GATEWAY TO KNOWLEDGE

VOL II

JAMGÖN MIPHAM RINPOCHE
Gateway to Knowledge

The treatise entitled
The Gate for Entering the Way of a Pandita

by

Jamgön Mipham Rinpoche

Vol. II

Under the Direction of
Chökyi Nyima Rinpoche
Translated from the Tibetan by
Erik Pema Kunsang

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Teachers consulted for transmission and clarifications:

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The Truth of Suffering

In order to become learned in what is true, four truths are taught in terms of what is to be adopted and what is to be abandoned: the truth of suffering, the truth of origin, the truth of cessation, and the truth of path.

The basis for the 'truth of suffering' is everything that is a product of defiling states: the impure world and its inhabitants that are produced by the power of karmic actions and disturbing emotions.

First, regarding the 'vessel', the places where beings take rebirth:

The universal base, the mandalas of wind, water and earth; the four continents and the eight subcontinents, the ring of iron mountains along with the salty ocean; Mount Sumeru, the seven mountains and the seven lakes; the abodes of the six kinds of desire gods and those of the four dhyanas that are formed within space — all of this, including the universal base, the dwelling places and so forth, is called the 'vessel-like world' because it is the container within which sentient beings live.

Furthermore, the abodes of hungry ghosts and hell beings are formed in the center of the earth, below the ground.

'Animals living in the depths' inhabit the great oceans, while 'scattered animals' live mostly on the earth, in water, in trees, and in the realms of the gods, humans and nagas [respectively].
Beings in the Temporary Hells and ‘hungry ghosts living in the air’ do not inhabit fixed abodes, but live either below the earth, in the human realm, or elsewhere.

Demigods inhabit the interior cavities of Mount Sumeru down to the golden base. Most nagas live in the oceans, such as within the Sea of Enjoyment.

The [beings] living below the earth are called ‘subterranean’.

Human beings dwell on the four continents and the eight subcontinents.

Among the six desire gods, the gods in the Abode of the Thirty-three live at the top of Mount Sumeru. The gods in the Abode of the Four Great Kings reside on the fourth terrace of Mount Sumeru, on the crests of the seven mountain ranges, on the ‘wind base of the gola’ and so forth.

All these [beings] are called ‘terrestrial’.

In the sky above the Abode of the Thirty-three, are four abodes, such as Conflict-Free, one above the other.

Above these, are the seventeen abodes of the form realms that ascend in tiers beginning with the Abode of Brahma up to the Unsurpassed.

The formless realms have no separate location, yet all of these are called ‘celestial worlds’.

Those who take birth, the ‘inner contents of sentient beings’, are concentrated within the three realms.

The desire realms consist of 36 abodes from the Incessant Hell up to Mastery Over Others’ Creations: the six abodes of desire gods, the 12 abodes of human beings, the abodes of animals and of hungry ghosts, and the 16 hells. When demigods are classified separately, there are 37.

Some powerful nagas are also included within the gods, but generally they are defined as animals.
Limitless subdivisions exist among the different kinds of beings.

Of hells, there are eight hot hells: the Hell of Revival, the Black Line Hell, the Hell of Crushing, the Hell of Weeping, the Hell of Loud Wailing, the Hell of Heat, the Hell of Intense Heat, and the Incessant Hell.

There are eight cold hells: the Hell of Whimpering, the Hell of Howling, the Hell of Chattering Teeth, the Hell of Blisters, the Hell of Oozing Blisters, the Hell of Splitting like a Red Lotus, the Hell of Splitting Like a Big Red Lotus, and the Hell of Splitting like a Blue Lotus.

In the four cardinal directions of the hot hells, are the four times four adjoining hells. These sixteen, as a unit, comprise the Neighboring Hells. The Temporary Hells are [counted as one] in a similar fashion.

Hungry ghosts and animals are also combined classes of beings.

The human beings occupy the four continents of Majestic Body, Jambu Continent, Bountiful Cow, and Unpleasant Sound. Each of these [continents are flanked by] two companion subcontinents, such as Body and Majestic Body, thus making eight in all.

The demigods live from the water-line of Mount Sumeru’s interior cavities down to its golden base. Listing them from uppermost to nether, they reside in the Abodes of the Four Kings called Rahu, White Garland, Necklace and Splendid Fabric.

The six classes of desire gods abide in the abodes of the Four Great Kings, the Thirty-three, Conflict-Free, Tushita, Enjoying Creations, and Mastery Over Others’ Creations.

Maitreya resides in Tushita and the wicked Mara dwells in Mastery Over Others’ Creations.

Concerning the abodes of the Four Great Kings, the four great kings, along with their retinues, reside upon the fourth terrace of Mount Sumeru. Upon the lower terraces live, listed from above to
below, the gods of the Ever-Ecstatic, Garland-Bearers, and Vessel-Bearers. The crests of the seven mountain ranges, the sun, the moon, and all the stars also belong to the abodes of the Four Great Kings.

[8,28] As for the form realms, in the space above [Mastery Over] Others' Creations is the Abode of Brahma, lowest of the three abodes of the First Dhyana. Above that, are the gods of Brahma's Priests and, above that, is the Abode of Maha Brahma.

[8,29] In the same way, the following [realms] exist in tiers, one above the other, counted from below:

- The three abodes of the Second Dhyana: Lesser Light, Measureless Light, and Radiant Light.

[8,30] The three abodes of the Third Dhyana: Lesser Virtue, Measureless Virtue, and Bounteous Virtue.

[8,31] In the Fourth Dhyana, there are eight: the three abodes of Cloudless Light, Merit-Born, and Great Fruit as well as the Five Pure Domains, so called because they are exclusively the dwelling places of noble beings. These five are: Not as Great, Without Distress, Great Vision, Sublime Light, and above them all — Akanishtha, the Unsurpassed.

[8,32] The four formless realms are the four perception-spheres of Infinite Space, Infinite Consciousness, Nothing Whatsoever, and Neither Presence Nor Absence [of Perception].

[8,33] The perception-sphere of Neither Presence Nor Absence [of Perception] is also called the Summit of Existence.

[8,34] The particular details regarding life-spans, physical bodies, and enjoyments of those in the different abodes, as well as the nature of their experiences of pleasure, pain and so forth, can be found in other sources.

[8,35] The four continents, Mount Sumeru, the [abodes of the] six desire gods, along with the Abode of Brahma, are called a Four
Continent World System. One thousand of these are called a First Order Thousandfold World System. One thousand such world systems are called an Intermediate Thousandfold World System.

One thousand of these world systems are called a Great Billionfold World System that contains one billion Four Continent Worlds, and it is the domain of influence of a single supreme nirmanakaya.

While this explanation was made in terms of our present Saha World, everywhere throughout the expanse of space inconceivable numbers of other worlds have been created due to the power of the karmic perceptions of sentient beings and the wisdom of the buddhas. Some are being formed, some are remaining, some are disintegrating. Some are pure, some impure. Similarly, they possess an inconceivable assortment of diverse sizes, shapes, and landscapes. Such is the domain of experience of the buddhas.

All the impure realms are subsumed under the truth of suffering, except the worlds and inhabitants of the pure realms since they do not belong to the causation of defiling states.

In accordance with the above-mentioned worlds and inhabitants, there are four alternative modes through which living beings initially take rebirth: instantaneously-born, heat-and-moisture-born, womb-born, and egg-born. Of these four, the first is superior [to the second] and so forth.

By taking birth instantaneously, the six sense-sources are simultaneously completed from the very beginning and, in the end, they cease simultaneously without [leaving behind] a corpse. In the other three types of rebirth, one takes birth and dies gradually [leaving behind] a corpse.

Both humans and animals can be born through any of the four modes of birth.
Hell beings, gods, and [beings in] the intermediate existence take rebirth instantaneously. Hungry ghosts, for the most part, are instantaneously born, but some also take birth from a womb.

There are four occasions: birth existence; preceding existence, which is what follows [birth and lasts] until the arrival of death; death existence; and intermediate existence.

What does ‘intermediate existence’ mean? For all sentient beings, except those who have been reborn in the formless realms, it is the period after dying which lasts, regardless of where one will be reborn, from the ceasing of the previous existence until the actual rebirth in the next life.

In this state, the sentient being possesses a mentally created body endowed with all the sense faculties. He is unhindered by objects, such as mountains and rocks, and experiences magical karmic displays. Such beings belong to the class of ‘scent-eaters’.

The shape of such a being’s body possesses the likeness of his previous life, though it is also said to take on the guise of the coming rebirth. Moreover, it is taught [in the scriptures] that, due to the power of former habitual tendencies, at first the body seems to resemble one’s previous body. Later on, this [form] grows unclear and appears in the shape of the [body of the] next life.

The life span is said to be, at the longest, 49 days. Each week, birth follows death like [the swing of] the armature on a scale.

The scriptures of the shravakas mention that, once the intermediate existence has taken place, there is no turning back from where one will take rebirth. The Mahayana scriptures state that that [particular] rebirth can be averted when the right conditions are present.

It is said that the color [of the body experienced in the intermediate state] resembles black cloth or pitch-black darkness if one is to take birth in the lower realms, and resembles white
cotton cloth or moonlight if one is to take birth in the higher realms.

It is also said that, without any forewarning, various karmic experiences occur during this state and that karma can be created [during the intermediate state].

Who can see these [beings in the intermediate state]? Beings who will take birth within a similar class can see one another. They can, in addition, be seen with the divine eye resulting from meditation that is free from the eleven defects, such as lethargy, sleep, excitement, doubt, mental pain, and so forth.

Having taken birth, sentient beings remain in their respective realms by means of four types of sustenance: the sustenance of material ingestion, the sustenance of contact, the sustenance of will, and the sustenance of consciousness.

The sustenance of material ingestion has the nature of smell, taste, and texture. It is ingested by the nose, tongue, or body and thus develops the body.

The element [dhatu] of mind is developed by three factors: the mental state contact consisting of three components, the mental state will, and the main consciousness.

Alternatively, these four kinds [of sustenance] are taught in this way: the sustenance of material ingestion in this life develops the body, the based; the sustenance of contact develops the [main] mind and the mental states, the basis; the sustenance of will impels one towards the following life; and the sustenance of consciousness actualizes that next life.

These types of sustenance, it is taught, sustain the lives of the sentient beings who have already appeared. They also sustain and help the beings in the intermediate existence who are searching for an existence.

The sustenance of material ingestion is present only in the desire realms. The other three are present in all the realms.
[8,55] Wherever one is born, birth ends in death, meeting ends in separation, prosperity ends in decline, and rise ends in fall. Since nothing transcends these four results, one should develop weariness for samsara.

[8,56] The acts of cutting the root of virtue [through holding a wrong view], of reconnecting, of being free from attachment to the [three] realms and [nine] levels, of falling back from those states, of dying and transmigrating, and of taking birth — are all performed solely by the mind consciousness. Dying, transmigrating, and taking rebirth occur while in a state of indifferent sensation.

[8,57] It is impossible to die while this mind consciousness is abiding one-pointedly or while abiding in the cognitionless states. One can die only after having emerged from these states.

[8,58] Cognitionless states are, for instance, the perceptionless [gods], the serenity of cessation, and the perceptionless serenity.

[8,59] Sentient beings can be included within the following six classes: the three lower states of hell beings, hungry ghosts, and animals added together with the three higher states of human beings, demigods, and gods.

[8,60] The higher demigods are included within gods and the lower demigods within animals. Thus, gods, humans and the [beings of the] three lower states are called ‘the five paths of being’.

[8,61] Noble beings are defined as the ‘aggregates determined to perfection’. Those who have cut the roots of virtue or committed the five deeds with immediate retribution are defined as the ‘aggregates determined to evil’. Other than these, all beings are defined as ‘undetermined aggregates’. Thus, sentient beings can be grouped under the three types of aggregates.

[8,62] In this way, many classifications exist which can be known from other sources.

[8,63] Now, follows an explanation of some categories of the attributes of the worlds of sentient beings.
The special support, [which makes one] a suitable vessel for the sacred teachings, is the possession of all eighteen freedoms and riches.

To dwell within the three lower realms or among the perceptionless gods are the 'four nonhuman unfree states'. To belong to a primitive border tribe, to hold wrong views, to dwell in a realm where a buddha has not appeared, or to possess defective faculties or mental capacity, such as being imbecilic, inept or incapable of communicating, are the 'four human unfree states'. To be free from these eight are the 'eight freedoms'.

The 'five riches from oneself' are to be a human being, to possess intact faculties, to have been born in a central land where the teachings flourish, to engage in unmistaken activities, and to possess faith.

The 'five riches from others' are that a buddha appeared in the world, that he taught the Dharma, that the doctrine remains, that there are people who follow it and that there are Dharma teachers. Possessing these, the eighteen [conditions for a precious human body] are complete.

Three veils hinder the arising of the noble path [within one's stream-of-being] within this present lifetime:

i) The 'veil of karmic ripening' is the path [failing] to arise due to the influence of one's bodily support as, for instance, when reborn in the three lower realms, as a demigod, [a perceptionless god], or on the continent of Unpleasant Sound.

ii) The 'veil of karma' is the inability to perceive the truths because of having committed such things as the five acts with immediate result or having abandoned the Dharma.

iii) The 'veil of disturbing emotions' is the inability to enter the path because of ongoing and very strong disturbing emotions.

There are 'four wheels of favorable conditions' conducive to the arising of the path [of liberation]: i) to dwell among the class of
beings of [either] gods or humans, realms that are conducive to the arising of the noble path; ii) to follow a spiritual guide and holy personage [who is teaching the path]; iii) for one’s mind to fully aspire towards the Dharma; iv) to possess the causes [for the arising of the path in one’s stream-of-being] through having created merit in former lifetimes.

There are ‘four exquisite things’ pursued by people: i) the teachings for accomplishing the ‘truly high’ and the ‘definite goodness’; ii) the pursuit of a dwelling place, companions, recognition, wealth and so forth; ii) temporary enjoyments and pleasures, the fruit of these [pursuits]; iv) the ultimate attainment of liberation. Thus, there are four: teachings, pursuits, pleasures and liberation.

The ‘seven virtues of a high rebirth’ are: long life, good health, a beautiful physical form, good fortune, high station, abundant wealth, and great intelligence.

‘High station’ means to be noble and of virtuous character. ‘Good fortune’ means to be respected by everyone, to be influential, to accomplish one’s pursuits and so forth. All other virtues can be condensed into these [two].

Although all these [virtues] do, indeed, arise from virtuous actions, long life-span chiefly results from protecting the lives of others and turning away from the intention to hurt any living being.

Good health results from being helpful to others by, for example administering medicine to and nursing the sick, and by giving up beating others or the like.

A beautiful form results from being patient and giving up aggression.

Good fortune results from abandoning envy. High station results from paying respect to holy persons and giving up conceit.

Abundant wealth results from abandoning stealing and from being generous.
It is said that one gains intelligence due to inquiring into what is to be adopted or abandoned and by making a gift of the scriptures of Dharma.

[8,77] The ‘eight worldly concerns’ are to desire and pursue four things: gain, pleasure, fame and praise, and to avoid their four opposites.

Swayed by these, worldly people give rise to various undertakings, quarrels and so forth. Thus, they are the attributes of common worldly people.

[8,78] The five degenerations of the age of strife are:

i) ‘degeneration of life-span’ is the decline in life-force, the shortening of the length of life;

ii) ‘degeneration of era’ is the decline in enjoyments, that grain is less savory and nutritious, fails to ripen and so forth;

iii) ‘degeneration of disturbing emotion’ is the decline in the virtues of householders;

iv) ‘degeneration of views’ [into eternalism and nihilism] is the decline in the virtues of the ordained [sangha];

v) ‘degeneration of sentient beings’ is the decline in the physical body, for example, the degeneration leading to a decline in physical form, intellect, good health and so forth.

[8,79] The ‘four principles that enrich the world’ are: i) the correct view of understanding the existence of cause and effect; ii) the path of the ten virtues; iii) the fields of science; and iv) the sacred teachings.

[8,80] Here I will not elaborate further than this on these [topics].

[8,81] Moreover, having been pointed out that the whole impure world and its inhabitants are the basis for the truth of suffering, you may wonder, “Why are they called painful?” Because they are linked with the three types of suffering and function as their support.

[8,82] How is that? All the superficial pleasures of samsara, in the end, become the ‘suffering of change’. Heat and cold, hunger and thirst, sickness and so forth are, by nature, painful — the ‘suffer-
ing of suffering'. Since all the defiling aggregates are the causes that perpetuate [samsaric] existence, [they constitute] the 'all-pervasive suffering of formation'. Thus, one is fettered by the three sufferings.

For these reasons, noble beings experience everything defiling as truly being suffering.

Moreover, there are eight kinds of suffering: to take birth, to grow old, to fall sick, to die, to be separated from the cherished, to encounter the undesirable, to fail to obtain the desirable though striving for it. In short, the five defiling aggregates are painful because they are negative tendencies.

When added together with the former three, there are eleven categories [of suffering]; however, these eight can be subsumed within the [above-mentioned] three.

Furthermore, in terms of the individual realms: hell beings suffer heat and cold; hungry ghosts suffer hunger and thirst; animals suffer stupidity and dullness, devouring one another, and the scattered animals suffer bondage and slaughter; demigods suffer strife; human beings suffer birth, old age, sickness, death, and craving; and gods suffer transmigration and downfall.

Thus, categories of suffering exist in inconceivable numbers.

Since all these defiling phenomena each moment are impermanent, painful, empty, and devoid of self-entity, they are substanceless, unreliable, and are, therefore, taught as the 'truth of suffering'.
These defiling samsaric aggregates, the causes that induce one to take rebirth within samsara, do not originate without a cause nor do they originate from some other uncaused entity, such as Self, Time, or an Almighty. They arise from the causes of karmic actions and disturbing emotions which are, therefore, defined as the 'truth of origin'.

How do they originate? All beings are born from karmic causes. The abodes are created by the 'shared karma of appearances', while the individual bodies, pleasure, and pain are created by the 'unshared karma of experiences'.

What are the categories regarding these karmic actions? There are three types: i) virtuous actions that produce the physical form and happiness and are the basis of the higher realms; ii) unvirtuous actions that create the physical form and suffering and are the basis of the lower realms; and iii) undetermined actions that create neither of these two.

There is also a twofold division: 'mentally intending action' — since actions are intended by the mind and engaged in by body and speech — and, based on that, bodily and verbal [intended] actions created thereby.
In terms of basis, there are three — karmic actions of body, of speech and of mind. When virtuous, these three are called good deeds or purifying actions. When unvirtuous, they are called wrongdoing or tarnishing actions.

All virtues and nonvirtues that produce samsaric effects are 'defiling actions'. Under the truth of the path, actions that produce nirvana as effect are 'undefiling actions' because they are the remedy that brings an end to defiling actions.

In terms of the effect produced, there are three: i) 'actions that produce pleasant experiences' are virtues which create the cause that ripens into pleasurable experiences [within the realms] up to and including the third dhyana; ii) 'actions that produce neither pleasant nor painful experiences' are actions that produce experiences within the upper realms, above the third dhyana; and iii) 'actions that produce painful experiences' are unvirtuous actions which create unpleasant experiences within the desire realms.

Another set of three: i) 'meritorious actions' are the virtues that create pleasant experiences within the desire realms; ii) 'nonmeritorious actions' are the nonvirtues that create painful experiences within the desire realms; and iii) 'nontransferring actions' are the virtues that make one attain the two upper realms. They are so called since, apart from ripening in their respective abodes, they do not transfer one to other abodes.

There are two other kinds of karmic actions: i) 'perceptible actions' are the perceptible actions of body and speech which may be virtuous, unvirtuous, or neutral; ii) 'imperceptible actions' comprise vows, negative vows, and limited vows or limited negative vows. In this case, though there is no actual action, there exists continuously a [subtle] form which stems from the [constituting] causes of embraced elements. These are definitely either virtuous or unvirtuous [karmic actions]. There is no neutral type.
'Vow' means [to pledge] to engage in virtue for as long as one is alive.

'Negative vow' means [to pledge] to engage in nonvirtue for as long as one is alive.

The 'Limited vow' is obtained [by pledging] to engage in either virtue or nonvirtue for a certain chosen duration. For example, by thinking: “For one month, I will pay homage to the Buddha before taking my meal,” one obtains a virtuous vow for the duration of one month. Or, by deciding, “For one month, I will engage in sexual misconduct,” you obtain the unvirtuous [vow]. These [limited vows] are obtained based on an object, [harboring] the intention, and taking the pledge.

The virtue or nonvirtue of the limited vows is the temporary doing of virtue or nonvirtue, not necessarily on a constant basis. It is neither a [positive] vow nor a negative vow, and it is the perceptible action at that particular time.

There are three kinds of vows: vows of individual liberation, dhyana vows and undefiling vows.

First, there are ‘eight types of individual liberation’ [vows]: those of a fully ordained monk or nun, male or female novice, female candidate, male or female layperson, and the one-day vow. These are obtained by means of taking the pledges according to their respective rituals.

Furthermore, there are also the Mahayana vows of the bodhisattvas and [the vows of the] vidyadhāras, which are described in the respective root texts.

The ‘dhyana vow’ is obtained through the power of attaining the dhyanas of the upper realms whereby engagement in nonvirtue is naturally prevented until that [state of] dhyana declines.

The ‘undefiling vow’ is obtained through the power of attaining the level of a noble being whereby involvement in nonvirtue has been permanently turned away from.
The vows of individual liberation, monk vows and so forth, endure for as long as one lives. They are abandoned at death or when the precepts are given back in the presence of someone who can understand the gesture. Moreover, they are abandoned by interrupting the root of virtue since the basis for the wish to keep them no longer exists, or by the simultaneous occurrence of two genders, whereby one is not a suitable physical support for the vows.

The one-day vow is abandoned, in accordance with what was initially pledged, when the night has passed.

The negative vow is obtained at the first instance he engages in that action when someone born into a family of evil-doers, such as butchers, thinks: “I will sustain myself through this activity for as long as I live!” and does not possess the attitude of a [positive] vow.

In other cases, even without being born into such a family, [a negative vow] is obtained by taking a pledge such as: “I will go hunting!” It is abandoned as soon as one takes a [positive] vow, which is a remedy to that negative vow, and also at death. It is also taught that the negative vow is abandoned through the occurrence of two genders.

Since the virtue or nonvirtue is tremendous based on the perpetual magnification of [positive] vows and negative vows, regardless of whether or not their action is engaged in, one should persist in abandoning negative vows and abiding by [positive] vows.

Limited vows are abandoned when the force of one’s intention is interrupted, when withdrawing one’s pledge, when the engaged action is interrupted, when the object, such as a temple or an animal trap, ceases to exist, or when one passes away. Virtuous [limited] vows are abandoned when cutting the root of virtue.

Any human being can obtain limited vows and the two kinds of vows, except a neuter possessing neither male nor female organs,
a neuter possessing one degenerated [sexual organ], a person who is simultaneously of two genders, and those [dwelling on the continent of] Unpleasant Sound.

The gods in the desire [realms] can possess the limited vows. Human beings can possess the three vows of individual liberation, the dhyana vow and the undefiling vow. The gods in the desire and form [realms] can give rise to the vow born from dhyana and, excluding the gods in the perceptionless state, can also possess the undefiling vow.

Noble beings in the formless realms have no physical elements within their respective states and, therefore, possess no visible vows. However, it is claimed that those born in the formless realms still possess [these vows], since there is no reason why their former undefiling vows — which occurred in their [previous] realm — should be considered abandoned.

The [gods] in the Abode of Maha Brahma harbor the mistaken view of thinking: "Everything is created by me!" Thus, the Vai-bhashikas hold that these gods do not obtain the undefiling vow since noble ones do not take birth there. According to the Mahayana, it is held that bodhisattvas do accept rebirth in that realm.

The dhyana vow is abandoned when one loses the state of serenity. By shifting states, one obtains [the vow] included within that respective state and merely abandons [the vow] included within the former state.

The undefiling [vow] cannot be permanently lost, though it can be momentarily damaged by a decline from the attainment of the result of the Lesser Vehicle. Yet, like a strong athlete [recovering from] stumbling, it will be swiftly restored again. The degeneration is merely a temporary decline from the result of the lower path.

At the time of dull faculties transforming into sharper ones, and of attaining a superior fruition, vows comprising the former
[state] are relinquished while vows that comprise the succeeding state are obtained. This acts as merely a demarcation.

[9,32] A mental vow is a continuous intention, together with its seed, which forces one to also obtain the vows of body and speech. The dhyana vow and the undefiling vow exclusively pertain to mind.

[9,33] Mindfulness and alertness, which occur in association with the mental faculty and the consciousnesses of the sense faculties, are given the designation 'mental vow' and 'faculty vow' [respectively].

[9,34] The motivations that motivate all actions are two: i) the 'causal motivation' is the initial intent; and ii) based on that, those actions engaged in with the aid of the six collections of consciousness, is the 'motivation at the time of the engagement'.

[9,35] The time-frame and manner in which these actions are experienced:

i) 'Karma experienced within this life' is a powerful action committed in this lifetime, which ripens within this very life. [Such actions are], for example, to help or harm someone immediately upon their emergence from the samadhi of loving kindness, the samadhi free from disturbing emotions, the serenity of cessation or from the attainment of the four results; to commit certain powerful actions, with a significant frame of mind, towards a formidable object, such as serving the Buddha or the Sangha.

ii) 'Karma experienced after taking rebirth' is that which is certain to ripen exclusively in the next life, such as the [five actions with] immediate result.

iii) 'Karma experienced in subsequent lives' is that which will be experienced in future lifetimes, other than the next.

iv) 'Karma not certain to be experienced' is that which, although accumulated, is not certain to yield a ripening if its respective remedy has routed it.
Thus, these four [possibilities] have been taught.

Moreover, a ‘committed and accumulated action’ is described as having six properties complete: it is deliberately engaged in with an eager motivation; the action’s main part has been brought to completion; afterwards, it is rejoiced in without feelings of regret; no remedy has been applied to overcome it; and, it has the definite capacity to ripen into fruition.

A ‘committed yet not accumulated action’ is, although carried out, not certain to ripen exactly into its result when the above-mentioned six properties are incomplete.

There are two other types: i) a [virtuous or unvirtuous] ‘impelling action’ is an action which causes rebirth in a certain realm; ii) a [virtuous or unvirtuous] ‘completing action’ is an action which produces and brings to completion the specific amount of pleasure and pain to be experienced in that rebirth.

It is possible that a single impelling action throws one into several rebirths, that several throw one into a single [rebirth], or that one action hurls one into a single rebirth. In this way, here it should be understood that there are also actions which can be both [a completing action and an impelling action].

Three other kinds are: i) actions and results, which are both ‘virtuous’, are actions which cause experience in the form realms and upper realms; ii) actions and results, which are both ‘unvirtuous’, cause pain to be experienced in the desire realms; iii) ‘mixtures’ are actions which cause alternating experiences of pleasure and pain in the desire realms.

The nature of an action cannot be a mixture of virtue and nonvirtue, yet it is defined this way in terms of its function. The undefiling actions, which bring these virtuous and unvirtuous actions to extinction, are neither virtuous nor unvirtuous.
The virtue or evil deed will have either greater or lesser impact in accordance with the object, frame of mind, persistent daily repetition, and so forth.

In this regard, what are the distinctions between the different types of virtue and nonvirtue?

i) 'Intrinsic virtues' are the eleven virtuous mental states of faith and so forth.

ii) 'Related virtues' are all the phenomena concurrent with these.

iii) 'Ensuing virtues' are their habitual patterns.

iv) 'Motivated virtues' are actions motivated by these.

v) 'Ultimate virtues' are suchness and nirvana.

The way in which these virtues are achieved:

i) 'Birth-obtained virtues' are the acquirement of spontaneously performed virtues in this lifetime due to the causes of former habituation.

ii) 'Applied virtues' are obtained through following holy persons and through learning, reflection, and meditation.

iii) 'Virtues done in a presence' are [for instance] to make offerings in the presence of a representation of the Three Jewels.

iv) 'Benefiting virtues' are [for instance] to benefit sentient beings through the four means of attraction.

v) 'Fully embraced virtues' produce the higher realms, enlightenment, and emancipation by means of meritorious actions.

vi) 'Remedial virtues' are to exert oneself in the path of total remorse for, keeping distance from, relinquishing, and being free from the veils of disturbing emotions and dualistic knowing.

vii) 'Thoroughly pacifying virtues' are those of abandoning the disturbing emotions, of the serenity of cessation, of nirvana with remainder, of remainderless nirvana, and of nondwelling nirvana.
viii) ‘Virtues resembling their cause’ will accomplish the qualities of the supramundane higher perceptions and so forth, by means of the attainment of the nirvana of total peace.

[9,43] Similarly, the nonvirtues are:

i) In the desire realms, the belief in the transitory [collection], the belief that [upholds] extremes and the ignorance co-existing with these two is ‘obscuring and indeterminate’. All other root-disturbing emotions and subsidiary disturbing emotions, apart from the three above, motivate negative deeds and are, therefore, ‘intrinsic nonvirtues’.

ii) ‘Related nonvirtues’ are all those concurrent with them.

iii) ‘Ensuing nonvirtues’ are their habitual patterns.

iv) ‘Motivated nonvirtues’ are actions of body and speech motivated by them.

v) ‘Ultimate nonvirtue’ is samsara.

[9,44] i) ‘Birth-obtained nonvirtues’ are nonvirtues present in this lifetime through being habituated to nonvirtue in the past.

ii) ‘Applied nonvirtues’ are exertion in actions which, in this lifetime, deter one from virtue.

iii) ‘Nonvirtues done in a presence’ are, based on hostility or an unwholesome view, to take a god as support, rendering evil worship and offerings.

iv) ‘Abusive nonvirtues’ are that which brings harm to sentient beings.

v) ‘Fully embraced nonvirtues’ are negative deeds of the three doors which bring undesirable results.

vi) ‘Discordant nonvirtues’ are all engagement in wrongdoing, the antithesis of or factors discordant to virtue.

vii) ‘Obstructive nonvirtues’ are all phenomena that create hindrance to virtue.
All disturbing emotions present in the two upper realms are 'obscuring and indeterminate'. However, since one’s stream-of-being is embraced by samadhi, these disturbing emotions are unable to yield unpleasant ripenings and are, therefore, not nonvirtues. Nevertheless, since they are disharmonious factors which veil the undefiling [liberation], they are still obscuring. It is impossible for a disturbing emotion not to be obscuring.

Understand the concise meaning of the virtues and nonvirtues, which are explained above, from this statement by Lord Nagarjuna:

That which is produced by desire, anger and delusion is nonvirtue.
That which is produced by nonattachment, nonaggression and nondelusion is virtue.

All actions naturally engaged in by a mind which is neither [concurrent with] the three poisons nor their three opposites, are called 'indeterminate'.

How are they neutral?

i) 'Intrinsic indeterminates' are the eight elements and sense-sources with form and the [mental] cognitions concurrent with them, the life faculty, the 'similar class', and the groups of names, words, and syllables.

ii) 'Related indeterminates' are all qualities of the cognitions and mental states embraced by names, words and letters which are motivated by a mind that is neither disturbed [unvirtuous] nor lucid [virtuous].

iii) 'Ensuing [indeterminates]' are the habitual patterns expressed thereby.

iv) 'Motivated indeterminates' are the actions of body and speech motivated thereby.
v) ‘Ultimate indeterminates’ are space and cessation not due to discrimination.

[9,49] i) ‘Birth-obtained indeterminates’ are all the ripenings of defiling virtues and nonvirtues.

ii) ‘Applied indeterminates’ are the arts and crafts and behaviors, which are produced by neither disturbed nor virtuous frames of mind.

iii) ‘Indeterminates done in a presence’ are constructions of shrines for any mundane deity, out of neither a harmful nor wrong view, and the ordinary actions performed for people there that create neither merit nor demerit.

iv) ‘Beneficial indeterminates’ are [for instance] acts of charity made to such persons as one’s servants, children or wife, without feeling disturbed or lucid.

v) ‘Enjoyed indeterminates’ are the experience of enjoyments by a frame of mind which is neither analytical nor disturbed.

vi) ‘Fully embraced indeterminates’ are, for instance, having grown accustomed to arts and crafts, one will quickly reach perfection based on that inclination in the subsequent life.

vii) ‘Remedial indeterminates’ are, for instance, applying medicines [for diseases], which have not been diagnosed.

viii) ‘Fully pacified indeterminates’ are all the disturbing emotions experienced in the form realms and formless realms, which will not yield results since they are embraced by shamatha.

ix) ‘Indeterminates resembling their cause’ are co-produced with a mind that creates apparitions.

[9,50] In summary, four kinds of indeterminates are present in the desire realms: that which is produced from ripening, behavior, arts and crafts, and a mind that creates apparitions. In the form realms, three of these are present, excluding arts and crafts.

[9,51] About indeterminates, there are also these types:
i) Indeterminate as to a final reply to a question.

ii) Indeterminate as to a sensation being pleasant or unpleasant.

iii) Indeterminate as to a certain action engaged in or disengaged from, and so forth.

[9,52] In this context, one should understand 'indeterminates' as that which is not resolved as either virtuous or unvirtuous.

[9,53] Here are the specific classifications of virtuous and unvirtuous actions:

[9,54] The three 'things that create merit' result from generosity, discipline and meditation.

[9,55] There are also the three kinds: i) 'aid to merit' is to carry out virtuous actions for the sake of the pleasure of the higher realms; ii) 'aid to liberation' is to carry out virtuous actions for the sake of nirvana; and iii) 'aid to ascertainment' is the virtue of the path of joining because it is the cause of ascertaining the path of seeing. 'Aid to liberation' is of two kinds from the standpoint of accomplishment: focusing on nirvana of the Greater or the Lesser Vehicles.

[9,56] Moreover, understand from the sutras that there are numerous other classifications, such as: i) 'crooked actions' which are actions of the three doors produced through deceitfulness; ii) 'flawed actions' which are the three produced through anger; and iii) 'depraved actions' which are the three produced through desire.

[9,57] 'Actions certain to ripen' will not go to waste and, therefore, create tremendous impediments such as: i) actions that cause rebirth in the lower realms for the one who is about to attain the acceptance [of nonarising]; ii) actions that cause rebirth in the desire realms for the one who is about to attain non-return; and iii) actions that cause rebirth in the upper realms for the one who is about to attain the arhat state. Once these [states] have been achieved, there will be no opportunity for undergoing the [results]
of the [above-mentioned causes]. They will, therefore, begin to ripen beforehand.

In general, the subdivisions of the categories of actions are innumerable, yet when roughly condensed the main [classifications] are taught to be the ten virtues and nonvirtues. What are they?

The ten nonvirtues are:

1) 'Covetousness', a frame of mind resulting from the root of desire, is the longing to make another's possessions one's own.

2) 'Ill-will', which has the root of anger, is to want one's opponent to suffer.

3) 'Wrong view', which results from delusion, is to hold the view concurrent with [the delusion] that there is no cause and effect of actions.

These three are mental actions and are the pathway for the other seven actions. The three physical [unvirtuous] actions are:

4) To intentionally take the life of another person.

5) To take another's possessions without them being given.

6) To lust for and engage in sexual misconduct with someone who is not to be enjoyed, such as someone else's spouse.

The four verbal [unvirtuous] actions are:

7) [Lying] is to utter a falsehood, knowing it to be untrue.

8) Divisive speech is to utter words which separate others who are in harmony.

9) Harsh words is to utter evil words that hurt the heart of another.

10) Gossip is to utter words different from the three above, that are nonetheless motivated by the disturbing emotions.

Killing and the other [negative actions] can take place motivated by any of the three poisons. Killing, ill-will, and harsh words are completed through anger. Sexual misconduct, covetousness, and
taking what is not given are completed through desire. Wrong view is completed through delusion. The three of lying, slander and gossip can be completed through any of the three [poisons] of desire and so forth.

Furthermore, they are completed through fulfilling the [four factors of] basis, intent, engagement and completion.

Concerning the ‘basis’, sentient beings are the basis for the three [actions] completed through anger, such as killing and so forth. Enjoyments are the basis for the three completed through desire. The five aggregates, consisting of name-and-form, are the basis for wrong views. Words are the basis for the four [actions of speech], such as lying. In this case, sentient beings are also the basis as they are the object for uttering [the lie].

Engagement in the respective actions towards their objects is undertaken intentionally and finally brought to thorough completion.

It is the same whether a certain virtue or nonvirtue is done by oneself or whether one induces another person to carry it out.

Of these ten nonvirtues, the first until the eighth may occur simultaneously. However, only one of any of the three mental [nonvirtues] may be manifest. When one kills out of ill-will, two are occurring together, and so forth.

Based on the presence of either ill-will or covetousness, engaging oneself in sexual misconduct after having instigated others to carry out the six [remaining nonvirtues], brings to completion all [eight] of these at the same time.

Since the three mental [nonvirtues] cannot occur together, neither nine nor ten [nonvirtues] can occur concurrently.

In the case of the virtues, since the virtuous frames of mind always exist in the absence of covetousness and the absence of ill-will, it should be understood that a single [virtue] cannot occur exclusively.
For a hell-being, idle gossip, harsh words and ill-will among the ten nonvirtues can be both potentially and manifestly present. Covetousness and wrong view can be only latently present. Still, the other [nonvirtues] are not present. Since the results of karmic actions are evident, there is no manifest wrong view. Since, despite being slain, others do not die. And since pleasant enjoyments are absent, there is no stealing.

On [the continent of] Unpleasant Sound, the three mental [nonvirtues] are latently present. Since they sing songs and so forth with an [emotionally] disturbed frame of mind, idle gossip is manifest. The other [nonvirtues] are not present.

In the other desire realms, the ten nonvirtues are either latent or manifestly present.

Each of the ten nonvirtues yields four kinds [of result]:

i) The ‘fully ripened result’ is to fall into the lower realms.

‘Results resembling their cause’ are [the next two]:

ii) ‘Deed resembling its cause’ is to desire to re-enact a certain evil action in following lives due to former habituation.

iii) ‘Experience resembling its cause’ is to [experience] a short life because of having killed, to be poor because of having taken what was not given and so forth.

iv) The ‘ruling result’ is, for instance, that which causes rebirth in a place posing danger to one’s life [because of having killed].

These results will be experienced in proportion to the extent of completeness of the actions constituting their causes.

The ‘ten virtues’ are the ten [actions] of abandoning the ten nonvirtues, such as not taking lives and so forth. They are the causes for the higher realms and for perfect emancipation. It should be understood that their four respective results occur in the form of the opposites of [the results of] the ten nonvirtues. They are also called the ‘ten virtues of abandoning evil actions’.
The manner in which the effects of abandoning killing, and so forth, become more and more excellent due to the total purification [of the nonvirtues], whereby the actual act is given up down to its most subtle corresponding aspect, should be known in accordance with the teachings in the *Sutra on the Application of Mindfulness* and elsewhere.

The 'ten special virtues' are: to not only refrain from killing but to protect the lives of others; similarly, to be generous; to be honorable while turning others away from sexual misconduct; to speak truthfully; to reconcile those who have been divided by slander; to utter meaningful words in conformity with the Dharma; to delight others with pleasant words; to cultivate a generous attitude; to develop loving kindness; and to train in the correct view. These virtues possess special benefits expressed in terms of 'practicing the application of virtuous qualities'.

When performed, the actions of the 'five deeds with immediate retribution' create the greatest hindrance for the noble path to arise in one's [stream-of-being] within this lifetime. If one were to die without having destroyed the [evil deed] with a remedy, one would, immediately upon leaving this life, definitely take rebirth in the Incessant Hell without intervention by other rebirths. They are: to kill one's father, to kill one's mother, to kill an arhat, to draw blood with evil intent from the body of a tathagata, and to cause a schism in the circle of the sangha.

A 'schism in the circle' means, while the Buddha is alive, to break away up to four of his shravaka monks and lead them to another teacher and path. A 'karmic schism' is to divide any other group of the sangha.

The 'five associated [deeds] with immediate result' are: i) to degrade, through sexual misconduct, one's arhat mother; ii) to slay a 'securely abiding' bodhisattva; iii) to slay a noble being [who is on
the path of learning; iv) to misappropriate the means of support of the sangha; and v) to destroy a stupa, a receptacle for worship.

Among the ten nonvirtues, the most heavy is ‘wrong view’ as it severs the roots of virtue. By the force of that, no virtue whatsoever will remain in that person’s stream-of-being, and he will be reborn in the Incessant Hell.

That is to say, the virtuous root is thereby cut asunder if, based on circumstances such as studying an unwholesome treatise on a nihilistic view while having the support of a human form, one not only indulges in craving but, through acting out that viewpoint, generates a firm belief, thinking, “Actions have definitely no karmic consequences!”

Once again, based on circumstances, one may give rise to doubt as to whether or not karma, causes and effects exist. When thinking, “They most probably do!” one reconnects and, when maintaining that they do exist, one again possesses the root of virtue.

Four actions that produce the merit of a Brahma within this lifetime are: i) To create a stupa, a receptacle for worship of the tathagatas, in a location where previously one did not exist; ii) to offer a pleasure grove or a monastic residence to the sangha of the four directions; iii) to reconcile a schism among the shravakas of the Buddha; and iv) to cultivate boundless love.

Accordingly, these and numerous other classifications have been taught in the sutras.

In terms of the ‘basis’, the benefit of [virtues] engaged in for the sake of one’s parents, for sick persons, for expounders of the Dharma, or for a ‘final-birth bodhisattva’, is beyond measure. As for the ‘basis of qualities’, the more excellent the basis, up until a buddha, the further the increase in benefit. As for the ‘basis of misery’, the more inferior the basis, such as giving gifts to a pauper, an ordinary hungry ghost or a ‘constricted-gullet hungry
ghost', the greater the benefit. Such [bases] as these have, similarly, been taught in the sutras.

[9,83] Among the nonvirtues, cutting the roots of virtue through wrong views and causing harm to the Three Jewels, such as abandoning the sacred Dharma, are the most grave and are inexhaustible.

[9,84] Among all meritorious [actions], those most sublime and which produce inconceivable merit are: \(i\) to aspire towards unexcelled enlightenment; \(ii\) to train in the meaning of equality, and \(iii\) to expound the teachings of the Greater Vehicle, and so forth. This should be known, in detail, from the sutras.

[9,85] Moreover, understand the manner in which all those who collectively entertain an intention, either positive or negative, such as waging war and so forth, will obtain the same result even though there is but a single doer. If one rejoices in any virtuous or evil [action], one will achieve [a result] similar to the doer; if one subsequently feels regret, any virtuous or evil [action] will be exhausted; if one is skilled in means, even a great misdeed can be quickly purified and even a tiny virtuous root can be magnified immeasurably.
These actions, which create rebirth within samsara, first arise through the power of the disturbing emotions and will not yield the result of rebirth in the end, if not sustained by a disturbing emotion such as craving.

Disturbing emotions are, therefore, the creators of samsara, just as water exists wherever nagas dwell, as roots give rise to trees, as seeds produce sprouts and as trees bear flowers and fruit.

Moreover, it is taught that all disturbing emotions, headed by 'craving' — which is fascination with and attachment to existence — are attributes of 'origin' since they fully pervade all times, levels, and entities in the manner of constant striving.

There are, as explained above, six or ten subdivisions of disturbing emotions.

Since they arise subtly and develop further, they are also called 'subtle developers'.

The causes for the disturbing emotions to arise are: i) having failed to abandon the habitual tendencies for the disturbing emotions; ii) remaining close to an object which incites disturbing emotions; and iii) incorrect thinking. A disturbing emotion will arise when these three come together.
The function of disturbing emotions is to make one's stream-of-being completely disquiet.

Furthermore, disturbing emotions are the creators of defilement in samsara. All phenomena that mutually coincide, that provide an opportunity for disturbing emotions to occur through either focus or concurrence, and that are conducive for their [further] development are called 'defiling'.

What does that mean? Apart from the truth of the path and unconditioned things which are [both] undefiling, all conditioned things cause defilement.

How are [the disturbing emotions] developed by focusing? Having focused on the five aggregates, one views them as "I" or "my." On the strength of this, the root disturbing emotions and the subsidiary disturbing emotions develop.

There may be a mere focusing on the path, cessation and unconditioned things by means of [unwholesome] beliefs and so forth, but that will not serve as a basis for developing [disturbing emotions].

The [truth of the] path and cessation are the antidotes to defiling [states], so aspiring to them is not desire. When actualizing the [truth of the] path, all the disturbing emotions, such as ignorance and doubt, will be relinquished and one will not develop these disturbing emotions.

Anger will not develop further, since one is not causing hostility; conceit [will not develop], since one is pacified; holding a view as paramount, along with the other [wrong] views [will not develop], due to the purity of abandoning the disturbing emotions. Since [the truth of the path] is the supreme means of liberation, holding a discipline and ritual to be paramount, will not develop.

Since unconditioned things are inappropriate as a basis for pleasure and pain, the disturbing emotions will not develop towards them.
How development takes place through focusing:

There are eleven types [of subtle developers]: (i-vi) the five [unwholesome] beliefs and doubt belonging to the truth of suffering, which are to be discarded through [the path of] seeing; (vii-ix) mistaken belief, holding a belief as paramount and doubt belonging to the truth of origin, which are discards by means of the path of seeing; (x) the ignorance concurrent with them, and (xi) the ignorance which is unmixed with the other root disturbing emotions.

These are called ‘all-pervasive subtle developers’ because they focus entirely on all five classes of discards of their own individual level, such as the desire [realms], and create the causes for their production.

Among these eleven, when the belief in the transitory [collection] and the belief in extremes have been excluded, the remaining nine focus on the defilements of the upper realms. Hence, they also focus on the belief in rites and ritual as paramount, which belongs to the stream-of-being of another person.

It is said that the mere apprehension of another sentient being does not constitute the belief in the transitory collection, nor is the belief in extremes connected with that.

The attributes of arising and so forth, which appear in conjunction with these all-pervasives, also receive the name ‘all-pervasives’.

All [other subtle developers], that are not ‘all-pervasives’, develop based on objects pertaining to their own level, but not pertaining to all [levels].

In short, [unwholesome] beliefs, doubt and ignorance are all-pervasives and also take the upper [realms] as focus. The remaining [subtle developers] are not like that.

The discards through the path of seeing, which pertain to the truth of cessation and to the truth of the path, are the two mistaken beliefs, the two doubts, the ignorance concurrent with them.
and the unmixed ignorance. These six take the undefiling as their focus.

[10,22] These disturbing emotions, which in this way focus on the upper realms and the undefiling, do not proliferate through such focus because the upper realms [themselves] are not taken into one's possession and the undefiling is a remedy.

[10,23] What does ‘developed by means of concurrence’ mean? It means that, as long as disturbing emotions have not been relinquished, all the cognitive acts and mental states that are concomitant with the disturbing emotions will develop by means of being concurrent.

[10,24] Moreover, which disturbing emotions are mutually concurrent and which not concurrent? Desire does not arise concurrent with anger or doubt. Apart from these two, it arises concurrent with all disturbing emotions.

[10,25] Similarly, anger is not concurrent with desire, arrogance and the beliefs. Arrogance is not concurrent with anger or doubt. Belief is similar to that. Doubt is neither concurrent with desire, arrogance nor with the three beliefs.

[10,26] The [disturbing emotions], remaining from those explained above, arise concurrent with each other.

[10,27] The subsidiary disturbing emotions of fury and so forth are not mutually concurrent.

[10,28] As for ignorance, ‘mixed ignorance’ is concurrent with all disturbing emotions while ‘unmixed ignorance’ arises exclusively as the delusion of merely not perceiving the truths.

[10,29] Lack of conscience and shamelessness are concurrent with all the nonvirtues.

[10,30] Lethargy, excitement, lack of faith, heedlessness and laziness can be concurrent with all the disturbing emotions.
Furthermore, with which sensations are disturbing emotions concurrent? From the desire realms up to the second dhyana, desire is concurrent with three: pleasure, mental pleasure and indifference. At the third dhyana, it is concurrent with pleasure, and above that [only] with indifference.

Anger is concurrent with three: pain, mental pain and indifference.

In the desire realms, arrogance is concurrent with three: pleasure, mental pleasure and indifference. In the first two dhyanas, it is also concurrent with those three. In the third dhyana, [arrogance is concurrent] with pleasure and indifference and in the fourth dhyana and above [concurrent] only with indifference.

Understand that four beliefs — in the transitory, in the extremes, and in the two holding as paramount — are similar to arrogance.

In the desire realms, mistaken belief is concurrent with three: mental pleasure, mental pain and indifference. In the form and formless realms, [respectively], it is concurrent with whichever sensation is present.

In the desire realms, doubt is concurrent with mental pain and indifference. In the two upper realms, it is concurrent with whichever sensation is present.

Ignorance is concurrent with all disturbing emotions and is, therefore, concurrent with whichever sensation is present in [any of] the three realms.

In the desire realms, unmixed ignorance is concurrent with mental pain and indifference. [In the realms] above, it is concurrent with whichever sensation is present.

Why is it that all disturbing emotions can be concurrent with indifferent sensation? Because when these disturbing emotions have arisen, they will disappear based on remaining in ordinary indifference.
Regret, envy, fury, hostility, resentment and spite are all concurrent with mental pain. Stinginess is concurrent with mental pleasure. Hypocrisy, pretense, concealment and sleep can be concurrent with either mental pain or mental pleasure. Self-infatuation is concurrent with pleasure. Indifferent sensation can be concurrent with all of them.

Lack of conscience, shamelessness, lethargy, and excitement can be concurrent with any of the five sensations.

Moreover, with which of the consciousnesses are the [disturbing emotions] concurrent?

In the desire realms, desire, anger and delusion can be concurrent with the six collections of consciousnesses. In the form realms, desire and delusion can be concurrent with the four consciousnesses, besides those of nose and tongue, and in the formless realms they can be concurrent with only the mind consciousness.

In any of the realms, the three of arrogance, belief, and doubt are concurrent with only the mind consciousness.

In the desire realms, the three of desire, anger and arrogance are engaged in after focusing on a single property of an entity and thus do not embrace the whole.

Arrogance and desire in the upper realms resemble that.

The remaining [disturbing emotions] can be engaged in while [focusing on] all entities.

Furthermore, when [defiling phenomena] are divided into the ‘six doors of defilement’: \(i\) the root-disturbing emotions and the subsidiary disturbing emotions are all the identity of defilement; \(ii\) the cognitive acts and mental states concurrent with them are ‘connected defilements’; \(iii\) the ruling conditions for that, the eye and so forth, are the ‘concurrent support for defilement’; \(iv\) the defiling virtues of the three realms are all ‘bondage by defilement’; \(v\) that which is connected with defilement is the ‘negative ten-
dency for defilement'; vi) that which is not a remedy for defilement is compatible with it, thus being 'conducive to defilement'. Alternatively, since focusing on form and so forth gives rise to disturbing emotions, they are defiling objects of focus. Any phenomenon connected with these six is defiling.

[10,49] The various classifications of disturbing emotions are as follows:

[10,50] The 'nine bonds' are:

[10,51] i) The 'bond of passion' is the desire [present] in the three realms. Because of desire, one feels no renunciation for the three realms and so does not engage in virtue; instead, one creates nonvirtue which completely binds one to misery [in subsequent lives].

[10,52] The same way, there are: ii-iv) the 'bond of anger', the 'bond of arrogance' and the 'bond of ignorance'. v) The three beliefs — belief in the transitory [collection], belief in the extremes, and mistaken belief — are called the 'bond of belief'. The two types of 'holding as paramount' are called vi) the 'bond of holding as paramount'. Moreover, there is vii) the 'bond of doubt', viii) the 'bond of envy', and ix) the 'bond of stinginess'. They are called 'bonds' since each of these also binds one to misery in subsequent lives due to engagement in nonvirtue.

[10,53] These [bonds] obscure the path of liberation since desire obscures weariness with samsara, anger obscures the mind's remaining in equanimity and the other seven, in general, obscure the seeing of reality.

[10,54] In particular, conceit [obscures] understanding the shortcomings of the belief in the transitory [collection]; ignorance [obscures] understanding the basis for that belief in the transitory [collection]; [wrong] belief [obscures] understanding the realization of cessation; holding as paramount [obscures] understanding the correct path; doubt [obscures] understanding the excellent qualities of the Three Jewels; envy [obscures] understanding the
defects of [clinging to] honor and gain; stinginess [obscures] full understanding of the [virtues] of letting go of possessions.

[10.55] [In addition], they are called ‘emotional obscuration’ because they totally bind one to samsara, whereby one fails to engage in virtue but carries out nonvirtue.

[10.56] The five bonds that conform to the inferior realms: i) the belief in the transitory [collection], ii) holding a discipline and ritual as paramount, iii) doubt, iv) pleasure-seeking, and v) ill-will. These are only present in the stream-of-being of someone in the desire realms, the lowest of the three realms.

Pleasure-seeking and ill-will cause one to never transcend the desire realms. One may have abandoned the desire realms once, but if the remaining three [bonds] are not relinquished, they will cause one to fall back again. It is taught that one will become a non-returner when these five [bonds] have been abandoned.

[10.57] By abandoning the ‘three bonds’ of belief in the transitory [collection], holding a discipline and ritual as paramount, and doubt, it is taught that one will become a stream-enterer. Through stream-entrance, there are, of course, discards other than these. Yet, since these three are bonds that cause hindrance by making one disinclined to embark on the journey of the path, mistake the path, and feel doubt about the [right] path, when one has relinquished these three main [bonds], it has been taught, by implication, that the others are actually abandoned as well.

[10.58] By abandoning the ‘five bonds that conform with the upper [realms]’, it is taught that one will become a noble arhat. These five are: i) the desire of the form realms, ii) the desire of the formless [realms], iii) excitement, iv) delusion and v) conceit.

[10.59] The ‘six stains of the disturbing emotions’ are hypocrisy, pretense, haughtiness, spite, resentment and hostility. They will stain whoever has them in their stream-of-being.
The ‘seven tendencies’ are i) the ‘tendency towards the desire of the desire [realms]’, ii) the ‘tendency towards anger’, iii) the ‘tendency to yearn for existence’, iv) the ‘tendency towards conceit’, v) the ‘tendency towards ignorance’, vi) the ‘tendency towards [mistaken] belief’, and vii) the ‘tendency to doubt’. The corresponding negative patterns of each of these are called ‘tendencies’.

The tendencies toward the desire of the desire [realms] and toward anger develop because of not having abandoned the pursuit of pleasurable things. The tendency to yearn for existence develops because of not having abandoned the pursuit for existence. The tendencies toward conceit, ignorance, belief and doubt develop because of not having abandoned the pursuit of perverted morality. That is to say, one will be arrogant about [possessing even] the smallest remedy, deluded as to what is true, conceive of a mistaken form of liberation and the technique [to achieve] that, and harbor doubt about the doctrine of the Buddha.

The ‘eight fetters’ are sluggishness, sleep, excitement, regret, envy, stinginess, shamelessness, and lack of conscience. They are named so because they repeatedly fetter one’s mind at the time of [resting in] shamatha and equanimity.

The four rivers are: i) the ‘river of desire’ means involvement in seeking out the desire [realms] or the disturbing emotion of desire; ii) the ‘river of existence’ refers to the disturbing emotions of the upper, realms; iii) the ‘river of beliefs’; and iv) the ‘river of ignorance’.

Similarly, these four are also called the ‘four binds’ including the ‘bind of desire’ and so forth.

The ‘four perpetuations’ are: i) the ‘perpetuation of desire’, ii) the ‘perpetuation of [unwholesome] beliefs’, iii) the ‘perpetuation of discipline and rituals’, and iv) the ‘perpetuation of the doctrine of self-entity’.
Due to the first [perpetuation], laypeople disagree and perpetuate existence based on intense clinging to desirable things. Due to the second, monks disagree and so forth based on clinging to a viewpoint. Due to the third, non-Buddhists disagree among themselves based on their conflicting mistaken disciplines and rituals. Due to the fourth, [non-Buddhists] disagree with the doctrine of no-self based on their attachment to the basis for [wrong] beliefs, the belief in the transitory [collection].

The 'four ties' are: i) covetousness, ii) ill-will, iii) holding discipline and rituals as paramount, and iv) saying, “This is true!” completely grasping something as real and upholding it as supreme. At the end of each of these four should be appended 'that ties the body'. They are called 'ties' because they prevent the mental body [from] resting in equanimity.

They are, hence, 'four causes of distraction:' i) [covetousness] causes distraction based on the slightest material object; ii) [ill-will] causes distraction based on not having perfectly established one's argument; iii) [holding as paramount] causes distraction based on the intense application of a [mistaken] discipline or ritual, and iv) [grasping as real] causes the mind to be distracted based on incorrectly discriminating objects of knowledge.

The 'five veils' are: i) the 'veil of pleasure-seeking', ii) the ['veil of] ill-will', iii) the ['veil of] sluggishness and sleep', iv) the ['veil of] excitement and regret', and v) the ['veil of] doubt'. Taken in succession, they cause one to refrain from virtue: at the time of wishing to take ordination, at the time of accomplishing what one has been encouraged to accomplish, at the time of shamatha, at the time of fully taking hold of the mind [by vipashyana], and at the time of equanimity. Sluggishness and sleep, as well as excitement and regret, are combined because they have similar functions.

Moreover, desire, anger and delusion are also called the 'three shackles' because they shackle down one's stream-of-being and
are thus called the ‘shackle of desire’, the ‘shackle of anger’, and the ‘shackle of delusion’. The following should also be combined [with the three poisons] in this same way.

[10,70] Due to former habituation, one engages in them again and, until one has abandoned them, they make one’s mind inflexible and difficult to liberate; thus, they are also called the ‘three rigidities’.

[10,71] In the same way they are called: the ‘three impurities’ because they corrupt one’s discipline; the ‘three evils’ since they cause one to undergo birth and death for a long time; the ‘three agonies’ since they cause one to spin [through samsara] and harbor doubts about the Three Jewels and the four truths; the ‘three prospects of desire’ and so forth because they cause one to have much enmity, fear and distraction; the ‘three wrongdoings’ since they cause one to engage one’s three doors in perversion; the ‘three losses’ because one is ruined by desire due to them; the ‘three torments’ because one’s body and mind are completely tormented by them; the ‘three jungle chains’ because they force one to take all kinds of rebirth in the jungle of existence; and the ‘three impediments’ because they impede liberation. Similarly, [they are known as] the ‘three turmoils’, the ‘three strifes’, the ‘three poisons’, the ‘three plagues’, and so forth.

[10,72] The three defilements are taught as: i) the ‘defilement of desire’ which is to be distracted and create defiled states by one’s mind facing outward in the uncomposed states of the desire realms; ii) the ‘defilement of existence’ which is to create defiled states by one’s mind facing inward in the composed states of the two upper realms; and iii) the ‘defilement of ignorance’ about the nature of the [above] two defilements.

[10,73] Regarding the disturbing emotions, anger is absent in the two upper realms whereas all the others are present in all three realms.
How many of the disturbing emotions present in the three realms are discards by means of the path of seeing and cultivation, [respectively]?

On the path of seeing, there are four [classes of] discards by means of seeing the four truths of suffering, origin, cessation and path. In addition to these, there are the discards by means of the path of cultivation. Thus, the [discards] are grouped into five classes.

Here in the realms of desire, by means of seeing the truth of suffering, ten discards ensue — the five beliefs and the five non-beliefs. That is to say, the three beliefs of the transitory collection, of holding to extremes and [wrong] views which together with ignorance and doubt make five, constitute a ‘mistaken engagement in the real’ concerning the nature of the truth of suffering.

This is because of regarding these perpetuating aggregates — themselves defiling results that are in fact devoid of a self-entity and devoid of being permanent or interrupted — as a self due to delusion; regarding them as permanent or interrupted; regarding them as devoid of cause and effect; and harboring doubt about the meaning of the truths.

These four — desire, conceit and the two kinds of ‘holding as paramount’ — are called ‘mistaken engagement in the erroneous’. This is because of feeling desire towards and arrogant about the mistaken regarding the identityless personal identity and the identity of phenomena to be entities, and because of holding the belief in that as well as [the belief in what] is not a means to be paramount.3

Anger is an ‘induced mistaken engagement’. This is because feelings of animosity, induced by apprehending a self-entity, arise towards those who are not in harmony with oneself.

As for the discards by means of seeing the truth of origin, the causal aggregates are not regarded as a self and, due to that, there
is no apprehending a self as permanent or interrupted. Since the mere causal aggregates of origin are neither a discipline nor ritual, the holding of these as paramount also will not occur. Excluding these three, the remaining seven are described as discards.

[10,80] The [truth of] cessation has, in the same manner, also seven [discards].

[10,81] As for the discards by means of seeing the truth of the path, in addition to those seven, since ‘the belief in a mistaken path as perfect’ is [precisely] what is to be abandoned by this [seeing], ‘holding a discipline and ritual as paramount’ is also considered a discard. Thus eight are described.⁴

[10,82] Anger, present at both the [truth of] cessation and [the truth of] path, is ‘mistaken engagement in the real’. Although it is said that there is fear and hostility toward cessation and the path, I think they resemble the fear and hostility which are powered by belief in a self-entity.

[10,83] In this way, there are 32 discards by means of [the path of] seeing in the realms of desire. In the two upper realms, there are 28 [discards] each since anger is absent. Thus, when all are added together, in the three realms there are 28 discards by means of [the path of] seeing.⁵

[10,84] In the desire realms, those [subtle developers] which are discarded by means of the path of cultivation, are four: [the inherent aspects of] desire, anger, conceit, and ignorance.⁶ In the two upper realms, since anger is excluded, each [realm] has three [inherent discards]. Therefore, when all are added together, there are ten [inherent] discards by means of the [path of] cultivation.

[10,85] In this way, when summing up the five classes of discards, there are 36 altogether in the realms of desire, 31 in realms of form and 31 in the formless realms. Thus, according to the system of the Abhidharma-Kosha, there are altogether 98 discards throughout the three realms.
According to the *Abhidharma-Samucchaya*, the ten discards of the 'five beliefs and five non-beliefs' all apply, without distinctions, to the four truths. This is because their very basis subsists as the belief in a self, the belief in permanence or interruption, and holding as paramount a path which is neither a cause for purification nor for liberation. Thus when the truth [pertaining] to each of these is seen, it is held that these are relinquished without any variation. That is [also] how it is in actual fact.

Hence, [according to the *Abhidharma-Samucchaya*] there are 40 discards by means of [the path of] seeing in the realms of desire and two sets of 36 [discards] each in the two upper realms, since anger is absent. Thus, in the three realms there are 112 disturbing emotions that are discards by means of [the path of] seeing.

Concerning the discards by means of [the path of] cultivation, the belief in the transitory collection and the belief that holds extremes both have an inherent [aspect]. Hence, in the realms of desire there are by means of [the path of] cultivation, six [inherent] discards by means of [the path of] cultivation together with the above four discards including attachment.

In the two upper realms there are five [inherent discards] each since anger is absent. Thus, it is held that altogether there are 16 [inherent] discards by means of [the path of] cultivation.

There are numerous discards when they are divided in terms of the realms and levels in terms of [the paths of] seeing and cultivation.

Moreover, when the discards by means of [the path of] cultivation are divided, in detail, there are 54 [discards] which can be subdivided by the nine cycles of division in terms of realms, levels, and types, with three subcategories each of the lesser, middling and greater discards by means of [the path of] cultivation in the realms of desire.
Similarly, when each of the eight levels of the four dhyanas and the four formless states is again separated into nine cycles of five discards each, excluding anger, 360 discards are reckoned. Adding these to the 54 discards of the desire realms, in the three realms there are 414 discards by means of the path of cultivation.

Furthermore, by dividing each of the nine levels of the three realms into nine subdivisions, each of these 81 subsections will consist of five discards by means of the path of cultivation. As a whole, multiplying these 81 times five equals 405 discards. In addition, augmenting them with the nine types of anger of the nine levels of the desire realms amounts to 414. Besides being just another method of calculating, it is essentially the same as before.

When counting according to the system of the Abhidharma-Kosha, in addition to the tally of 98 summed up from the five classes of discard of the three realms, there are 108 all together by adding the above-mentioned 'eight fetters' which together with fury and concealment make 'ten fetters'. For specific purposes, they are divided into the 'three defilements', the 'four rivers', the 'four bonds', and the 'four perpetuations'.

Among these 108 discards, first there are the so-called 'defilements of ignorance', comprising the 15 types of ignorance of the three realms, which are the root of all the disturbing emotions. The remaining discards are the 41 'defilements of desire', and the 52 'defilements of existence'; meaning the two times 26 found in the two upper realms.

From the 'summit of existence' down to the Incessant [Hell], these disturbing emotions defile by means of the abscesses of the six sense-doors to cyclic existence. Thus, they are called 'defilements'.

Concerning the 'four rivers', the 15 types of ignorance are also called the 'river of ignorance' as well as the 'bond of ignorance'. The 36 types of beliefs of the three realms, when counted sepa-
rately, are called the ‘river of beliefs’ and the ‘bond of beliefs’. The remaining of those are the 29 types of the ‘river of desire’ or ‘bond of desire’ and the 28 types of the ‘river of existence’ or ‘bond of existence’.

The beliefs are, in this context, counted separately because they are the principles that carry away and bind all beings to what is incorrect. That is to say, they are called ‘rivers’ because they continually carry one towards the ocean of [cyclic] existence and ‘bonds’ because they bind one’s consciousness to the swamp of samsara.

Regarding the division into the ‘four perpetuations’, the ‘unmixed ignorance’ is included among the others because, alone and without assistance, it does not perpetuate rebirth into the desire realms or the existence [of the upper realms]. Mistaken creeds and aberrant rituals based on belief and holding a discipline and ritual to be paramount, deceive householders and ordained persons; therefore, they are counted separately.

There are 34 types of ‘perpetuation of desire’, 38 types of ‘perpetuation of existence’, 30 types of ‘perpetuation of belief belonging to the three realms, and six types of ‘perpetuation of holding a discipline and ritual to be paramount’. They are called ‘perpetuation’ because they are the cause for perpetuating rebirth in the cyclic existence.

These divisions were made, in this manner, based on necessity in regard to the inclinations of the disciples.

If one wishes to make the above divisions based on the system of the higher Abhidharma, then there are 138 when adding the 128 discards on the path of seeing and cultivation together with the ‘ten fetters’ of the realms of desire.

Of these, there are then 15 ‘defilements of ignorance’, 51 ‘defilements of desire’, and 72 ‘defilements of existence’. There are 15 types of ‘river of ignorance’ and ‘bond of ignorance’, 66 types of
'river of belief' and 'bond of belief', 29 types of 'river of desire' and 'bond of desire', 28 types of 'river of existence' and 'bond of existence', 34 types of 'perpetuation of desire', 38 types of 'perpetuation of existence', 54 types of 'perpetuation of beliefs', and 12 of 'perpetuation of holding a ritual and discipline as paramount'.

In this respect, the discards by means of [the path of] seeing are all the imputed [aspects of] the disturbing emotions. That is to say, what is discarded is any disturbing emotion or subsidiary disturbing emotion which clings to a disturbed belief that conceptualizes the correct meaning as being something 'other', doubts it, holds it as a 'viewpoint' or wrongfully indulges in that belief. In addition, any action of body or speech motivated by such a belief, as well as the aggregates, elements, and sense-sources of the lower realms, will be discarded by means of the path of seeing.

The discards by means of the path of cultivation are all those not discarded by the path of seeing; that is, any innate [aspect of] disturbing emotions in the stream-of-being of one whose attainment surpasses the path of seeing. The undefiling are not to be discarded.

How are they to be discarded? The discriminating knowledge that fully cognizes, exactly as it is, the basis that gives rise to these disturbing emotions, the individual identity of the disturbing emotions and their shortcomings, makes it so that one does not eagerly engage in the arising of these disturbing emotions. Once one has, thereby, attained the remedial path and has utterly annihilated negative tendencies — the seeds for these disturbing emotions to again arise — will henceforth not arise. This is called 'discarded'.

Moreover, in order to master all phenomena, attentiveness to the mental image of no-self within that state also brings all other mental images, such as impermanence, to completion. Thus, this
attentiveness overcomes the seed of disturbing emotions just as light overcomes darkness.

In general, there are four remedies: i) the ‘remedy of remorse’ is to regard all that is defiling as shortcomings; ii) the ‘remedy of abandoning’ is all types of preparation for the path without impediment as well as the path without impediment; iii) the ‘remedy of the basis or support’ is the path of liberation, and iv) the ‘remedy of keeping distance’ is the path above that. These are consistent with the *Abhidharma-Samucchaya*. The *Abhidharma-Kosha* has another way of explaining them.

There are four kinds of ‘keeping distance’: i) keeping distance based on dissimilar characteristics means to remain apart though present in the same congregation, being unmixed and remote as, for instance, the four elements of earth and so forth; ii) [keeping distance based on] opposite types such as, for instance, discipline and deranged behavior; iii) [keeping distance] based on completely separate locations, like, for instance, the eastern sea and the western sea; and iv) [keeping distance] based on time, such as, for instance, the remoteness of past and future.

The results of having relinquished the discards are the ‘nine full cognitions’: i) the full cognition of having exhausted the discards of the truth of suffering and of the truth of origin belonging to the desire realms; ii–iii) the full cognition of having exhausted the discards of the truth of cessation and of the truth of the path; iv–vi) similarly, the three [full cognitions] related to the two upper realms which result from the path without impediment of the path of seeing; vii) the full cognition of having abandoned the aspects that conform with the inferior realms [of desire]; viii) the full cognition of having exhausted the defilements of the form realms; ix) the full cognition of having exhausted all defilements. These last three result from having abandoned the discards of the path of cultivation.
The disturbing emotions and karmas, just as they have been explained above, are the [four] aspects of the cause, origin, production, and condition for rebirth in samsara; therefore they are called the ‘truth of origin’.
The Truth of Cessation

[11,1] Within suchness, the truth of cessation is to make all the disturbing emotions permanently not arise, based on the power of a certain cause — [namely] the path. It is the state of having interrupted the cause and effect of samsara — the permanent and sublime nature, the supreme object of attainment pursued by beings. It is nirvana having the nature of cessation, tranquility, excellence, and true deliverance.

[11,2] When subdivided, there are two kinds of nirvana: i) the nirvana of the Lesser Vehicle, which is merely the complete pacification of samsaric suffering and ii) the exalted nondwelling nirvana of the Greater Vehicle.

[11,3] The division of classifications of cessation:

[11,4] ‘Incomplete cessation’ is the cessation of the learners which comprises the first three results of stream-enterer and so forth. ‘Complete cessation’ is the cessation of no-more-learning, which constitutes the fruition of arhatship.

[11,5] ‘Symbolic cessation’ is a temporary cessation due to the seeds of the discards having been weakened by the mundane paths. ‘Ultimate cessation’ is the permanent destruction of the seeds of the discards by means of the discriminating knowledge of a noble being.
There are two types of arhatship: i) ‘unadorned [arhatship]’ is the arhatship that is totally liberated from all disturbing emotions by means of discriminating knowledge and ii) ‘adorned [arhatship]’ is, in addition to that, the mind liberated from the states of serenity by means of having attained the eight [miraculous] emancipations. In short, [such an arhat] is liberated from both aspects, that of both [disturbing emotions as well as serenity], and possesses the three types of insight and the six superknowledges.

There is a further division into two types: i) [‘arhatship] with a remainder’ of aggregates and ii) [‘arhatship] without remainder’.

Cessation is the mere ceasing of the stream of formations. Therefore, it is profound because mental constructs such as, “It is something other” or “It is not something other,” have fully subsided.

It is unconditioned and free from the Maras. It is the abode, the sanctuary, the refuge and so forth. It is difficult to behold since it is beyond the reach of physical eyesight and divine eyesight. It is unmoving, beyond death and transmigration, and free from all suffering. It is blissful, virtuous, and so forth.

When attaining the arhatship of having realized cessation, the special qualities are as follows:

Since delusion about past, present and future [lives] has been dispelled by means of the cognitions of former rebirths, of the exhaustion of defilements, and of death, transmigration and rebirth, it should be understood that [the arhat] is endowed with numerous categories of qualities. They include the three types of insight of no-learning, the two liberations — [liberation] from the obscurations of disturbing emotions as well as [liberation] from serenity; the six superknowledges; the ten cognitions; the nine serenities of successive abiding; the emancipations, the totalities, and the subjugations; the three samadhis of the emancipations; freedom from disturbing emotions; intentional cognition; the ten
attributes of no-learning; the five undefiling aggregates, and so forth.
The Truth of the Path
The Five Paths

The truth of the path is, by means of a particular path, to fully understand suffering, to relinquish its origin, and to cultivate that path in order to realize cessation.

In this regard, there are five: the path of accumulation, of joining, of seeing, of cultivation and of consummation.

The first, the ‘path of accumulation’, is to focus on whichever of the three respective fruitions of enlightenment one may desire, while possessing the causes for that: other types of merit, the discipline of an ordinary being, as well as the knowledge of learning, reflection, and meditation which enables one to attain this result. One then endeavors in the practices of cultivating the four applications of mindfulness and takes delight in remaining alert by means of controlling the sense doors, keeping a balanced diet, not lying down during the first and last parts of the night and so forth.

Through these causes, one becomes a suitable vessel for the qualities of true realization and the emancipations.

On the lesser path of accumulation, the training in the ‘four applications of mindfulness’ becomes further advanced. On the medium [path of accumulation], an exertion with the nature of the ‘four correct endeavors’ occurs. On the greater [path of accu-
ulation], a concentrated state with the nature of the 'four legs of miracles' will take place.

[12,6] At the path of joining, by endeavoring to further enhance the points explained as the path of accumulation one acquires the virtuous roots for the 'four factors conducive to insight', that is 'heat' and so forth [summit, acceptance, and supreme attribute].

[12,7] 'Heat' means to attain the warmth of the flame-like wisdom of the path of seeing by possessing the concentration concurrent with a discriminating knowledge that individually sheds light on the [four] truths.

[12,8] 'Summit' means to possess the concentration concurrent with discriminating knowledge that expands the light on the [four] truths. Thus, it is the pinnacle amid virtuous roots that can vacillate due to discordant factors.

[12,9] [At the time of] these two [heat and summit], the five ruling faculties of faith and so forth, that govern perfection, will occur.7

[12,10] 'Acceptance' that conforms to the truths means to possess the concentration concurrent with discriminating knowledge which engages uniformly in the [four] truths and is in conformity with them. Although one is still an ordinary person, one fully comprehends the nature of things in the form of a mental image.

[12,11] 'Supreme attribute' is to possess, through individual cognizance, the concentration concurrent with discriminating knowledge that immediately precedes the [four] truths. It verges on the threshold of the path of seeing since it immediately precedes it. This is supreme among the mundane attributes because the noble stage, the path of seeing, occurs after it.

[12,12] During 'acceptance' and 'supreme attribute', the five ruling faculties become the 'five powers' unassailable by discordant factors.

[12,13] For someone who has attained the 'summit', henceforth wrong views that cut the roots of virtue will never occur. Having attained 'acceptance', one will never go to the lower realms.
The path of seeing is the direct perception of the truth of dharmata through nonconceptual concentration concurrent with discriminating knowledge that immediately follows ‘supreme attribute’.

It is held that the ‘sixteen moments of the wisdom of cognition and acceptance’ arise at this point. What are they?

\begin{itemize}
\item[i)] the acceptance of cognizing the attributes of suffering;
\item[ii)] the cognition of the attributes of suffering;
\item[iii)] the ensuing acceptance of cognition concerning suffering;
\item[iv)] the ensuing cognition concerning suffering;
\item[v-vi)] the acceptance and cognition of the attributes of origin;
\item[vii-viii)] the ensuing acceptance and ensuing cognition concerning origin;
\item[ix-xii)] the [same] four regarding cessation.
\end{itemize}

\begin{itemize}
\item[xiii-xvi)] the [same] four regarding the path. Thus, it is said that these sixteen arise.
\end{itemize}

In this regard, there are numerous opinions, such as holding that each subsequent [moment], after the former has arisen, take the former as its object and cognizes it. Yet, the insights into the four truths concerning attributes that comprise the desire realms are called ‘acceptance and cognition of the attributes’ while the four of the upper realms are called ‘ensuing acceptance and cognition’.

‘Acceptance’ refers to undefiling discriminating knowledge, the remedy for directly realizing the truths which is the path without impediment. ‘Cognition’ refers to the path of liberation of that.

There are several approaches as to whether these sixteen arise successively or arise simultaneously; there are, as well, other ways of defining them. However, the actual meaning rests with the viewpoint that perfect realization of the nature of the four truths of the three realms is simply being divided into sixteen aspects based on that [single] moment of a completed act of discriminating knowledge, which directly realizes the lack of self-entity in all phenomena.
[12.19] In particular, this is even more appropriate in the Mahayana system of perceiving all phenomena as emptiness devoid of constructs.

[12.20] Nonetheless, as for the discriminating knowledge with the constructs of the aspects of the four truths, there also exists a completed act of insight into these four truths after having progressively engendered certainty based on the stages of suffering, its cause which is the origin, the cessation of that, and the path.

[12.21] In this context of the path of seeing, the statement "the eye of knowledge perceives the truth of dharmata while the dharma-eye concerning dharmas arises devoid of dust and free from impurities" meant that the 'acceptances' are devoid of dust and the 'cognitions' are free from impurity.

[12.22] Moreover, it is taught that — because of having acquired special qualities, such as gaining faith in the Three Jewels by having understood them based on realizing dharmata through individual self-cognizance as well as attaining the discipline that delights the Noble Ones — one then perceives the Dharma, transcends doubt, does not depend upon others, does not become fettered by some doctrine other than the Buddha's, and achieves fearlessness concerning the Dharma.

[12.23] This path [of seeing] possesses the nature of the 'seven bodhi-factors', the primary factor being the knowledge of fully discerning phenomena that directly perceives the truth of dharmata.

[12.24] The path of cultivation means to cultivate the higher practices after having attained the path of seeing.

[12.25] It has two aspects: i) the [path of cultivation] common for the mundane [levels] and ii) the special supramundane [path of cultivation].

[12.26] First, the mundane path refers to the four dhyanas and the samadhis of the four formless [abodes], thus totaling eight. Their
respective states of serenity are accomplished by means of the 'seven attentions'. What are they?

[12,27] i) 'Attention of fully cognizing characteristics', as illustrated by the first dhyana, is, based on the discriminating knowledge of learning and reflection, to regard the desire realms as coarse since they are painful and possess many faults, such as discomposure. Conversely, one regards the first dhyana as characterized by tranquility and, thereafter, endeavors to concentrate the mind inwardly and become fully trained in that. Thus, one exerts oneself in developing the samadhi of the first dhyana.

[12,28] ii) 'Attention arising from aspiration' refers to the adeptness that ensues during the samadhi of the first dhyana whereby learning and reflection are transcended by means of the discriminating knowledge that results from meditation based on training in the manner above.

[12,29] iii) 'Attention arising from complete seclusion' is that, based on training in the preceding manner, the remedy arises for discarding the major cultivation-discards of the desire realms; thereafter, the manifest disturbing emotions of the desire realms are discarded.

[12,30] iv) The 'attention that yields delight' is to take delight in discarding the coarse [emotional states] based on the lesser delight and bliss resulting from complete seclusion. Having perceived the benefits of that, one thereafter sustains well-timed attention with great interest. Thereby, the medium disturbing emotions of the desire realms are discarded.

[12,31] v) The 'attention of scrutiny' is to ponder: "Since most of the disturbing emotions in this way have been abandoned by means of the remedies, have all the disturbing emotions now been discarded?" Thereafter, one brings to mind a behavior conducive to the arising of disturbing emotions in order to examine whether or not they will ensue.
vi) ‘Attention to the conclusion of the application’ means that if, examining in this way, one sees that disturbing emotions do arise, then one cultivates the refined and coarse aspects as before, whereby the remedies for the lesser of the minor disturbing emotions of the desire realms are generated in one’s stream-of-being.

vii) ‘Attention to the result of the concluded application’ means to pay attention to the experienced result of all that has been cultivated following the subsequent path.

In this way, based on observing that the second dhyana up to the summit of existence bear refined and coarse aspects, one accomplishes [these levels] by means of the seven attentions.

In this respect, the first two attentions are the path of joining to their individual paths. The three of ‘complete seclusion’, ‘yielding delight’ and the ‘result of application’ are their path without impediment. ‘Discernment’ is their special path and ‘attention to the result of application’ is their path of liberation.

The three of ‘complete seclusion’, ‘yielding delight’ and the ‘result of application’ are the lesser, medium and greater path and thus, successively, the remedies for the greater, medium and lesser disturbing emotions.

After having discarded the disturbing emotions of the level below, one achieves the state of mind of their respective main parts.

The first dhyana has five aspects: i) conception, ii) discernment, iii) delight, iv) bliss, and v) one-pointedness of mind. Among these, conception and discernment are ‘aspects of the remedy’ for discarding such things as sense craving, ill-will, hostility and so forth from the mind of the person in the desire realms.

By having discarded the unfavorable factors, the mental delight arising from seclusion and the physical bliss engendered by the power of pliancy are the ‘beneficial aspect’. The samadhi that ac-
complishes these two [aspects] through the power of one-pointed mind is the 'aspect of basis or support'.

Similarly, the second [dhyana] has four aspects: i) total sincerity, which is the remedy for discarding conception and discernment, is also the total trust that one's own level is emancipated from the defects of the levels below. The beneficial aspect is ii) delight and iii) bliss, and iv) the basis is samadhi. Thus, there are four.

The third [dhyana] has five parts: i) the formation equanimity, ii) the recollection of not forgetting the meditation, and iii) the attention of remaining mindful. These three are the remedy for discarding the delight of the lower level.

The beneficial aspect is iv) bliss and, the nature or support is v) complete steadiness of mind.

The fourth [dhyana] has four aspects: i) the utterly pure recollection that is free from the eight defects of the lower levels and ii) the utterly pure formation equanimity. These two are the remedy for discarding the bliss of the third dhyana. The beneficial aspect is iii) indifferent sensation, and the aspect of support is the iv) utterly pure samadhi.

The 'eight defects' are: i-ii) the conception and discernment present in the first dhyana, iii-iv) the exhalation and inhalation of breath present up through the third [dhyana], v-vi) the pain and mental pain in the desire realms, vii) the mental pleasure present up through the second [dhyana], and viii) the bliss of the third [dhyana].

Because of being free of these eight, the [fourth dhyana] is unmoving like a butter-lamp free of wind.

For these reasons, in the abode where one takes rebirth as result, there is no destruction by fire, water and wind. However, since there is the presence of fire-like concept and discernment in the first dhyana, water-like delight and bliss in the second, and wind-like exhalation and inhalation of breath in the third, their abodes
or vessel-like realms will also gradually be destroyed by fire, water
and wind when the aeons are destroyed.

[12,47] At the time of attaining the samadhi of the first dhyana, one is
free from attachment to the realms of desire even though one is
not free from attachment to the realms of form. One is, therefore,
free from the [desire for] the sustenance of material ingestion of
the desire realms as well as from the desire for sleep and sexual
intercourse. By the power of that, while the person in the form
realms has no sustenance of material ingestion, his body is devel­
oped through inner samadhi. Apart from the eyes, ears and body
consciousnesses, the nose and tongue consciousnesses do not oc­
cur.

[12,48] The formless beings lack individual definable features since they
are of one taste in shamatha. Because all of them are free from
attachment to the form [realms], their perception of form has
subsided. In particular, without the perception of form, to enter
the serenity to the extent "as infinite as space" is to dwell in the
'[perception of] infinite space'.

[12,49] Suppressing as well the conception of space, to conceive of
merely consciousness is to dwell in the '[perception of] infinite
consciousness'.

[12,50] Suppressing also that is to dwell in the 'conception of nothing
whatsoever'. Suppressing even that, is to dwell merely in 'neither
presence nor absence of [perception]’ which is the ‘summit of ex­
istence’.

[12,51] Corresponding to the degree to which one is accustomed to the
lesser, medium or greater aspects of these ‘casual four dhyanas of
serenity’, the so-called ‘resultant dhyanas of rebirth’ refers to tak­
ing rebirth among the abodes of the form realms.

[12,52] Through being practiced in the lesser serenity of the first dhya­
na, one will eventually take rebirth in the Abode of Brahma,
through the medium [serenity, rebirth] among the Brahma’s
Priests and through the greater [serenity, rebirth] in the Abode of Maha Brahma. One should understand it to be this way right up to Great Fruit.

[12,53] One is reborn among the Five Pure Domains corresponding to lesser, medium, greater, much greater and exceedingly great advancement in the fourth dhyana and the undefiling.

[12,54] Although the formless beings have no separate abode and so are not differentiated in the mere rebirth, it is taught that there are higher or lower and superior or inferior rebirths corresponding to the lesser, medium or greater degrees of serenity.

[12,55] The dhyanas and the formless [realms] have two kinds of samadhi: afflicted and pristine. The first kind is flawed by four [afflictions]: craving, [wrong] belief, conceit and ignorance. How is this? “Within the serenity, either craving the experiences of one’s own level will predominate, or a [wrong] belief will predominate, or conceit will predominate, or doubt based on ignorance will predominate; all the disturbing emotions and subsidiary disturbing emotions [pertaining] to one’s own level will occur therein.

[12,56] The pristine samadhis of the dhyanas and formless realms, which are free from these [four] flaws, are virtuous and utterly perfect.

[12,57] As many samadhis as exist, associated with the first dhyana, are serenely entered into by all the buddhas and bodhisattvas yet not even their names are known to shravakas and pratyekabuddhas. It should be understood that the remaining dhyanas, as well as the formless realms, parallel the samadhis comprising the first dhyana.

[12,58] Thus by means of the paramita of dhyana there are innumerable samadhis.

[12,59] The dhyanas and formless [realms] resulting from the supreme aspect are the defiling mundane path, when not connected with
realization of the four truths. To meditate on the four truths on the path of cultivation by means of the four dhyanas and the three formless [realms], altogether seven, is the undefiling supramundane path.

[12,60] Since mental activity is unclear at the summit of existence, it is unable to support the undefiling path; thus, it is none other than defiling.

[12,61] The main part of the first dhyana has both ordinary and special aspects. In the former, both conception and discernment are present while in the latter, there is discernment but no conception. There is, therefore, the division into the ordinary and special.

[12,62] The chief factors for pursuing the undefiling path are the ‘six dhyana levels’: i) the capable preparatory stage for the first dhyana, ii-iii) the two ordinary and special main parts, together with iv-vi) the three higher dhyanas. These six have been taught as the basis for the path of seeing and so forth.

[12,63] Most eminent of all is the fourth dhyana since it is neither unclear due to an exceeding predominance of shamatha, as in the case of the formless [realms], nor is it flawed by subtle movement, as occurs in the lower [dhyanas] such as the third. Thus, it is supreme.

[12,64] Furthermore, ‘nine dhyana levels’ are asserted when the first three formless [states] are added to the six levels. All of these can support the undefiling path. How are they supportive? Any one of the six levels can support the path of seeing.

[12,65] As for the path of cultivation, [even] when the undefiling path is supported by the ‘capable [preparatory] stage’, it is able to free one from the attachment of the nine [levels] — those of the desire [realms], and the eight of the dhyanas and the formless.

[12,66] The remaining eight can extricate one from attachment to their own levels and to the levels above.
The first five super-knowledges are present at the main parts of the four dhyanas. These five have dominion over their own levels and the levels below. All the super-knowledges will become most eminent when accomplished by means of the fourth dhyana.

Moreover, based on the state of mind of the dhyanas, their respective mental stabilities are accomplished by means of the attentions.

The super-knowledges connected with the undefiling path are exalted above mundane persons.

The 'serenity of cessation' is supramundane. To begin with, having been cultivated among human beings, it is realized either among humans or in the form realms. It is not realized in the formless realms. Because it is the ripening of a tranquil emancipation, there is, consequently, no application of effort in those states.

Furthermore, one successively enters the states of serenity from the first dhyana up to summit of existence. Since the summit of existence is the subtlest state of mind of the three realms, it is followed by entering the cessation of all perception and sensation. Apart from noble beings, immature persons are not capable of this.

When entering these [states of serenity] for the sake of, for instance, the 'peaceful resting of the present life' and so forth, because the activities of cognitions and mental states have subsided, it is the notion which thinks "After such and such I will emerge!" that causes the entering and emergence in accordance with how long this intention effects.

After sequentially entering the 'nine serene states of successive abiding' and having descended through them in reverse order, one stops at the uncomposed state of mind of the desire realms and then re-enters these nine serenities, one after the other, gradually shedding them from the first up to the eighth. This is called the
‘samadhi of bypassing’ and it is cultivated in order to train in the power of samadhi.

In general, this path is defined as lesser, middling and greater according to how the stages and their disturbing emotions are discarded. That is to say, by means of the so-called ‘path of preparation’ one begins discarding the disturbing emotions, the preliminary for the path without impediment.

The ‘path without impediment’ follows the [path of] preparation and discards the disturbing emotions without interruption.

The ‘path of liberation’ is to realize the liberation of having discarded disturbing emotions.

The ‘special path’ is defined as threefold — the path of preparation, [path] without impediment and [path of] liberation which discard other disturbing emotions, at a level higher than the previous path.

Or else, even though the disturbing emotions are not discarded, the ‘special path’ means [the path of] pondering the Dharma, of entering or abiding in the states of serenity, of accomplishing their special qualities, or the path of abiding in them.

For what purpose should this path be cultivated? It is cultivated in order to increase virtue and uproot nonvirtue.

At the time of the path of cultivation the truth of dharmata has already been realized, and therefore one’s stream-of-being is permeated by the right view and so forth which causes the eightfold noble path to arise.

These undefiling paths are traversed by means of the 37 bodhi-factors. In this regard, at the outset, the ‘four applications of mindfulness’ are the ‘path of fully investigating entities’. Similarly, it should be understood that the ‘four right exertions’ and so forth refer, respectively, to the ‘path resulting from endeavor’ and so forth through the ‘path fully refining the samadhis’, the ‘path of joining with full understanding’, the ‘path of being linked to full
understanding' and the 'path of full understanding' up to the 'path of true emancipation' which is the eightfold noble path.

Again, among the enumerations of paths these four are taught:

i) The 'difficult path of sluggish [attainment of] superknowledges' is for the person of dull faculties who has not attained the dhyana of the main part.

ii) The 'difficult [path of] quick [attainment of] superknowledges' is for the person of sharp faculties who has not attained the dhyana of the main part.

iii) The 'easy [path of] sluggish [attainment of] superknowledges' is for the person of dull faculties who has attained the dhyana of the main part.

iv) The 'easy [path of] quick [attainment of] superknowledges' is for the person of sharp faculties who has attained the dhyana of the main part.

These four are called the 'the path differentiated in terms of basis and faculties'.

Furthermore, the 'four abodes of Dharma' are: absence of covetousness, absence of ill-will, true recollection and true concentration. The first two refines the training in superior discipline while [true] recollection refines superior mental stability. The last refines the training in superior knowledge. Therefore, these four are called the 'path of fully refining the three trainings'.

Shamatha and vipashyana are called the 'path that accomplishes all qualities'. 'Unwavering shamatha' means to accomplish the mental state of calm abiding endowed with perfect pliancy by means of the 'nine methods of mental abiding'.

'Unmistaken vipashyana' (wider seeing) means, in order to discard mistaken attributes and negative tendencies, to see the correct meaning as it is by means of the discriminating knowledge that distinguishes the qualities of the two truths in terms of gen-
eral characteristics, that fully distinguishes them in terms of individual characteristics, and that fully detects their identity and discerns their specifics.

There are four alternatives such as: having attained shamatha, yet not having attained vipashyana and so forth. One will accomplish the aim by means of striving for its counterpart based on whichever has been attained; by exerting oneself in both, if neither has been attained; and by uniting them when having attained both.

‘Genuine vipashyana’ refers to the special discriminating knowledge which is based on shamatha. However, as in the context of the above four alternatives, it is taught as a distinguisher of discriminating knowledge.

The ‘path that consolidates other paths’ refers to the three faculties:

1) The ‘[ruling] faculty of making all understood that was not understood’ is the faculty that governs the path of joining and the first fifteen moments of the path of seeing.

2) The ‘[ruling] faculty of understanding all’ is the faculty that governs the entire path of learning by the means of the sixteenth moment of the path of seeing.

3) The ‘[ruling] faculty of having understood all’ is the faculty that governs the path of no-learning.

Thus, by having attained these paths one has attained mastery over consolidating other paths.

Furthermore, when cultivating the path that comprises the level of the first dhyana, all virtuous roots pertaining to the desire realms will automatically be cultivated because one will have attained mastery over them.
As this indicates, it should be similarly understood that by cultivating the paths above one attains mastery over cultivating all virtuous roots based on each and every level beneath one's own.

The 'perfected path of no-learning' is realization of the attainment of freedom after having interrupted all that should be discarded. That is to say, by means of the vajra-like samadhi of one's individual path, it is the attainment that immediately follows the transformations of mind and path as well as the cognitions of exhaustion and of nonarising.

The 'cognition of exhaustion' means to know, "I have acknowledged suffering, discarded its origin, realized its cessation and have followed the path; thus all that should be discarded is exhausted!"

Moreover [the cognition of nonarising], one knows that "there is no more suffering to be acknowledged" and so forth — that there is "nothing more concerning the ways of the four truths to be acknowledged, discarded, attained, or followed" and thus the cognition that "henceforth, the defilements will not arise."

In this regard, the Hinayana abider [on the path] of no-learning, the shravaka or pratyekabuddha arhats, have discarded the disturbing emotions of the three realms, along with their seeds. Through the power of that, they have attained the freedom of the exhaustion of such things as the negative tendencies for karma and ripening and thus, they realize the truth of cessation.

The Mahayana abider [on the path] of no-learning, at the level of buddhahood, has realized the great abandonment — the final truth of cessation through discarding the seeds of the two obscurations along with their tendencies — and thus attained the 'essence-body', the suchness endowed with twofold purity.

What is 'vajra-like samadhi'? It is the path without impediment, the remedy that is invincible in overcoming the final discard, which has obstructed the attainment of the ultimate result of the
Mahayana or Hinayana paths, respectively. It possesses the three aspects of preparation, main part and conclusion.

i) First, the ‘path of preparation’ is the direct cause that has the capacity for immediately bringing about the vajra-like samadhi.

ii) The ‘main part’, the vajra-like samadhi itself, remains unharmed by all the obscurations to be discarded while possessing the power to overcome them.

iii) Following that as a direct result is the ‘liberated path’, the occasion for the cognitions of exhaustion and of nonarising to occur.

This [state of] no-learning is endowed with the ‘ten qualities of no-learning’. What are they? They are the eightfold noble path from the right view of no-learning and so forth up to the right concentration of no-learning; in addition, the right liberation of no-learning and the right cognition of no-learning make ten altogether.

These ten comprise the five ‘undefiling aggregates’: i) [right] speech, action and livelihood are the ‘aggregates of discipline'; ii) [right] recollection and concentration are the ‘aggregate of concentration'; iii) [right] view, thought and effort are the ‘aggregate of discriminating knowledge’; iv) the ‘aggregate of liberation’, and v) the ‘aggregate of perceiving the wisdom of liberation’.

In this way, the truth of the path should be understood as the true path, reasonable, accomplishing and delivering.

This completes the explanation of the four truths which have been taught in terms of what should be adopted or discarded.
In this context, I will describe some of the classifications of the attributes of the path that is true realization, and of the person who attains this path. The shravaka and pratyekabuddha arhats do possess the five undefiling aggregates mentioned above, yet the following five undefiling aggregates of the Tathagata are inconceivable. In this regard:

i) The buddha’s appearances as form-bodies [rupakaya] are unlike the form of an ordinary sentient being. Rather, their simultaneous appearances, like reflections, result from immeasurable causes of undefiling merit [and appear] to those to be tamed throughout the realms in the ten directions. This very function of discarding all the negativities of the entire world including the god [realms], while gathering an immensity of virtuous qualities should be understood as the undefiling ‘aggregate of discipline’.

ii) Similarly, the ‘aggregate of concentration’ is to be free from various kinds of sensations, while remaining forever unmoved from dharmadhatu.

iii) The ‘aggregate of discriminating knowledge’ is, while being free from various kinds of perceptions, to cognize without conceptual thinking, effortlessly and spontaneously, all attributes of things as they are and whatever may exist.
The 'aggregate of liberation' is the complete subsiding of all the activities of outer and inner formations, due to having discarded the two obscurations along with their tendencies.

The 'aggregate of perceiving the wisdom of liberation' means to see or to perceive, by means of individual self-cognizance, the wisdom that is, itself, the nature of liberation from the attributes of the aggregate characterized by the eight collections of consciousness.

In this way, at buddhahood there are no ordinary aggregates, elements or [sense] sources which possess inherent existence. Having transcended the three realms, it is an awakening into being the nature of the five families, five wisdoms and five undefiling aggregates.

In short, having recognized the 'real mode' of the wisdom-body that is inseparable from dharmadhatu and present as the identity of equality endowed with all aspects, this [wisdom]-body displays itself in the perception of those to be tamed. This happens through the skillful methods of an activity that accords with the worlds and in the manner of the five aggregates that parallel the status of all ordinary individuals.

In conformity with that, all the conventional labels applied should be understood in terms of referring merely to the 'perceived mode' without the slightest conflict in meaning.

For instance, stating that "the Buddha did not give any teachings whatsoever" because he is free from any notion or conceptual thought that differentiates between existence and quiescence, and stating that "he taught the Dharma in accordance with having discerned individually the dispositions, faculties and attitudes of those to be tamed," are not contradictions and have the same meaning.

[The meaning is that the Buddha], by the power of mastering the profound nonconceptual wakefulness of the 'real mode', has
achieved the strength which does not allow dissipation of even the slightest benefit for beings. Without any conceptual effort, he knows all knowable things and his engagement in activities is effortless and spontaneously perfect.

From the standpoint of the ‘perceived mode’ as regards all those to be tamed, through this power he perceives their individual dispositions, faculties and attitudes. Thereafter, he appears to give the appropriate teachings and to engage in various timely efforts for the benefit of beings. However, these appearances are dependent on the perceiver and, in that way, are undeceiving.

When one understands in this manner, one becomes undeluded about the meaning of the Greater Vehicle.

Since [a buddha] does not possess any ordinariness, such as inherently existent aggregates, sensations and so forth, he has conquered the ‘four Maras’:

i) The ‘Mara of Emotion’ refers to disturbing emotions that are the causes for producing the defiling aggregates;

ii) The ‘Mara of Aggregates’ refers to the five defiling aggregates produced through these causes;

iii) The ‘Mara of Divine Son’ is the attachment towards sense-pleasures which hinders the path that exhausts defilements;

iv) The ‘Mara of the Lord of Death’ is that which brings about interruption of the aggregates.

They are demons [Maras] because of preventing all beings’ liberation from samsara. Since the Buddha has permanently defeated them, he is known as ‘completely victorious over the four Maras’.

Similarly, in terms of having discarded the two obscurations along with their habitual tendencies, having realized all that should be realized and so forth, the Buddha has a variety of synonymous epithets: Foe-Destroyer (arhat), Truly and Completely
Enlightened One (samyak-sambuddha), Thus Gone (tathagata), Bliss Gone (sugata), Incomparable Teacher, and so forth.

The ‘six fortunes’ are:

i) ‘perfect power’ of mastering that which is desirable;

ii) likewise, the ‘perfect body of excellence’ of the marks and signs;

iii) ‘perfect wealth’ of immeasurable things, such as the retinue;

iv) ‘perfect fame’ of being world-renowned;

v) ‘perfect wisdom’ of knowing things as they are and all that exists;

vi) and ‘perfect diligence’ of accomplishing the benefit of sentient beings.

These are, successively, the results of meditation, patience, generosity, discipline, knowledge and diligence. They are also known as the ‘six excellent qualities’.

The ‘six recollections’ are the recollections of the Buddha, Dharma, Sangha, giving, discipline and divinity.

Having achieved the spontaneously present body of unconditioned self-existing wisdom, the ‘Buddha’ is, thereby, endowed with the perfect benefit for self. Based on immeasurable knowledge, compassion and capability, he is endowed with the perfect benefit for others. In this way, he possesses immeasurable good qualities which can be divided into the three kayas.

Concerning the ‘Dharma’, the truth of the path, which frees one from attachment, has the [three] sun-like qualities of ‘purity’ since it is essentially free from emotional obscurations; of ‘clarity’ since it is devoid of cognitive obscurations; and of ‘remedy’ since it overcomes the darkness of the two obscurations.

The truth of cessation, which is free from attachment, possesses the three qualities of being ‘inconceivable’ since it is beyond the domain of constructs; of being ‘utterly tranquil’ since it is free
from karma and disturbing emotions; and of being 'unfathomable' although it is individually cognized. In short, suchness is inconceivable, tranquil and unfathomable.

13,21 These two, cessation and path, comprise the Dharma of Realization. All the scriptures, which express that which should be expressed regarding these two, are the Dharma of Statements. Both the Dharma of Statements and the Dharma of Realization possess goodness in the beginning, goodness in the middle and goodness in the end.

13,22 They are endowed with the twofold excellence of word and meaning, as well as the four qualities of pure conduct:

i) 'unmixed', since they are not common to others;

ii) 'totally complete', due to discarding all the disturbing emotions;

iii) 'totally perfect', since they reveal the dharmata of natural purity; and,

iv) 'totally purifying' since they free from temporary impurities.

13,23 'Sangha' refers to all those who practice the Dharma; thus, there are two kinds — ordinary and noble.

13,24 The noble [Sangha] are those who have seen the truth of dharmata through having practiced the Dharma. Among them, 'noble ones of the Greater Vehicle' are superior since they are endowed with the special qualities of 'knowledge', having individually cognized the special profound and extensive topics meant to be realized in their Greater Vehicle, and of 'liberation', being free from the three obscurations of attachment, hindrance and inferiority.

13,25 In this way, when the qualities of the Three Jewels are brought to mind, they are recollected as the incomparable teacher, the path and the companions on the path.

13,26 In addition, one should recollect the wholesome qualities of generosity and discipline. Concerning the 'divinities', one should
recall the good qualities of the gods of the desire and form realms as well as those of all noble beings, bringing them to mind as witnesses to one's own deeds.

[13,27] ‘Recollection of divinity’ means bringing to mind the causes of these divinities — the ten virtues and the three emancipations, as well as the [serene states of] the dhyanas and formless states, in the manner of cause and effect.

[13,28] Thus, through the latter three recollections one brings to mind the ‘three things which create merit’.

[13,29] The ‘seven noble riches’ are faith, giving, discipline, learning, modesty, conscientiousness, and discriminating knowledge. Each should be preceded by the word ‘perfect’. They are described thus because all noble beings possess these seven perfect qualities, which can never be exhausted, and because these are their wealth.

[13,30] The five eyes:

i) The ‘physical eye’ is an eye faculty produced from merit which sees the subtle and gross forms from one-hundred leagues up to the great thousandfold world-system.

ii) The ‘divine eye’, the divine sight that occurs effortlessly in the present life through the ripening of the cultivation of the dhyanas in former lifetimes, perceives death, transmigration and rebirth.

iii) The ‘knowledge eye’ sees the truth of dharmata.

iv) The ‘Dharma eye’ knows the Dharma of Statements and the Dharma of Realization, as well as how to assess the faculties of all the noble individuals possessing these Dharmas.

v) The ‘Buddha eye’ is the wisdom that perceives all aspects of knowable things.

[13,31] The ‘four adornments of a bodhisattva’ are discipline, samadhi, discriminating knowledge and retention.

[13,32] The ‘ten great aspirations of a bodhisattva are’: i) to venerate the buddhas; ii) to retain the sacred Dharma; iii) to manifest all bodily
forms; iv) to enter into all realms; v) to perfect the paramitas; vi) to bring sentient beings to maturation; vii) to purify the realms; viii) to abide by the experience that accords with all bodhisattvas; ix) to be meaningful in all modes of behavior; and x) to attain the great enlightenment. Accompanying these ten aspirations, there are hundreds of thousands of aspirations, as well as countless minor ones.

These ten are fulfilled as the 'ten never-ending principles'. What does this mean? Their fulfillment is as far-reaching as the extent of the realms of sentient beings, the realms of world-systems, and the realms of space. In magnitude, they extend as far as [the realms] of the Sacred Dharma, of nirvana, of the occurrence of buddhas, of the wisdom of the buddhas, of the aims in the minds of all sentient beings, and the realms of the experience of the wisdom of buddhas. Combining the [first] nine, the tenth [extends as far] as the 'realms of the nature of the world, of the nature of the Dharma and of the nature of wisdom'. As these ten pervade throughout space and time without limitation, one should understand that engaging in the magical manifestation of these aspirations pervades to the same extent.

The 'eight thoughts of a great being' are the thoughts:

i) "When will I be able to eliminate the suffering of all beings!"

ii) "When will I be able to establish all impoverished beings in great wealth!"

iii) "When will I be able to benefit beings with my body of flesh and blood!"

iv) "When will I be able to bring benefit to beings, even if I must remain in the hells for a long time!"

v) "Throughout all my lives, may I never possess a rebirth, three doors, wealth, power, and so forth that fails to benefit sentient beings, may I never delight one-sidedly in the taste of the ultimate, and may I never cause harm to sentient beings!"
vii) “May the results of evil deeds of all beings ripen upon myself, may the results of my own virtues ripen upon them, and may they be happy!”

viii) “With great mundane and supramundane wealth, when will I be able to accomplish, according to their wishes, the hopes of all sentient beings!”

viii) “Having become a buddha, when will I be able to deliver all sentient beings from suffering!”

The “three wheels” are: i) the learning wheel of study and reflection; ii) the renunciation wheel of meditation, and iii) the action wheel of [meaningful] deeds. The latter includes all excellent activities that are of benefit to the doctrine and beings.

The ‘ten notions to which all shravakas continually adhere’ are: i) the notion of impermanence, ii) suffering, iii) no-self, iv) repulsiveness, v) death, vi) light, and vii) detachment. In addition, there are the notions of viii) not taking delight in foods, ix) not feeling true fondness for all that is worldly and x) the notion of the cessation of all attributes. Before each term above should be appended ‘the notion of’. Thus, altogether there are ten.

Furthermore, various kinds of notions are taught in the sutras, such as: “I am not liberated from samsara!” “I am not free from the disturbing emotions!” “I have fallen into the abyss of misery and terrors!” “I am not beyond creating karma!” “I may die without attaining the qualities of the path of the noble beings!” and “Taking rebirth in samsara will make it difficult to achieve comforts such as possessing the freedoms and riches!”

These, and other such notions, will cause householders and so forth to feel weariness. They will eradicate conceit and induce one to enter the path.

Various notions of questioning have been taught, such as: “Having, presumably, become a follower of a Buddha, turned away from a householder’s activity and from objects of desire in order
to strive for the good qualities of the path and its result, have I
left behind unwholesome actions? Have I entered into the whole-
some? Have I attained any results?” These notions will cause all
ordained persons to exert themselves in what should be adopted
and in what should be abandoned.

[13.39] Notions of feeling gratitude when understanding the virtues of
the Buddha, of feeling respect when understanding the special
qualities of the path of the Greater Vehicle, of wishing to attain
the virtues of the buddhas and bodhisattvas when learning of
them, of acknowledging all sentient beings as one’s parents, of
cultivating the attitude of compassion and so forth are for the
purpose of entering the Greater Vehicle.

[13.40] Understand that the sutras teach various extensive and concise
classifications regarding these notions.

[13.41] Concerning the ‘three samadhis’, the ‘emancipation-door that is
the samadhi of emptiness’ possesses, among the sixteen aspects of
the fourth truth, the feature of emptiness and no-self. Similarly,
the [emancipation-door that is the] samadhi of wishlessness’
possesses six features — the two aspects of impermanence and
suffering in addition to the four aspects of origin. The [emanci-
pation-door that is the] samadhi of marklessness’ possesses the
feature of the eight aspects of cessation and path.

[13.42] Moreover, four samadhis are taught: i) the ‘samadhi of discarding
attachment’ refers to meditation on uncleanness; ii) the ‘samadhi of
peaceful resting in this life’ refers to a body which is pliable and
permeated with the delight and bliss arising from the samadhi of
seclusion; iii) the ‘samadhi of attaining the wisdom vision’ refers to
cultivating the notion that night is as bright as daylight, and iv) the
‘samadhi of attaining discriminating knowledge’ refers to culti-
vating the samadhi of the fourth dhyana.

[13.43] The ‘four qualities of a virtuous practitioner’ are: i) not to return a
scolding when being directly scolded with hurtful words, ii) not to
return the beating when being beaten, not to return criticism when being secretly criticized, and not to return anger with anger. These four result from patience.

When cultivating the path of training one's mental behavior, to remain mindful of repulsiveness when attachment predominates, mindful of loving kindness when anger predominates, mindful of the meaning of interdependence when delusion predominates, mindful of the classification of the elements when conceit predominates, and mindful of the inhalation and exhalation of breath when conceptual thinking predominates are the remedies against exceedingly indulging in these disturbing emotions.

In this regard, how is repulsiveness to be cultivated? There are three meditations — on the aspect of the unclean, on the aspect of the repulsive, and on the aspect of the skeleton. Of these, the first is to understand and grow used to the fact that the nature of the body that one is attached to is unclean; it naturally embodies 36 types of impurity.

The '36 impure substances' present in the body are as follows: head hairs, facial hairs, teeth, nails, feces, urine, sweat, nasal mucus, tears, saliva, secretions, skin, flesh, blood, bones, fat, marrow, veins, sinews, lungs, heart, liver, spleen, kidneys, stomach, small intestines, large intestines, colon, urinary bladder, body oil, lymph, pus, phlegm, bile, brain, and cerebral membrane. Thus, there are 36. In this context, while 'secretions' refers to eye discharge, ear wax, teeth plaque and so forth, the others are easy to comprehend.

Moreover, in order to pacify the '[four] attachments' to color, shape, touch, and dignity, one should observe a motionless corpse left in a charnel ground and think, "Just like this, all bodies will become this very same way."

In this respect, there are 'nine perceptions of repulsiveness': The perception of the bloated, the worm-infested, the bleedin
livid, the festering, the gnawed, the scattered, the burning, and the rotting [corpse]. Thus nine.

[13,48] ‘Perception of the skeleton’ is the supreme antidote to the ‘four attachments’ mentioned above. That is to say, all physical bodies born form a womb are by nature skeletons, without exception. Meditating on skeletons involves first focusing one’s mind on either the thumb or forehead of one’s own body whereby it opens up and rots. Thereafter, one focuses on a thumb-sized bone. Next, one gradually imagines one’s entire body is a skeleton. One then visualizes this skeleton expanding, filling one’s dwelling place and finally spreading out as far as the ocean. Then, it is gathered back to the size of one’s own physical skeleton.

[13,49] Again, when expanding and re-absorbing as before, one excludes the leg bones yet gathers back all the other bones. Once again, one expands the skeleton, yet gathers back only half of the skeleton and half of the skull. [This process is repeated] until [the skeleton] dwindles to only the thumb-sized piece of bone between the eyes. It has been explained that this is the way one should expand and re-absorb. In any case, focusing on [bodies as being] skeletons and growing accustomed to that, one will discard attachment.


[13,51] Moreover, there are ‘ten types of detachment’: i) ‘natural detachment’ toward suffering and its basis; ii) ‘harmful detachment’, such as the absence of yearning due to engagement in sexual intercourse; iii) ‘supported detachment’, such as not desiring delicious food when full; iv) ‘detachment through upgrading’, such as not
desiring an inferior quality when having obtained that which is superior; v) 'deluded detachment', such as immature beings not desiring nirvana; vi) 'detachment through remedy', such as discarding disturbing emotions by means of the mundane and supramundane paths; vii) 'detachment through complete knowledge' is having no desire for the three realms after attaining the path of seeing; viii) 'detachment through discarding' is having discarded disturbing emotions, from one level to the next; ix) 'inferior detachment' is the detachment of mundane persons, shravakas and pratyekabuddhas; and x) 'unexcelled detachment' is the detachment of buddhas and bodhisattvas.

‘Cultivating loving kindness’ is engaged in by acknowledging and contemplating: “All sentient beings resemble me in my desire for happiness and disdain for suffering. What a pity it is that they deludedly cast away happiness and embrace suffering! All have been my own mother numerous times in my former lives!”

In the same manner, regard them as your fathers and mothers, brothers and sisters, sons and daughters, paternal and maternal relatives, friends and companions. Through these ten ways, cultivate an affection for all sentient beings and thereby let loving kindness, the desire for them to be happy, arise. Again and again, accustom yourself to this kind of loving attitude and cultivate it, thus, to include all sentient beings.

By means of one of the four dhyanas, whichever is suitable, the ‘samadhi of loving-kindness’ aims at embracing all the worlds in the ten directions with this loving attitude, free from enmity or rivalry.

Although this samadhi may not have occurred, it is taught that countless benefits result from just a single moment of [trying] to cultivate the attitude of love.
Through cultivating love in this way, that which is contrary to its attitude, all types of anger which result from the ‘nine bases for a hostile attitude’ will be pacified.

The ‘nine bases for a hostile attitude’ are thinking, “This harmed me in the past! It is harming me now! It will harm me in the future!” In the same way, three can be applied to one’s friends and [enemies, by] thinking, “This has helped,” “It is helping,” or “It will help my enemy in the future!”

The benefits of loving kindness are these ‘eight qualities of love’: one will be cherished by all gods and humans, protected by spirits, experience abundant mental pleasure and physical pleasure, remain untouched by poison, remain unscathed by weapons, effortlessly achieve one’s aims and be reborn in the world of Brahma.

As the remedy for delusion, ‘contemplation of interdependence’ establishes, as explained above, the fact that all outer and inner phenomena originate in dependent connection, and thus arise free from eternalism or nihilism. Therefore, through repeatedly growing accustomed to this, one becomes free from all delusion.

When conceit predominates, one should contemplate the classification of the elements.

In this context, there are seven types of conceit:

i) ‘Plain conceit’ or ‘lesser conceit’ is, regarding those who have fewer qualities than oneself, to think, “I am greater than that person!” Or, regarding those comparable to oneself, to think, “I am equal to that person!”

ii) ‘Larger conceit’ is to regard oneself as greater or more exalted than one’s equals, or to regard oneself as equal to one’s superiors.

iii) ‘Outrageous conceit’ is to regard oneself as greater than those superior to oneself.

iv) ‘Egocentric conceit’ is to think “I am!” while regarding the five perpetuating aggregates as “I” and “my.”
v) ‘Presumptuous conceit’ is to think, “I have attained the higher virtues!” without having attained them.

vi) ‘Arrogant conceit’ is to think, “I may be slightly inferior to those who are especially exalted, yet I am still excellent!”

viii) ‘Unfounded conceit’ is to take pride in a fault, pretending it is a quality while it is not.

In order to pacify these types of conceit, one should dissect one’s own aggregates — the basis for thinking “I am!” — into the six components of earth, water, fire, wind, space and consciousness, and then subdivide these elements down to their final, most subtle particles. [One should dissect], as well, the consciousness down to the various kinds of pleasure, pain, virtue, nonvirtue, and so forth, on down to the smallest ‘moment of time finality’. One should then accustom oneself to the meaning of that.

Furthermore, this body is composed of various combinations of the 36 impure substances which, yet again, have the nature of the minutest particles.

Dissecting the five aggregates into their parts and subparts, just as when mentally separating a heap of mixed grains of barley and rice, one grows accustomed to analyzing their momentary nature of arising and ceasing.

Through this, one eliminates egocentric conceit by refuting the object that was deludedly considered whole, singular and permanent. In addition, all types of conceit which share that root will subside and the nature of no-self will be perceived.

When conceptual thinking predominates, one should apply mindfulness of the exhalation and inhalation of breath. By growing accustomed to that, one will attain stillness of mind.

How should this be done?

i) Directing the attention on simply counting the exhalation and inhalation of breath unerringly to a number, such as ten.
ii) *Embracing* with attention the coming and going of breath in the body.

iii) *Settling* the attention on the breath that remains, like a string of jewels, connecting the tip of the nose straight down to the soles of the feet.

iv) While exhaling and inhaling the breath, examining and *discriminating* the eight types of particles and, based thereon, the nature of the five aggregates that are endowed with mind.

v) Directing the attention to *changing* focus by combining the exhalation and inhalation of breath, as well as the warmth, with virtuous [states of mind].

vi) *Completely purifying* means bringing to mind the paths of seeing, cultivation, and no-learning while combining that with the exhalation and inhalation of breathing.

Conceptual thinking will subside by focusing the attention on breathing by means of these six types.

[13,66] These are some classifications of qualities which are taught as additional points to the chapter about the truth of the path.
The Two Truths

The buddhas have taught the two truths, the relative and the ultimate, for the sake of establishing [certainty about] the nature of knowable things.8

'Relative truth' includes all types of perceived phenomena: the 'ground' which refers to the aggregates, elements, and sense-sources comprising the conditioned and the unconditioned; the 'path' which refers to the paramitas and the bodhi-factors; and the 'fruition' which refers to the ten powers and so forth. In short, defined in terms of the unfailing 'perceived mode' of all knowables, relative truth refers to the extensive aspects of all existent phenomena.

Defined in terms of the 'real mode' of all these phenomena of ground, path and fruition, 'ultimate truth' refers to the profound aspect of the nature as it is and to the fact that the nature [of phenomena] is emptiness which cannot be established as anything whatsoever.

Realizing that these two truths are, in the perfect sense, an indivisible equality is the final meaning — the most eminent among all objects of realization.

The Sutra Taught by Inexhaustible Wisdom mentions three truths: relative truth, ultimate truth, and the truth of characteristics. This means that the division into the first two truths cannot be finally established by means of their individual characteristics, but rather
that they are taught as a single truth, the great equal unity. This is dharmadhatu, the final and ultimate truth.

This was the full explanation of the chapter on learnedness in the truths.
Notes

1 For the 'three components', please see Volume I, Chapter I.
2 Indifferent or 'neutral' sensation.
3 The term 'personal identity' (bdag) is also translated as 'self'.
4 Acharya Yeshe explained that the belief in a mistaken path is the same as holding a discipline and ritual as paramount. Otherwise, there would be nine described here.
5 For these and other summations of the discards, please refer to the appendix the website under Gateway to Knowledge at WWW.RANGJUNG.COM.
6 Acharya Yeshe Trinley clarified that the discards of the path of cultivation are the inherent aspects, while only the path of seeing discards the imputed aspects.
7 The term 'perfection', opposed to 'affliction', refers to states and qualities belonging to nirvana.
8 The topic of the two truths will be dealt with in more details in coming volumes.
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—Chökyi Nyima Rinpoche