfection of wisdom of the peak, he overcomes all the maras by his splendor
8) regarding other bodhisattvas who have entered the same vehicle as a buddha and abiding in similar trainings
9) possessing a completely pure training due to the wisdom arisen from meditation observing thusness
10) becoming a buddha lineage holder by the force of the perfection of wisdom of peak
11) attaining mind generation concomitant with the cause, the training, the reason for the attainment of the result, buddhahood
This mind generation is the fire-like mind generation.
12) attaining the quality of not producing the discordant class of the perfections, miserliness and so forth
13) not producing thoughts which are realizations associated with manifest acquired conceptions of true existence of forms and so forth
14) gaining the knowledge of the practice that includes all the perfections within each perfection
All perfections are included in the practice of the perfection of wisdom.
15) attaining all the excellences of the realizations of the three vehicles by way of the wisdom arisen from meditation
16) attaining a state which is close to perfect complete enlightenment

The first group of eight are mainly external means to increase merit, while the second group of eight are mainly internal means of increasing merit.

(3) Peak training of tolerance
In the context of, “firmness and” (Ornament for Clear Realization v.1.14b), the definition of peak training of tolerance: the third mahayana partial concordance with definite discrimination which has attained firmness of wisdom that is a complete similitude of the three exalted knowers and indivisibility from the welfare of others.

Highest thorough completion of the qualities (of) the three exalted knowers of all without forsaking the welfare of sentient beings is clearly mentioned as “stability”.

Wisdom is indicated saying “firmness of wisdom that is a complete similitude of the three exalted knowers,” while method is indicated saying “indivisibility from the welfare of others.” Compassion is very stable or firm, and therefore this bodhisattva never gives up the welfare of sentient beings but continually works for them. This bodhisattva has great tolerance which enables him to enact the welfare of sentient beings. Without this tolerance, even working for the welfare of one sentient being would be difficult.

(4) Peak training of supreme mundane quality
In the context of, “thorough stability of mind and” (Ornament for Clear Realization v.1.14b), the definition of peak training of supreme mundane quality: the fourth mahayana partial concordance with definite discrimination which has attained thorough stability of mind with respect to limitless meditative stabilizations, factors that ripen the capacity to generate the mahayana path of seeing which is its own result.

Meditative stabilization is said to have much merit, compared with the examples of four continents, a thousand, two thousand, and three thousand.
This bodhisattva attains a meditative stabilization that is able to abide continually on its object.

The analogy is the number of sentient beings existing in small thousand, middle thousand, and great thousand world systems. There are four types of bodhisattvas: one who generates the mind generation initially, one who engages in practice, one who is irreversible, and one who is obstructed by one rebirth. When someone rejoices in these four types of bodhisattvas, infinite merit is attained.

5) Peak training of the path of seeing
In the context of, “is to be known as seeing and” (Ornament for Clear Realization v.1.14c), the definition of peak training of the path of seeing: a clear realizer of mahayana truth abiding in a type of direct antidote to the seeds of the conceptions that are (path of) seeing abandonments.

The objects of abandonment of path of seeing are of thirty-six types:
- nine conceptions of true existence of apprehendeds to be engaged in
- nine conceptions of true existence of apprehendeds to be withdrawn from
- nine conceptions of true existence of apprehenders of a substantial existent
- nine conceptions of true existence of apprehenders of an imputed existent

A conception of true existence of apprehendeds to be engaged in is a conception that conceives Mahayana base, path, and result to be truly existent. A conception of true existence of apprehendeds to be withdrawn from is a conception that observes the Hinayana paths and so forth as truly existent objects to be withdrawn from, as compared to the Mahayana path. A conception of true existence of apprehenders of a substantial existent observes apprehenders of a substantial existent and conceives them to be truly existent utilizers. A conception of true existence of apprehenders of an imputed existent observes apprehenders of an imputed existent and conceives them to be truly existent utilizers.

6) Peak training of path of meditation
In the context of, “the four types of antidotes which are the four types of individual analysis are the path that is to be known as meditation and” (Ornament for Clear Realization v.1.14c-15b), the definition of peak training of the path of meditation: a mahayana subsequent clear realizer abiding in a type of direct antidote to the seeds of the conceptions that are (path of) meditation abandonments.

The objects of abandonment of the path of meditation are of thirty-six types:
- nine conceptions of true existence of apprehendeds to be engaged in
- nine conceptions of true existence of apprehendeds to be withdrawn from
- nine conceptions of true existence of apprehenders of a substantial existent
- nine conceptions of true existence of apprehenders of an imputed existent

In this context, the meditative stabilization of leaping, meditative stabilization of a loftily looking lion, and so forth are discussed. The absorption of leaping is the result of two types of preparation, one long and one short. The preparation is done by using the twelve links in forward and backward order as an object of meditation. These meditative stabilizations are discussed in the context of the peak training of path of meditation.

7) Non-interrupted peak training
In the context of, “non-interrupted meditative stabilization” (Ornament for Clear Realization v.15c), the definition of non-interrupted peak training: a bodhisattva’s final yoga that is conjoined with a wisdom highly transformed from the mahayana path of accumulation that meditates a compendium of the aspects of the three exalted knowers and acts to directly produce an exalted knower of aspects which is its own result.
It is an uninterrupted path at the end of the continuum of a sentient being that opposes knowledge obstructions, whereby in the second moment one attains an exalted knower of all aspects.

8) Perverse achievings to be eliminated indicated here
In the context of, “clear realizer of peak possessing perverse achievings” (Ornament for Clear Realization v.15d-16a), the definition of perverse achievings to be eliminated indicated here: that comprised of any type of seed or manifest conception regarding the unsuitability of the two truths to be contained in a single entity and indicated here.

In sutra it is said that the two truths can be posited on all objects. This is explained in the Sutra of the Meeting of Father and Son and Madhyanta-vibhanga.

When divided there are sixteen:

a) perverse conception regarding acceptable observed objects,
b) perverse conception regarding definitely apprehended entity of observed objects,
c) perverse conception regarding exalted wisdom that knows all aspects,
d) perverse conception regarding the two truths,
e) perverse conception regarding trainings,
f) perverse conception regarding the three jewels – (buddha,
g) dharma, and
h) sangha),
i) perverse conception regarding skillful means,
j) perverse conception regarding the clear realizations of a muni,
k) perverse conception regarding the perverse,
l) perverse conception regarding paths,
m) perverse conception regarding the discordant class,
n) perverse conception regarding antidotes,
o) perverse conception regarding characteristics of phenomena, and
p) perverse conception regarding meditation.

Lama Tsongkhapa says that at the beginning one should seek to hear many teachings, in the middle one should ensure that all these teachings appear as advice for oneself, and at the end one should practice day and night, and one should dedicate all the merits arisen from hearing, thinking, and meditation for the flourishing of the teachings. We should do this. Hearing, thinking, and meditation should be inseparable. Without hearing, meditation is difficult. A Kadampa lama said that one who tries to meditate without hearing is like someone trying to climb a rock cliff without hands. Thus, hearing and listening to teachings is essential at the beginning. In the Life Stories (Jataka Tales) of Buddha, it says that hearing the teachings is a lamp that illuminates the darkness of ignorance and a great wealth that cannot be stolen by thieves. Wherever one goes, one will be accompanied by the wealth of hearing.

END

Wednesday morning, May 19, 1999

The sixth chapter is serial training.

A serial training is a training that meditates on all 173 aspects serially in order to gain stability. It is represented by 13 topics.

(From) generosity through wisdom, recollection of buddha and so forth, phenomena as insubstantial entities, are asserted to be serial activities.

The first six topics are:
1) generosity  
2) ethics  
3) tolerance  
4) effort  
5) concentration  
6) wisdom  

The second group of six are the six recollections:  
7) recollecting Buddha  
8) recollecting Dharma  
9) recollecting Sangha  
10) recollecting ethics  
11) recollecting giving  
12) recollecting the god  
13) insubstantial entity of phenomena (entitilessness of phenomena)  

7) recollecting Buddha  
There are three ways of recollecting buddha: one on the path of preparation, on the path of seeing, and on the path of meditation. In Commentary Clarifying the Meaning it says:  

7a) the close placements of mindfulness and so forth, b) the aspects of the branches of enlightenment, and c) the eightfold path of superiors – the threefold recollection of buddha with the characteristic of not remembering ultimately (which) respectively express the paths of i) a partial concordance with definite separation, ii) seeing, and iii) meditation,  

The Buddha is recollected on the path of preparation, path of seeing, and path of meditation. A bodhisattva recollects the Buddha when on the path of preparation by thinking of the causal dharma which is the close placements of mindfulness; when on the path of seeing by thinking about the causal dharma which is the seven branches of enlightenment; and when on the path of meditation by thinking about the eightfold path of superiors.  

8) recollecting Dharma  
The Dharma Jewel refers to recollecting virtuous, non-virtuous, and neutral dharmas. Thus, one recollects all phenomena.  

9) recollecting Sangha  
The Sangha Jewel are those arya beings who are irreversible from their path.  

10) recollecting ethics  
Recollection of ethics is done by thinking of abandoning the discordant class.  

11) recollecting giving  
One recollects giving by engaging in virtue.  

12) recollecting the god  
One recollects the god as a witness.  

13) insubstantial entity of phenomena (entitilessness of phenomena)  
One recalls that all phenomena ranging from forms to knower of all aspects are without the entity of existing ultimately.
The seventh chapter is momentary training. This is a training which meditates on all 173 aspects in the shortest instant in which an action can be completed on the basis of having attained stability on them.

One should understand the realizations of the Sage as instantaneous because all uncontaminated phenomena are included by each of generosity and so forth.

Momentary training has four divisions:
1) non-fully ripened momentary training
2) fully ripened momentary training
3) momentary training without characteristics
4) non-dual momentary training

1) non-fully ripened momentary training

Just as when a being moves an entire wheel pump at once with a single movement of the foot, knowing in a single moment is like that.

At the time Maitreya composed his text, a wheel pump was an appropriate analogy; perhaps nowadays other examples can also be found. However, even now this type of bucket pump can still be seen in small villages in India. A single movement of the foot causes the entire wheel to turn; likewise when a bodhisattva on this level observes a single uncontaminated non-fully ripened phenomenon, all other phenomena of similar type are also manifest.

2) fully ripened momentary training

When the state of the reality of the fully ripened, which consists of the nature of all white phenomena, produces the perfection of wisdom, that is instantaneous exalted wisdom.

When the discordant class is opposed by an antidote, all stains are abandoned without exception, like an autumn moon illuminates all and dispels the darkness.

3) momentary training without characteristics

Remaining (in the conviction that) all phenomena are like dreams in his activities of generosity and so forth, (the bodhisattva) realizes in a single moment that all phenomena are without characteristics.

The bodhisattva at this level has a training that realizes all phenomena are without the characteristic of true existence. In other words, all phenomena of both the thoroughly afflicted class and the completely pure class are realized in a single moment to be without the characteristic of true existence.

4) non-dual momentary training

When dreams and the vision of them are not seen in a dualistic manner, (the bodhisattva) instantaneously sees the thusness of non-dual phenomena.

Since this bodhisattva has uprooted dualistic appearance and its imprints, he sees all phenomena as non-dual. When we dream, we do not see the objects of the dream and the dream consciousness as two. Non-duality in terms of object and subject, or apprehended and apprehender, being empty of being different substances is not a type of emptiness. If we were to say that a bodhisattva at the end of the continuum of a sentient being does not have emptiness as
his object, this would not be correct. Thus, the best way of interpreting non-duality in this context is that subject and object are of one taste in lacking true existence. If we say that subject and object are non-dual in the sense of not being different substances, the mind realizing this would not be the end of the continuum of sentient being, in general. However, if we talk about non-duality in terms of companion or support, we can say that there is a realization of emptiness. In other words, there is a realization of the emptiness of the apprehender and apprehended that abides in the type of realization of non-duality, which means that there is a realization of emptiness abiding in the class of realization of a solitary realizer.

There is much debate about this. For example, within the 173 object-aspects of the three exalted knowers, how many are functioning things and how many are non-functioning things? This question cannot be asked in regard to the subject-aspects since these are minds and are therefore necessarily functioning things. With respect to the 173 subject-aspects of the three exalted knowers, one can ask: are all of them uncontaminated fully ripened or uncontaminated non-fully ripened? One can also say: in the definition of non-fully ripened momentary training, when it says “when actualizing one uncontaminated non-fully ripened phenomena the bodhisattva is able to actualize all phenomena that are of a similar type,” what is that single uncontaminated non-fully ripened phenomenon? Also in regard to fully ripened momentary training, when it says that “when a bodhisattva actualizes one fully ripened uncontaminated phenomenon...” what is that single fully ripened uncontaminated phenomenon?

The adjective “uncontaminated” cannot be applied to object-aspects because many are contaminated. In regard to object-aspects, we can posit contaminated and uncontaminated.

It would appear from what it says in the text that the single uncontaminated non-fully ripened phenomenon is generosity and so forth. This needs to be thought about.

The eighth chapter is the resultant truth body. The truth body is defined as: the final result that is attained by the power of meditating on the aspects of the three exalted knowers which is the method for its own attainment.

There are four bodies:
1) nature body
2) wisdom truth body
3) enjoyment body
4) emanation body

1) nature body

The nature body of the Sage has attained those uncontaminated dharmas, completely pure in all ways, their nature possessing the characteristic.

The nature body has three attributes:
i) attribute of possession - “uncontaminated dharmas”
The nature body possesses the twenty-one uncontaminated dharmas.
ii) attribute of separation - “completely pure in all ways”
The nature body is separated from the two obstructions and their imprints.
iii) attribute of entity - “their nature possessing the characteristic”
The twenty-one uncontaminated dharmas have one entity in being empty of true existence.

The definition of the nature body is: a final sphere possessing the two purities.

The two purities are purity of adventitious stains, which is described in the root text “completely pure in all ways” and free of stains of nature is mentioned saying “nature possessing the characteristic” which means that the nature body is free from the object of negation, true existence.
The twenty-one sets of uncontaminated exalted wisdom are then described in response to a question as to what they are.

In the brief presentation the wisdom truth body is the fourth of the bodies set out, while in the extensive explanation it is the second. It comes last in the brief presentation in order to explain the enlightened activities in relation to it. It comes second in the extensive explanation in response to a question regarding the nature body possessing the twenty-one sets of uncontaminated exalted wisdom.

The wisdom truth body is: a final realization with respect to varieties and modes.

The twenty-one sets of uncontaminated exalted wisdoms are then discussed:

- Classes harmonious with enlightenment, immeasurables, complete liberations, the essence of the nine serial absorptions, entrances of the ten totalities and the masteries – eightfold through thorough division, lack of conflict, exalted knower of resolve, clairvoyances, perfect accurate cognitions, the four purified in all ways, ten powers, ten strengths, four fearlessnesses, three types of nothing to guard, threefold close placements of mindfulness, nature of not having forgetfulness, imprints perfectly destroyed, great compassion for beings, unshared features of only the Sage – those eighteen which are explained and the exalted knower of all aspects itself etc., are expressed as truth body.

1) classes harmonious with enlightenment
The thirty-seven harmonies of enlightenment are divided into seven which are counted as one in this context.

(2) immeasurables
These are the four immeasurables counted as one.

(3) complete liberations
The eight doors of liberation are divided into the three complete liberations – (1) the complete liberation of the embodied looking at a form, (2) the complete liberation of the formless looking at a form and (3) the liberation of the beautiful which eliminates obstacles – plus the (4-7) four complete liberations of the formless absorptions, and one, (8) the complete liberation of cessation.

(4) the essence of the nine serial absorptions,
The nine serial absorptions are the absorptions of the four concentrations, the absorptions of four formless absorptions, and the absorption of cessation.

(5) entrances of the ten totalities
The ten totalities are earth, water, fire, wind, blue, yellow, white, red, space, and consciousness.

(6) the masteries – eightfold through thorough division
The entrances of the eight masteries are also counted as one.

(7) lack of conflict
This is the meditative stabilization without afflictions.

(8) exalted knower of resolve
This is the meditative stabilization realizing the object of aspiration.

(9) clairvoyances
(10) individual correct knowledges

(11) the four purified in all ways

(12) ten controls
These are control over life span, mind, necessities, activities, rebirth, aspiration, wishes, magical manifestations, exalted wisdom and dharma.

(13) ten powers

(14) four fearlessnesses
These are:
- fearlessness with respect to asserting that oneself has perfect abandonment
- fearlessness with respect to asserting that oneself has perfect realization
- fearlessness with respect to asserting oneself as an independent teacher of desire and so forth as obstructive phenomena
- fearlessness with respect to asserting knowers of bases, knowers of paths, and so forth as paths of definite emergence

(15) three types of nothing to guard
A buddha has nothing to hide or guard since the three doors of his body, speech, and mind are completely pure.

(16) threefold close placements of mindfulness
A buddha does not have any attachment for those disciples who listen respectfully, he does not have anger for those disciples who do not listen respectfully, and he does not have indifference toward those who neither listen or do not listen.

(17) nature of not having forgetfulness
A buddha does not forget that which needs to be done for the welfare of sentient beings.

(18) imprints perfectly destroyed
A buddha has perfectly destroyed all imprints in that he does not have any negative imprints of actions of body, speech, and mind.

(19) great compassion for beings
A buddha has a compassion which continually looks upon all sentient beings to see whether their continua are ready to be ripened.

(20) unshared features of only the Sage
The eighteen unshared qualities of a buddha were explained in the fourth chapter. There are six unshared behaviors, six unshared realizations, three unshared activities, and three unshared exalted wisdoms.

(21) the three exalted knowers
A buddha possesses the three exalted knowers: a knower of all aspects realizing all ten topics representing it, a knower of paths realizing all eleven topics representing it, and a knower of bases realizing all nine topics representing it.
In the root text it only mentions knower of all aspects, but the word “etc.” implies the others.

Each of the twenty-one sets of uncontaminated exalted wisdom were discussed in the past.
The third body is the enjoyment body. The enjoyment body is defined as: a final form body distinguished by possessing five certainties. The five certainties are:

1) certain place - definitely abides in Akanishta
2) certain body - definitely adorned by the marks and signs
3) certain retinue - definitely surrounded only by arya bodhisattvas
4) certain doctrine - definitely teaches only the Mahayana
5) certain time - definitely abides as long as cyclic existence is not emptied.

1) certain place - definitely abides in Akanishta
   Akanishta is the highest level of the seventeen levels of the form realm. Where is it? In this world or not? It does not depend on the earth but is above in space.
2) certain body - definitely adorned by the marks and signs
   The enjoyment body is adorned with 112 marks and signs. For this reason in the Praise to Manjushri it says: “ten sets of ten and twelve.”
3) certain retinue - definitely surrounded only by arya bodhisattvas
   There are no bodhisattvas who are ordinary beings in the retinue of enjoyment body. This is because Akanishta is a pure land where there are no ordinary beings.
4) certain doctrine - definitely teaches only the Mahayana
   The enjoyment body only teaches the Mahayana Dharma since he is only surrounded by arya bodhisattvas.
5) certain time - definitely abides as long as cyclic existence is not emptied
   The enjoyment body abides in Akanishta as long as cyclic existence lasts. Meanwhile, he emanates countless emanations in the billion world systems in order to benefit sentient beings.

In the past, a king would rule over his kingdom while remaining in his palace and send out his ministers and others to perform various activities. Similarly, an enjoyment body remains in Akanishta very comfortably and emanates manifestations to all the worlds in accordance with the needs of sentient beings.

Wednesday afternoon, May 19, 1999

The emanation body is defined as: a final form body that does not possess the five certainties.

Through which, the body which enacts simultaneously the various benefits for migrators as long as becoming exists, is the uninterrupted emanation body of the Sage.

The emanation body is of three types:

1) emanation body of an artisan
   An example is Shakyamuni Buddha’s previous emanation of a lute player to subdue the king of the gandharvas.
2) emanation body of incarnation
   An example is Shakyamuni Buddha’s previous incarnation in the Joyous Land as the god Dampa Tog Karpo (Holy White Tip).
3) supreme emanation body
   An example is Shakyamuni Buddha himself.

The enlightened activity of a buddha is defined as: a white quality which arises from its empowering condition, which is a wisdom truth body, that is its cause.
There are two: enlightened activity existing in the object of the action and the enlightened activity existing in the agent. An example of the enlightened activity existing in the object of the action is...
the virtue that exists in the continua of trainees. An example of the enlightened activity existing in
the agent is the virtue included in the continua of arya buddhas. The latter is of twenty-seven
types. This comes in the Ornament saying:

"Likewise as long as cyclic existence exists, these actions are asserted as uninterrupted.
Actions which pacify migrations and set in the four types of assembling, set in realizing
the thoroughly afflicted together with the completely pure, (set) sentient beings in the
meaning in accordance with the meaning, the six perfections, buddha path, emptiness by
self nature, exhausting duality, conventional terms, non-observed, fully ripening bodily
beings, bodhisattva path, preventing strong settling, attaining enlightenment, purified
buddha realm, certainty, immeasurable welfare of sentient beings, qualities such as
serving buddha and so forth, branches of enlightenment, actions not wasted, seeing the
truths, abandoning distortions, the method without comparison, completely pure,
collections, between compounded and uncompounded not completely knowing a difference,
and passing beyond sorrow. The enlightened activities of the truth body are accepted as
twenty-seven types."

(Review concluded, return to Commentary Clarifying the Meaning chapter eight and Gyeltshab’s
Essential Explanation page 534)

2B3A-3A Explained individually (continued)

3) Thereafter, through extreme familiarity, because of progressing to eminence, the
clear realization of the peak is the occasion of the supreme (meditation upon the
aspects of) the three exalted knowers of all themselves.

Gyeltshab (page 534) says: Thereafter, the clear realization of the peak (subject) is the occasion of the supreme familiarization with the aspects of the three exalted knowers of all (predicate)
because it is a training which, due to the thorough familiarization with the complete training in
aspects previously, has become eminent by way of being conjoined with a wisdom arisen from
meditation realizing emptiness.

4) Thereafter, because of making the realized properties certain, through straightening
the conourse, the meanings thoroughly meditated upon individually and all
(together), the serial clear realization is the occasion of the order of the three exalted
knowers of all themselves.

Gyeltshab says: Thereafter, the serial clear realization (subject) is the occasion of the serial
meditation on the subject of the serial aspects of the three exalted knowers within one session
(predicate) because it is a training that meditates serially in a straight forward manner within one
session on the objects of meditation, which are the individual aspects of the three exalted knowers
presented in the first three chapters and all the aspects presented in the fourth chapter.
There is a purpose to meditate like this; it is to ascertain the previously realized properties within
one instant.

5) Thereafter, through lacking progression to the differences, perfectly manifesting
complete enlightenment in a single instant is the occasion of the final (training) of the
three exalted knowers of all themselves.

Gyeltshab says: Thereafter, the training of perfectly manifesting complete enlightenment in one
instant (subject) is the occasion of the final training in the three exalted knowers (predicate)
because it is a final training whereby the realizations of the learners path is without progress
beyond it.
6) Thereafter, through being the result of that, truth body together with its enlightened activities is the full maturation of the three exalted knowers of all themselves.

Gyeltsab says: Thereafter, the truth body together with enlightened activity (subject) is the occasion of the fully ripened realizations of the three exalted knowers (predicate) because it is the final result of those trainings.

2B3A-3B Having summarized the meanings, the extensive meaning of the words is indicated in the former

Hence, the six types of other summarized meanings of all the mothers are to be explained in accordance with only the former.

Gyeltsab (page 535) says: In addition to the explanation on the summarized meaning/topics of all the three mothers as eight, there is another [explanation] of the six summarized meanings. The meaning of the words of the six summarized meanings is to be known as in the explanation in the context of the previous eight.

2B3B Summarizing into three meanings
1 Making a connection
2 Root text
3 Commentary

2B3B-1 Making a connection

Having thoroughly explained by means of the six summarized meanings like those benefiting sentient beings with joy in the middling, also to benefit sentient beings with joy in the brief, to thoroughly explain in others:

Having thus thoroughly explained by way of six summarized meanings for the benefit of sentient beings who have joy in the middling elaboration of meaning, also to thoroughly explain other than before by way of three summarized meanings for the benefit of sentient beings who have joy in the brief elaboration of meaning.

The subject matter is summarized into six categories for those who like middling length explanations:
1) three exalted knowers
2) complete training in all aspects
3) peak training
4) serial training
5) momentary training
6) resultant truth body

For those who like brief explanations, they are summarized into three:
1) three exalted knowers
2) four trainings
3) resultant truth body

2B3B-2 Root text

Objects: three types, causes: the essence of four trainings, results: truth body activity are other summarized meanings – three types.

Gyeltsab (page 536) sets out a syllogism: The aspects of the three exalted knowers (subject) are the objects to be meditated on by the trainings (predicate) because they are to be practiced by that.
Just as the mind that is generated in the entity of compassion is called meditation on compassion, likewise the aspects of the three exalted knowers are meditated by generating them in the entity of the trainings. However, this is not like an eye consciousness looking at a form.

The meditation on the path is generated in the mind, not like looking at a form. Meditation on the path means to generate the path in the mind; this is like the meditation on compassion.

Gyeltsab says: Lama Great Translator says, “The three exalted knowers are objects in terms of being objects to be known by hearing and reflecting through including the three objects. However, here the objects are of three aspects in terms of being the three main summarized objects to be meditated on by the trainings.

The essence of the four trainings (subject) is the cause for the final three exalted knowers because it is the means for attaining the three exalted knowers.

The truth body together with its enlightened activity (subject) is the result of training in the three exalted knowers because it is the final object attained by the power of that. Thus, there is another summarized meaning of the mothers different from the former two which is the three aspects of the summarized meanings: object, cause, and result.

Before, the mothers were summarized into eight and then into six, while they are now summarized into three aspects: object, cause, and result.

2B3B-3 Commentary

1) Initially, the exalted knower of all aspects itself and so forth, the mere entities of the three exalted knowers of all themselves, are the causes of the objects of engagement. If asked, “How are they fully applied?” 2) After that, manifestly and completely realizing all aspects and so forth, the four types of complete realizations, are the trainings. If asked, “What is a result of that cause, having trainings like that?” 3) After that, since truth body together with enlightened activities are the results, the summarized meanings of the threefold mothers of the victors, three other types are to be explained according to only that.

Gyeltsab (page 536) says: Firstly, the very entities of the three exalted knowers, the exalted knower of all aspects and so forth, (subject) are the causes of the objects of engagement in order to meditate on the trainings because they engage in the meditation on the trainings by taking them as an object to be known, to be meditated, and to be attained by the trainings.

The three exalted knowers are objects to be known by trainings, the objects of meditation of the trainings, and the objects to be attained by the trainings.

Question: How are the three exalted knowers meditated by the training, and how are they thoroughly trained in as an object of training?

Answer: After that, the four clear realizations, such as the manifest complete realization of all aspects, (subject) are trainings which meditate on the aspects of the three exalted knowers (predicate) because they are a yoga, which is a union of calm abiding and special insight, that exists in the continuum of a bodhisattva who meditates on them.

Question: What is the result of that cause, the training which possesses such a training of the three exalted knowers?

Answer: After that, the truth body together with its enlightened activities (subject) is a result of the trainings of the three exalted knowers (predicate) because it is final object of attainment of that.
Gyeltsab says: In summary, the meaning of the words of the third type of summarized meaning of the three mothers of the victors which is other than the two former ones should also be known because it is to be explained in accordance with just that explanation of the eight.

In short, there are three summarized meanings: into eight, six, and three. This one is different from the first two. However, to understand the meaning of the words, one should understand them as they were explained in the context of eight.

Objection: What! If the necessity of completely presenting an extensive explanation of the branches of the meaning of the words for persons who individually have faith in the three summarized meanings is uncertain, then it would contradict the former explanation. If it is necessary to explain extensively to everyone, it would be illogical to differentiate the three summaries into the extensive, middling and brief because all sutras and all treatises [in that case] would be easy. If the necessity of a complete explanation makes no difference, then it would be illogical to classify persons individually as having faith in the extensive, middling, and brief, yet there exists differences of sharp and dull faculties. Also, that would be similar with the probandum (which is to prove that there are the three types of summarized meanings) in which case each of the three mother sutras would also need to be explained in three summarized meanings; therefore you would definitely have to accept nine levels of sharp and dull faculties.

Response: You could be right. Although this meaning (of this passage of the summarized meaning) appears to be extremely difficult to understand, no scholar is seen to have done analysis concerning it.

Someone says: It is a differentiation of the definite entity, definite number, and definite order of the clear realizations.

Response: Saying so would also be difficult to prove because of lacking a difference in the necessity to present the meaning of the words extensively.

Someone says: The three mothers, the extensive, middling, and brief, are taught specifically for the trainees of sharp, middling, and dull faculty who like extensive, middling, and brief words. Making the three summarized meanings of each of the mothers into three is not a differentiation of sharp and dull faculties, it is in terms of trainees who like extensive, middling, and brief elaboration of meaning.

Response: It would also be difficult to posit anything additional to the levels of sharp and dull faculties. If the summarized meanings amount to nothing more than a difference in the number of words of the presentation of the body [of the text], then why is the summarized meaning not also arranged into two called “the path perfection of wisdom” and “the resultant perfection of wisdom”?

(Gyeltsab): Therefore one should think as follows: all three trainees of the Eight Thousand Stanza Perfection of Wisdom Sutra for instance, are without a difference in the necessity of a complete explanation of the meaning of its words, that is to say they have to generate an ascertainment of all the meanings of the words by means of cutting superimpositions through logic.

Gyeltsab (page 538) says: Explaining the three different types of summarized meanings - When initially explaining just the summarized meaning, one should know the differences in ability or inability of trainees to ascertain through correct assumption the rough meaning of the extensive explanation of the branches. For example, it is like the difference between thinking water exists in the old spring while dwelling at home without seeing a reason and perceiving the water with a valid cognizer. This is also to be known with respect to treatise. (Those three summarized
meanings) are different in terms of the number of words in the presentation of the body, but are not different in terms of the extensive explanation of the branches/parts.

In other words, the three summarized meanings are different only in terms of the number of words but are not different in terms of presenting the meaning.

Gyeltsab (page 537):
Objection: Well then, [the treatise] would also be similar in having the fault of summarizing the body into two.

Response: No, it is not similar. Because if one is able to induce ascertainment of the rough meaning of the words of the extensive explanation of the branches through merely those (summarized meanings of the Ornament), then there would be no need to rely on the extensive explanation and summarized explanation in the treatises such as this (Essential Explanation). Thus, scholars who investigate the meanings should understand them through thinking about them in detail. These root texts and commentaries are not precisely connected with the sutras and do not extensively explain elaborations of objections and replies. This was done for the sake of realization even by those who wish to engage in the perfection of wisdom by merely abiding with their legs stretched out. The way in which to practice the extensive and brief stages of the paths of the clear realizations should be known as stated in other (texts).

In the Commentary Clarifying the Meaning the words of the sutra are not quoted nor are the answers to objections. This commentary is also made in order to be easily understood (i.e., with their legs stretched out!).

END

Thursday morning, May 20, 1999

2C Finishing the explanation
1 Differences in explaining the objects of explanation
2 Dedicating the virtues of composition
3 Diminishing pride and the reason for joy in composing

2C1 Differences in explaining the objects of explanation
A Differences in the objects of explanation
B How explained through depending on the above

2C1A Differences in the objects of explanation

From some, the meaning: from others, the words. From others, by enumerating names – scholars should know merely the summarized meanings also in all the mothers. If not like that, the other stages of all are not well summarized, they only have differences through classification of summarized and so forth – no more.

This means that the three mothers are different only in terms of what they contain, for example, the Eight Thousand Stanza Perfection of Wisdom Sutra, summarizes all the objects of explanation into the five aggregates and the words are also condensed. The middling mother, Twenty Thousand Stanza Perfection of Wisdom Sutra, also explains the same subject matter, all phenomena from form to exalted knower of all aspects, but there are less words than in the extensive. The extensive sutra, Hundred Thousand Stanza Perfection of Wisdom Sutra, contains the same subject matter but it has many words to explain that. When the subject matter of each is summarized, there are the eight, six, and three meanings.

“From some, the meaning: from others, the words” means that in some sutras the meaning is explained with many words in others with few words.
Gyeltsab (page 538) says: Those who are skilled in the meaning of the sutra and treatise should know all three mothers as having only the eight, six, and three summarized meanings of the subject matter. Furthermore, certain (subjects) are complete in terms of meaning, (both) explicitly and implicitly, in the noble *Eight Thousand*. Some are complete in terms of words that are the explicit presentation of the meaning in the middling mother, and some have many synonymous words for each meaning in the extensive mother because even one meaning is taught by way of many different names.

Even one meaning is taught by many words or many names. One should read the *Hundred Thousand Stanza Perfection of Wisdom Sutra* to understand this point.

Objection: Should there not be a difference in the meaning since there is a difference in the words?

Response: It follows that this treatise (the *Ornament*) does not summarize excellently without having distinguished the three levels of meaning of the subject matter of all the three mothers because the similar subject matter of the three mother sutras are not like that.

Objection: Then, why have three different scriptures been taught by the buddha with respect to the same subject matter?

Response: There is no fault of the three mothers being redundant because they are only said to have the difference of being distinguished by the words that are brief, middling, extensive and so on.

In short, the three mothers are distinguished in terms of the words expressed and not in terms of their subject matter. In all three mothers, the subject matter is all phenomena ranging from form to exalted knower of all aspects. Since this is the object to be explained in all three, the only difference is in the number of words used to explain them.

Gyeltsab says: These (discussions) are elaborated from [the *Commentary Clarifying the Meaning* outline 2A1 “Expression of worship and promise to compose” which says:] “Reverently I pay homage to the... in order to reveal the stanzas of its ornament as being an ornament of all.”

All the discussion is based on this statement. In short, the *Eight Thousand Stanza Perfection of Wisdom Sutra* contains the complete meaning, or subject matter, but it has few words, the *Twenty Thousand Stanza Perfection of Wisdom Sutra* contains the complete meaning and the words are complete, and the *Hundred Thousand Stanza Perfection of Wisdom Sutra* contains the complete subject matter but the words are many. In general, the *Eight Thousand Stanza Perfection of Wisdom Sutra* is said to be brief in terms of words but complete in meaning.

2C1B  How explained through depending on the above

By means of seeing the meanings through the force of Arya Vimuktisena, for ease in understanding, not joining the words, phrases, and so forth. Having paid homage to the excellent guru, the abbot, excellently (named) Vairochanakara, this Clear (Meaning) of ordered verses was composed by Haribhadra.

Gyeltsab (page 539) says: The *Commentary Clarifying the Meaning* on the versified words of the *Ornament for Clear Realization* is composed by the Victor’s son Simhabhadra (Haribhadra). On what support did he compose it? He did not compose it without instruction from previous acharyas because he composed it by way of seeing the meaning through the force of the excellent thought of Arya Vimuktisena. He first explicitly made prostrations to the noble lama, the excellent abbot Vairochana who has borne in his mind all the meaning of treatise, and asked him for permission and then composed it. How did he compose it? In this commentary the *Ornament* is not explained with elaboration because it explains to clarify the meaning only without actually conjoining the words of sutra and the words of the treatise and so forth together, or I mean that
Simhabhadra summarized the meaning and composed it without conjoining with the words of sutras and the words of disputes, and quoting other scriptural sources and so on. There is a reason for composing it by summarizing the meaning and not extensively conjoining it with the words from sutra; it is to make it easily understandable.

Haribhadra did not compose the *Commentary Clarifying the Meaning* without a purpose. He composed it first having received permission to do so from his teacher, the abbot Vairochanakara (Shantarakhshita). He did so also having studied and understood the commentary by Arya Vimuktsena called *Illuminating the Twenty Thousand*. However, the lineage of his oral transmission extended from Maitreya, Asanga, Vasubandhu, Arya Vimuktsena, and Bhadanta Vimuktsena. He received the transmission directly from the perfect abbot Shantarakhshita, from whom he also received the full ordination of a monk. Thus the text says that he first made prostrations to the lama.

2C2 Dedicating the virtues of composition

Whatever virtues attained by me, arisen from compiling that, by those, may all beings attain the wisdom of the One Gone to Bliss.

Gyeltsab (page 539) says: Due to any merits that I, Simhabhadra, might have obtained through composing the *Commentary Clarifying the Meaning* may all sentient beings attain the state of omniscient wisdom of those gone to bliss (sugata).

Haribhadra dedicates that all sentient beings may attain the state of a sugata.

2C3 Diminishing pride and the reason for joy in composing

A Diminishing pride
B Requesting forbearance for mistakes

2C3A Diminishing pride

1 The inferiority of his own mind
2 The meaning of the scriptures is difficult to realize

2C3A-1 The inferiority of his own mind

Unclear wisdom, all the treatise being outside, how can I?

Gyeltsab (page 540) says: I, [Simhabhadra], myself being of inferior intelligence, there is no way that all the meaning of treatises can be a direct object of experience. How could it be? This is because by my unclear wisdom, I engage in the exposition of the treatise in a general way and all the meanings of the treatise, the *Ornament*, are outside of being a direct object of myself. Or it is because of being a nature which is external (to me).

2C3A-2 The meaning of the scriptures is difficult to realize

The meanings of the treatise, objects of experience of the superior’s mind, Mahatmas (Great Beings), how could I?

Gyeltsab (page 540) says: The whole meaning of the scripture is difficult to realize. How can the entire meaning of the treatise without exception be my direct object (of experience). Since it must be a direct object of experience of the superior mind of great beings (mahatma), it is difficult to realize.

In short, Haribhadra points out how he is of inferior intelligence, and therefore it is difficult for him to realize the meaning of the *Ornament*.

2C3B Requesting forbearance for mistakes
Yet, in not being an object of experience, may the wise have forgiveness in the mistakes, done (in) my striving in the face of my own and others’ welfare.

Gyeltsab (page 540) says: In spite of it not being a direct object, I ask the wise with Dharma eyes to forgive me if there is any mass of mistakes from my exerting effort in commenting on the treatise, the *Ornament*, which is not a direct object of my experience. I have a purpose to comment on it with zeal; it is done for the welfare of myself and others.

Gyeltsab says: This passage is elaborated from (the outline 2A3 which says) “Although not the object of experience in all ways...”

This statement comes in chapter one of the *Commentary Clarifying the Meaning*. In short, Haribhadra says that his intelligence is inferior and he has not realized the *Ornament* but has put effort into making a commentary on it. If there are mistakes he asks forbearance from the wise.

2C3C Reason for joy in composing the commentary

Ah! My resting place (from) fatigue through the various systems, the tradition of the perfection of wisdom, I saw after a long time.

Haribhadra expresses his joy in having composed the *Commentary Clarifying the Meaning*. Although it was difficult to do, he was able to bring it to completion.

There are reasons for Haribhadra to compose this text which were mentioned in the first chapter. Haribhadra received a vision of the meditational deity and permission from him, Maitreya, to compose the commentary, he possesses the wisdom realizing the meaning of all the texts, and he possesses the unbroken oral transmission from the Buddha to his guru; in other words, he has all the causes for composing this commentary, yet maintains that he is of inferior intelligence. The purpose for reducing his own pride is in order to ensure that trainees do not generate such pride.

Gyeltsab (page 540) says: The exclamation “Ah!” is used in four cases: 1) insulting, 2) wishing, 3) becoming timid and 4) amazement. The exclamation “ah” in this context is the fourth. As a result of having seen the variety of scriptural traditions, studying well all the higher and lower tenets, I become tired and exhausted with all these, and I come to realize and see this tradition of the perfection of wisdom with a distinguished realization which has become my mental resting place. Therefore it is appropriate for me to compose this commentary. In addition, I have already previously pleased my virtuous spiritual friend over a long time and undergone a lot of hardship, whereby I have seen/realized the subject matter a long time ago.

This is elaborated from [the outline 2A2B, which says “Likewise, other scholars...the whole treatise. It is amazing that I found it likewise.”

3 Meaning of the end
3A Author of the treatise
3B The manner of translation by whom

3A Author of the treatise

The commentary on *The Treatise of Oral Instructions of the Perfection of Wisdom, called 'Ornament for Clear Realization,'* composed by Haribhadra, is complete.

Gyeltsab (page 541) says: Here ends the commentary on *The Treatise of Oral Instructions of the Perfection of Wisdom, called 'Ornament for Clear Realization,'* which causes one to pass beyond the ocean-like tenets of oneself and others, a text specially containing the gradual path of the perfection vehicle composed by Simhabhadra who possesses the complete and uninterrupted sublime oral instruction that began from Venerable Maitreya. (And here ends also the commentary) ‘*Ornament for Essential Explanation*’.
Settled upon, having translated and revised by the Indian Abbot Vidyakaya Prabha and the revisionist-translator Bandhe (monk) Pal.tseg. Excellently settled upon by the later pundits, the glorious Gomi (lay practitioner) Chi.me and so forth and the translator Bhikshu Lo.den She.rab.

Gyeltsab (page 541) says: The Commentary Clarifying the Meaning has been translated, corrected, and edited by the Indian abbot Vidyakara Prabha (in English, Light Rays of the Source of Knowledge) and the great revisionist-translator Bandhe Pal.tseg with their knowledge of hearing and teaching, after which it was again translated, corrected, and edited well by Indian abbots such as Gomi (Upasaka) Chime and the translator Loden Sherab with their knowledge of hearing and teaching.

Bandhe Pal.tseg was one of the great translators of the past who was referred to in Tibetan together with Shang Nye Yeshe De and perhaps Chog Lotsawa. Dagyab Rinpoche who lives in Bonn, Germany is the incarnation of the translator Loden Sherab and still maintains that name.

Gyeltsab (page 541) says: Yet one should still study it by reading well the initial translation of the Great Commentary on the Eight Thousand by the Indian abbot Subhuti Shri and the Great Translator, the teaching on that Great Commentary given by Lord Atisha and translated by the Great Translator, the teaching on it given by that pandit translated by Dromtonpa, and all the later new versions by checking the meaning carefully.

Loden Sherab is also called Ngog Lotsawa as he was born in a place that is said to be either Ngog or Dog.

Recently there was a meeting of Gelugpas in Delhi that concluded that there was a need to check past English translations and to bring together all English translators to standardize the translation vocabulary by creating a dictionary and making a rule that all translators use the same terminology.

We have concluded the commentary on the Ornament for Clear Realization which can be said to either have been done briefly or thoroughly depending on how one looks at it. (Geshe-la read the title of the text and the first lines for auspiciousness.)

This afternoon Geshe-la will conclude the oral transmission of the Commentary Clarifying the Meaning of which he had done the first 86 pages. Meanwhile you can meditate on the 108 phenomena ranging from form to the knower of all aspects or the 173 aspects of the three exalted knowers. Or, if that is difficult, one can meditate on the first aspect, mind generation, of the exalted knower of all aspects. Taking this as an object of meditation, one can pray to be able to generate the mind of enlightenment in order to benefit others and to never be separated from the mind generation in all activities, lying, standing, sitting, and walking. Or, one can pray to put the advice that His Holiness the Dalai Lama gave us the other day regarding how to put these teachings into practice. He said in terms of precepts that one should understand the four noble truths and establish the meaning of emptiness properly. If one understands emptiness well, one understands dependent arising, and when one realizes dependent arising one will realize the four noble truths. One then begins to understand the set of cause and result of cyclic existence, the thoroughly afflicted class, true sufferings and true origins, and the set of cause and result of the completely pure class, true paths and true cessations. Fearing the difficulties and hardships of cyclic existence, we then take refuge in the Three Jewels. Then in the context of laziness one should avoid the laziness of being attached to this life, and in addition we should give up attachment to future lives. One should turn away from attachment to the appearances of this life.
and those of future lives, whereby one should put a stop to taking rebirth in cyclic existence by achieving liberation.

END

Friday morning, May 21, 1999

QUESTIONS AND ANSWERS

Q: Many of the signs of irreversibility cannot be observed by others, for example, on the path of meditation there is the profundity of production. In what way does this act to convince that the bodhisattva is irreversible?

A: The signs of irreversibility on the path of meditation are all signs possessed by bodhisattvas of dull faculty, while those observing the signs do not have to be dull faculty bodhisattvas. Regarding the sign of irreversibility of profundity of production, this realization is not an external sign, but is an internal sign. The external sign is a physical or verbal action that is seen by others. In dependence on seeing the signs of body and speech of a bodhisattva, one realizes that the bodhisattva is irreversible. However, in the texts there is no clear answer regarding this. Perhaps there is more detail in Künkyen Jamyang Shepa’s text and in a commentary on the Ornament by Kensur Padma Gyeltshên of Loseling.

In Essential Explanation (page 404), regarding the signs of irreversibility of a bodhisattva on the path of seeing, Gyeltsab says: “In meditative equipoise on the moments of knowledge and forbearance how are these a correct sign of result for others to know that they are irreversible? These signs are explained to be a designation given to a special sign of body and speech. Therefore, there is a reason for calling these special signs of body and speech of a bodhisattva on the path of seeing by the term knowledge and forbearance, it is because the signs of body and speech are generated in dependence on them.” In the same way, the bodhisattva on the path of meditation has the sign of the profundity of production, this name being given to the special signs of body and speech of the bodhisattva. Or it can be said that such a bodhisattva realizes the profundity of production that brings about special signs of body and speech, which are themselves called “profundity of production.” Likewise, the profundity of cessation produces a special sign of body and speech. Or it can be said that the special signs of body and speech are presented as the sign of the profundity of production, the sign of the profundity of cessation, and so forth, like on the path of seeing.

Jetsun Chokyi Gyeltsen (Ocean of Sport page 259) defines the bodhisattva on the path of meditation who has attained the signs of irreversibility: a bodhisattva abiding in a subsequent clear realization who has attained a special activity of body and speech during subsequent attainment that is induced by the realization of the eight profundities. He defines the signs of irreversibility on the path of meditation as: A perfect proof that convinces that the bodhisattva on the path of meditation who possesses them is irreversible from highest complete enlightenment. If this is divided there are eight special signs attained during subsequent attainment that are similar to the eight realizations of the eight profundities during meditative equipoise.

Q: Are these signs of irreversibility observed by inferior or equal bodhisattvas?

A: These signs are only observed by bodhisattvas of the same level. Those who are inferior cannot observe them. Higher bodhisattvas do not need to depend on these signs as they see what realizations lower bodhisattvas have. This is true for all forty-four signs; all are observed only by bodhisattvas of the same level. This is taught in Lama Tsongkhapa’s Golden Rosary and in Abhidharmakosha (v. 7.5) which says: “It does not know levels, faculties, past persons, the ceased and the ungenerated.” For example, a dull faculty person cannot realize what level a sharp faculty has obtained. This passage in Abhidharmakosha is similar to what Lama Tsongkhapa says in Golden Rosary.
Q: The signs that are attained on path of preparation are divided according to the four levels. When a bodhisattva passes from one level, for example, the heat level, to another, for example, the peak level, he does not necessarily attain all signs but on the path of seeing when a bodhisattva realizes the sixteen moments of the path of seeing simultaneously does he necessarily attain all the signs simultaneously?

A: The moments of the path of seeing, dharma knowledge and so forth, are not attained simultaneously. The eight forbearances are attained simultaneously and the eight knowledges are attained simultaneously. Then he arises from meditation and only in subsequent attainment does he have the special signs of body and speech. Although all sixteen moments are not attained simultaneously, when it is said that there are sixteen signs it is because they are induced by the sixteen moments.

Regarding heat and peak and so forth the bodhisattva does not necessarily attain all the signs of heat, then all the signs of peak, then all the signs of tolerance, and then all the signs of supreme mundane quality. In my opinion someone who has the signs of peak level does not necessarily have signs of heat level. Likewise, someone on the peak level does not necessarily have all the signs of the two lower levels. In the same way, someone on the supreme mundane quality has the one sign but does not necessarily have all twenty signs of the four levels. We can divide the sharp faculty bodhisattvas on the path of preparation into those possessing different levels of faculty; for example, within the sharp sharp faculty bodhisattvas there can be some difference.

Q: What does it mean to be “a bodhisattva of the same level?” If this is posited in terms of realization it would seem to be difficult to posit two bodhisattvas with the exact same level of realizations. Can we say that there are two bodhisattvas of exactly the same level? And if we cannot, what is the point of saying that the signs of irreversibility of a bodhisattva are only perceived by another bodhisattva of the same level?

A: It is not a question of finding two bodhisattvas with the same level. It is just a matter of knowing that another bodhisattva is irreversible because of seeing his sign of irreversibility. For example, Jonathan and Susana may have the same level of realization but it is not a question of saying that the other is the same but rather of seeing the signs whereby one understands that the other bodhisattva is irreversible.

There is debate saying: if the two are equal there is no need for these signs. In conclusion, when there are two bodhisattvas, one of higher realizations and one of lower realizations, the one of higher realizations is able to directly see the realizations of the other. On the other hand, a bodhisattva of lower realization can make a mistake in ascertaining the realizations of another bodhisattva with a valid cognizer, whereas a bodhisattva of an equal level of realization can infer correctly by means of a sign. If there are, for example, two sharp faculty bodhisattvas, in order for one to realize that the other is irreversible, he must realize that the other is irreversible on the basis of perceiving certain signs. The irreversibility of the other bodhisattva cannot be seen directly, but is inferred in dependence on a sign, which is why a correct sign of result is posited.

Q: If there are two sharp faculty bodhisattvas on the heat level of the path of preparation would they be the same level if one has just attained heat and the other is about to attain peak?

A: These two bodhisattvas are equal in terms of realization because of being on the heat level but there can be differences among them. For example, if there are many bodhisattvas on the path of accumulation, they are equal in terms of abiding on the path of accumulation but among them there can be many different levels of faculty (sharp, middling or dull) as well as differences in the accumulation of merit. For example, we are all human beings, therefore from the point of view of class we are the same in all having a human mind. However, we have different levels of knowledge, understanding, experience, and so forth. Likewise, in terms of our realizations there are differences.
Q: The attainment of sign is from the point of view of behavior and from the point of view of thought. Yet there is a dull faculty bodhisattva on the tolerance level of the path of preparation who from the point of view of behavior has attained stability of knowledge and method but has not attained the sign.

A: Although no sign has been attained still this bodhisattva has method and wisdom. If he attains the sign of thought he would have the thought to never have a thought for his own welfare even for a moment. A bodhisattva has the thought of his own welfare up to the seventh ground. In *Grounds and Paths* it says that the seven lower grounds are impure because this thought can arise for some bodhisattvas some of the time. This kind of impurity is said to be similar to the impurity that remains in a womb even a long time after a mother has given birth to a child. A bodhisattva on the eighth ground no longer has the impurity that is the thought of his own welfare. Thus the eighth, ninth, and tenth grounds are called pure and at this point the signs from the point of view of both thought and behavior are attained.

What are the signs from the point of view of behavior? They are a firm realization of both method and wisdom.

Jedzünba (page 210) (also see review class transcript, May 4-11, 1999, page 3) posits as to what constitutes the attainment of a sign of irreversibility: “By way of attitude [or thought, this means] that one has destroyed the opportunity for the manifest production of the attitude of striving for liberation for oneself alone. By way of behavior, [this means] that one possesses a firm realization of special method and wisdom. From the point of view of attitude, if it is a person for whom it is not possible to produce a manifest attitude striving for liberation for oneself alone, there is no pervasion that he has attained a sign of irreversibility.” Another scholar says that on the seven impure grounds, although someone has attained a sign of irreversibility from the point of view of behavior he does not attain the signs from the point of view of thought because there are aryabodhisattvas who do have the thought in their continua seeking their own welfare, their own liberation. As it says in *Vajra Peak Tantra*: “As long as one does not attain the eighth ground one can be destroyed by the lower vehicle.”

Q: What is merit, how does it work, and how is it different from positive karma?

A: Merit (*so nam*, *punya*) is that which leaves a latency for the attainment of a buddha’s form body. We can also call this “virtuous merit.” Merit in general is of different types: that coming from a substance and that coming from a non-substance. A merit coming from a substance is, for example, the merit that comes from making offerings of flowers, water, and so forth in a temple. Or it is the merit that comes from giving material things to others. Merit coming from a non-substance is, for example, a merit that is created by meditating on love and compassion. Another example is generating a happy mind upon hearing good news such as “Today Shakyamuni Buddha will arrive in Milan.” This merit is a merit coming from a non-substance.

There are three different levels of signs of irreversibility: signs of irreversibility on the path of preparation, signs of irreversibility on the path of seeing, and signs of irreversibility on the path of meditation. Someone who has attained the former signs necessarily does not have the latter, and someone who has attained the latter signs has not necessarily attained the former signs. The editor of Jetsun Chokyi Gyeltshen’s *Ocean of Sport* says: “Think about the general meaning of the second chapter, and look there. As a sign of irreversibility there are three: the sign of irreversibility of one on the path of preparation, the sign of irreversibility of one on the path of seeing, and the sign of irreversibility of one on the path of meditation. If someone has attained the former there is pervasion he does not have the latter. If someone has attained the latter there is pervasion that he has not attained the former. There is pervasion because if it is a person who has attained the exalted wisdom of subsequent attainment of the eighth ground he has necessarily attained only one of the three signs. If it is a sharp faculty bodhisattva who is irreversible he has necessarily attained the signs of irreversibility of a yogi. If it is a middling faculty bodhisattva who has attained that, [the signs of irreversibility of a yogi], he necessarily attains the signs of irreversibility of path of seeing. If it is a dull faculty bodhisattva who attained that he has also
necessarily attained the sign of irreversibility of the path of meditation.” This comes in additional pages in some editions of *Ocean of Sport*. The editor is mainly Yongdzin Purbu Chog who wrote many texts on such subjects as Signs and Reasons, Awarenesses and Knowers, and so forth. This was handed down to Kensur Losang Gendun who wrote this down.

END