The treatise entitled
The Gate for Entering the Way of a Pandita
by
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Vol. III

Under the Direction of
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Chapter 15

LEARNEDNESS IN THE VEHICLES:

THE MUNDANE VEHICLES

[15.1] Vehicle means that which carries one and then establishes one in the respective result. Hence, it refers primarily to the path.

[15.2] Moreover, two types have been taught: the path vehicle that transports one and the resultant vehicle, where one is transported to.

[15.3] Vehicles are taught as five types: the two vehicles utilized by gods and men and the Brahma vehicle belong to the higher realms while three vehicles, those utilized by shravakas, by pratyekabuddhas, and by bodhisattvas are utilized for the sake of liberation and enlightenment.

[15.4] The vehicle for gods and men will produce the rebirth and happiness of gods and human beings through practicing the ten virtues based on the correct view of trust in cause and effect.
The Brahma vehicle will produce the result of the dhyana realms and the formless abodes in the upper realms, including rebirth in the Brahma world, through cultivating the four immeasurables based on those dhyanas.

These two vehicles are mundane, since they accomplish merely the temporary bodily support of the higher realms and not the permanent abode of emancipation. They serve as nothing more than a support for the supramundane paths.

Three supramundane vehicles are taught: the vehicle for shra­vakas, the vehicle for pratyekabuddhas, and the vehicle for bodhi­sattvas. Of these, the first two are lesser vehicles, Hinayana, while the latter is the greater vehicle, Mahayana.
Chapter 16

HINAYANA:

THE SHRavanaK A AND PRatYEKBAbxUDDHA VEHICLES

[16,1] The person following the shravaka vehicle is someone who hears from others about samsara’s defects and nirvana’s good qualities, and thereby feels renunciation for samsara. He is not inspired to benefit others, but endeavors to attain emancipation in the state of peace for himself alone. Therefore, he possesses a lesser scope of potential and inclination. The path such people take is called their ‘vehicle’.

[16,2] Furthermore, the shravaka is someone who takes the ethical disciplines as basis and applies himself to the knowledge of learning, reflection and training. This noble type of person has little desire, remains content and detached, and practices the path while keeping the ‘twofold distance’: physical distance from worldly distraction and mental distance from thought activity.
Moreover, at first the shravaka’s practice consists of fixing the attention on foulness when attachment predominates, and on the exhalation and inhalation of breath when conceptual thinking predominates. Having begun with this focus for purification, he accomplishes shamatha.

He then cultivates the four applications of mindfulness by paying heed to the following: i) that the body and so forth are devoid of a personal self-entity, ii) that all phenomena are empty of a personal identity, iii) that they are impermanent, and iv) that they are painful. Through this, the four right abandonments and so forth take place progressively. Thus, he traverses the paths of accumulation and joining.

On the path of seeing, the shravaka sees in actuality the nature of the Four Truths; among which the main aspect is the absence of a personal identity. He gradually abandons all the disturbing emotions through the nine levels of the path of cultivation and permanently turns away from samsara by means of discarding all the disturbing emotions that fetter one to the three realms.

In short, throughout the five paths he cultivates the 37 factors conducive to enlightenment belonging to this particular approach. Thus, he realizes the three temporary results of stream-entrance and so forth as well as the final result of the arhat level.

Ten types of knowledge take place on these paths of learning and no-learning: i) knowledge of dharmas, ii) ensuing knowledge, iii) knowledge of the conventional, iv) knowledge of others’ minds, v) v) the four knowledges of suffering and so forth, vi) knowledge of exhaustion and so forth, vii) knowledge of nonarising.

To explain this, knowledge of dharmas means knowing the truth of suffering and the origin of the desire realms. Ensuing knowledge means knowing these two features about the upper realms. Knowledge of the conventional is any knowledge that is not one of the other nine, such as knowledge of the defiling. Knowledge
of others minds' means knowing another person's stream-of-being. Knowledge of the Four Truths means knowing cessation and so forth. Knowledge of exhaustion and nonarising are explained above.

[16,9] Through these knowledges, all other special qualities will also arise. Buddhas are endowed with especially exalted versions of these ten knowledges.

[16,10] When the [pratyekabuddha practitioner] reaches his final lifetime, through the power of former habituation he feels renunciation for samsara independent of someone else having taught the faults of samsara and the virtues of nirvana. Having gone to a charnel ground or the like, at the instance of seeing the heap of bones of a dead person he comprehends, of his own accord, that: "This is decay and death and its cause is birth." Thus, understanding interdependence in the progressive and reverse orders, he realizes the nature of the Four Truths.

[16,11] He abandons all the fetters of the three realms with the discrimination and concentration that completes the one-and-a-half identitylessness, namely, the realization that the personal identity and, from among the two kinds of phenomenal identity, the form aspect of the perceived, are all devoid of a self-nature.

[16,12] Disliking bustle, he teaches the Dharma with his silent body, displays various miracles and realizes the result of a self-realized victor arhat.
The path of the greater vehicle is practiced by the person who, due to the power of being the Mahayana type, possesses a vast scope of intention and inclination, has formed the resolve set upon unexcelled and complete enlightenment for the benefit of all sentient beings, and wishes to engage for incalculable aeons in the ocean-like deeds of perfecting, ripening and cultivating.

This vehicle, the path practiced by such a person, is profound because the practitioner fully and completely realizes both types of no-identity. It is vast since he engages in the immeasurable domains of action that include the bhumis, the paths, the paramitas and so forth.

When the practitioner has accomplished the knowledge of the profound and the skillful means of the vast as a unity, he will understand existence and peace to be equality, no longer conceiving of them as either imperfect or virtuous. He thereby attains the
fruition, the deliverance of nondwelling nirvana. Thus, he engages in this supreme path.

Thus, Mahayana is superior to the lesser vehicles by means of its sevenfold greatness of focus and so forth.

1) Great focus is to take as focus and comprehend ‘that which expresses’ — the boundless collections of the bodhisattva teachings, and ‘the expressed’ — the entirety of the vast and profound meanings.

2) Great practice is to practice in order to accomplish the twofold welfare of oneself and of all other sentient beings.

3) Great wisdom is to attain the constructless individual self-knowing of unified emptiness and compassion through having reached full and complete realization of both types of no-identity.

4) Great diligence is to engage in perfecting, ripening and cultivating for a time span, such as three incalculable aeons.

5) Great skill in means is to never abandon sentient beings and also to perfect the qualities of one’s cultivation through training in the path that dwells neither in existence nor in peace.

These five are stated in terms of the path vehicle that is the means for journeying.

6) Great true accomplishment is to accomplish the boundless qualities of buddhahood, such as the powers and so forth.

7) Great buddha activity is to engage incessantly in activities for the benefit and happiness of all sentient beings for as long as samsara lasts.

These two are stated in terms of the resultant vehicle that is the abode of the destination.

According to another way of classifying, the Mahayana path is superior based on three unexcelled qualities.

1) Unexcelled practice is to cultivate the ten paramitas extensively, uninterruptedly and for a long duration for the benefit of all sen-
tient beings. One practices without one’s aggregates disappearing into the state without remainder. Moreover, through skill in means one practices, without hardship, to gain mastery by means of samadhi, to possess total purity by embracing with nonconceptual wisdom, and to contemplate repeatedly by means of the threefold knowledge. One practices unerringly by means of stillness and insight, one practices free from the two extremes, and one practices in an ever-increasingly exalted manner while on the ten bhumis.

[17,15] 2) *Unexcelled focus* is to aim at progressively higher paths and bhumis after having focused upon the vast, namely, all the presentations, such as the bhumis and paramitas taught in the Mahayana scriptures, and the profound, namely, the space of suchness as well as the path that practices these two as a unity.

[17,16] 3) *Unexcelled true accomplishment* is, first, to accomplish the awakening of the potential for Mahayana through completing the conditions conducive to this potential. Next, it is to gradually accomplish all the qualities of the five paths. Finally, it is to attain the supreme enlightenment of the buddhas, as well as the unceasing activity of demonstrating this enlightenment.

[17,17] If you wish to pursue this in detail, it can be understood from the *Madhyanta Vibhanga, Discerning the Middle and the Extremes.*

[17,18] Mahayana is also superior by means of *three special qualities.*

[17,19] 1) The *special quality of pursuit* is aimed at: 1) The great intent that is supreme among the classes and realms of sentient beings. It is the nature of great compassion beyond focus, the nonconceptual wisdom of the buddha-mind. 2) The great abandonment that discards the two obscurations along with their habitual tendencies. 3) The great realization that perceives, in actuality and unobstructedly, all the attributes of things as they are and of all that exists. Since the Mahayana path is practiced for the sake of attaining these three, it is superior in terms of this pursuit.
The special quality of practicing the path is to practice the profound and vast paths as a unity by means of boundless focus, boundless armor, boundless engagement and boundless accumulation.

The special quality of deliverance in the final fruition is to realize existence and peace as equality through great knowledge, to accomplish, in a pervasive way, the infinite benefit of sentient beings through great compassion and to do so effortlessly in the manner of spontaneous accomplishment. These three are the special qualities of great intent.

Great abandonment means to transcend the extremes of permanence and annihilation, and to attain all the types of abandonment and realization of the three vehicles.

Great realization means the direct perception of all aspects of knowables.

Actualization of the nature of this threefold great pursuit is the attainment of deliverance in the state of buddhahood, the fruition of non-training by means of the substance of the path, the vajra-like samadhi at the end of the stream.

These details should be known from the Abhisamaya Alamkara, the Ornament of Realization. Here, the key points of the greater vehicle were summarized in terms of pith instructions.
Chapter 18

THE PATH OF MAHAYANA:

THE EIGHTY INEXHAUSTIBLES

[18,1] It is difficult to fathom the extent of the presentations of the profound and vast nature of the Mahayana path, which resembles the sky or the ocean. Nevertheless, its practice can be condensed into the system of the eighty inexhaustibles, so they will be explained here.

[18,2] The Mahayana path begins with the resolve of wishing to attain buddhahood for the sake of all sentient beings. Since that is the basis for developing all the qualities of the Mahayana path, it is called the resolve of intention that resembles the earth.\(^3\)

[18,3] As this resolve increases in quality, the wish to accomplish the welfare of beings, who are the objects of compassion, and the wish to attain buddhahood endowed with the nature of the threefold great pursuit, comprise the resolve of determination that resembles gold.\(^4\) Its cause is the unchanging aspiration and relentless determination to accomplish the Mahayana path.
By the power of that, the unremitting engagement in the practice of the paramitas is called *application*. This will increase further and further, like the orb of the waxing moon.

As it increases more and more, to accept the burden of benefiting others and to train further in the path is called *noble will*. To engage in actions spontaneously and to diminish unfavorable factors, just like flames catching hold of firewood, is the resolve that resembles fire.

These four are present at the stage of devoted conduct: the three aspects of the path of accumulation and the path of joining.

The entire path of Mahayana, which should be undertaken while possessing the qualities above, can be summarized into these seventy-six: the six paramitas, the four immeasurables, the five superknowledges, the four means of attraction, the four kinds of correct discrimination, the four reliances, the two accumulations, the 37 factors conducive to enlightenment, stillness and insight as two, retention and eloquent courage as two, the four summaries, the single path to be journeyed, and skill in means. Together with the above four of intention, determination, application, and noble will, these are the eighty inexhaustibles. Moreover, each of them possesses the aspects of the qualities that are inexhaustible determination, inexhaustible application and inexhaustible fruition. Thus, they are the summary epitomizing the entire Mahayana path.

The *six paramitas* are the six from generosity to knowledge.

*Generosity* means to give away one's own belongings to others, without any attachment. It can be divided into three: the giving of material things, the giving of Dharma teachings, and the giving of protection.

As for the first, to give away material belongings and so forth is called giving, to give away such things as one's son or daughter is
called great giving, and to give away one's life and body is called extremely great giving. In this way, there are many subdivisions.

Discipline means not to deviate from correctly engaging in what should be adopted nor to disengage from what should be avoided. It can be divided into three: the discipline of refraining from wrongdoing, the discipline of gathering virtue and the discipline of benefiting beings.

Patience means to gladly undertake and bear difficult tasks without being upset by anything whatsoever. It can be divided into three: the patience of not taking offence at harm-doers, the patience of gladly undertaking difficulties, such as accepting hardship for the sake of the Dharma, and the patience of being unafraid of the deep meaning.

Diligence means to engage, with delight and persistence, in what is virtuous. Diligence has various categories such as these three divisions: armor-like diligence or diligence of devoted application, which refers to undaunted determination; diligence of constant application, which refers to unswerving application; and insatiable diligence in regard to benefiting beings and perfecting the qualities of buddhahood.

Concentration means to maintain one-pointed attention on an object. Worldly beings' samadhis of the dhyanas and formless states are the *dhyanas of childish experience*. The undefiling samadhis, which are based on the dhyanas and formless states, are the *dhyanas that discern the real*. All the boundless samadhi-doors of the buddhas and bodhisattvas, such as the samadhi of courageous movement, the vajra-like samadhi, and the magical samadhi, are called the *dhyanas that delight the tathagatas*.

Knowledge, *prajna*, means to fully discern phenomena. It has the following kinds: the three knowledges of learning, reflection and meditation; and the three knowledges that are the supramundane knowledge during the undefiling meditation state, the mundane
knowledge during the pure postmeditation and the knowledge that benefits beings. Moreover, there are two: mundane knowledge and supramundane knowledge, and again two: the profound knowledge of knowing the ultimate and the vast knowledge of knowing all relative things.

Generosity and so forth are mundane when holding the focus of the three spheres of giver, recipient and gift, and are supramundane paramitas when embraced by the absence of focus on the three spheres. The entire Mahayana path is contained within these six paramitas.

The paramitas become the Mahayana path through these four actions: i) discarding the opposites of each of the paramitas, such as avarice and so forth, ii) embracing them with the help of non-conceptual wisdom, iii) completely fulfilling the wishes of all sentient beings through those means, and so bringing beings to maturation. The details of these classifications should be learned from other sources.

The types of resolve that are concurrent with these paramitas are, successively from generosity up to discriminating knowledge, like a treasure of inexhaustible wealth, like a jewel mine of the qualities of the truly high and definite goodness, like the ocean that is never disturbed in its depth, like the vajra that overcomes others while remaining unharmed, like the unshakeable Supreme Mountain and like the king of medicine that cures the disease of the disturbing emotions.

Moreover, dividing the occasion of exceptional discriminating knowledge into four — means, strength, aspiration and wisdom — results in ten paramitas.

Means will be explained below in the chapter on skill in means.

Strength is that which makes the paramitas indomitable in the face of each of their opposite aspects.
Aspiration fully accomplishes aims by means of the intentional wishes of the ten great aspirations and so forth.  

Wisdom, jnana, is taught to be the unmistaken realization of the nature as it is and all that exists, the distinguishing of that which expresses — the expedient and definitive aspects of excellent speech and so forth, as well as realization of the meaning of what is expressed — the dharmadhatu devoid of the duality of subject and object. In brief, when discriminating knowledge transcends the confines of dualistic mind, it transforms into inconceivable wisdom. The Sutra of Inexhaustible Intelligence states: “Consciousness is impermanent. Wisdom is permanent.” Thus, it should be understood as stated here and in other places.

Regarding the four immeasurables: 1) loving kindness is the attitude of desiring sentient beings to have happiness.  

II) Compassion is the attitude of desiring that they be free from suffering.  

III) Joy is the attitude of desiring that they not be separated from happiness.  

IV) Impartiality is the attitude free of attachment to close beings and aversion to distant beings. While the first three desire temporary happiness, impartiality is further described as the benevolent attitude of desiring that all beings be free from attachment and aversion, and attain the emancipation of permanent happiness.

In the context of loving kindness and so forth, three kinds are taught: taking sentient beings as focus, taking the dharmas as focus and holding no focus. It should be understood that, by means of transcending focus, all the paths of Mahayana are superior.

Loving kindness and so forth possess immeasurable benefits due to taking an infinite number of sentient beings as the object of focus. Cultivating these four immeasurables, based on the mental states of the dhyanas, makes one attain the blissful result of the
Brahma world. Since the Greater Brahmans constantly abide in these four, they are called the Four Brahma Abodes.

These four immeasurables successively remedy ill-will, violence, and dislike, as well as both attachment and aversion. In this way, an attitude of loving kindness, free from resentment and hostility, should along with the other three immeasurables be cultivated by means of the samadhis of the dhyana states and then increased to encompass all the world systems in the ten directions.

The bodhisattva's four immeasurables are superior since he embraces them with knowledge beyond focus, brings sentient beings to maturation and so forth.

Since it brings benefit to sentient beings, the resolve endowed with these four resembles a close friend or relative.

Regarding the *five superknowledges*: i) As a result of having cultivated the dhyanas, someone dwelling on the dhyana levels acquires the *superknowledge of divine sight*, the power to perceive, by means of the refined eye faculty, all close or distant subtle or gross forms. Perceived, too, are the deaths, transmigrations and places of rebirth of all sentient beings.

ii) The *superknowledge of divine hearing* is the power to perceive, by means of the [refined] ear faculty acquired on the higher levels as mentioned just above, all close or distant sounds and voices.

iii) The *superknowledge of perceiving the mind of others* is the power to perceive, by means of the dhyanas, the states of mind of others, exactly as they are.

iv) The *superknowledge of recollecting former rebirths* is the power to perceive, by means of the mental states based on the dhyanas, where oneself and others were born in former lives and which joys and sorrows were experienced.

v) The *superknowledge of miracles* is the power to display, by means of the mental state of the dhyanas, various kinds of deeds,
such as turning many into one, one into many, sending forth light, blazing with fire or issuing water and so forth.

Although these five superknowledges can be accomplished by means of any of the four dhyanas, a bodhisattva makes use of the extremely pure fourth dhyana to accomplish them through cultivating their respective states, and embraces them with nonconceptual wisdom. In this way, they are especially exalted above those of mundane persons, shravakas or pratyekabuddhas.

Since the power of being unhindered in benefiting beings and so forth, is attained by means of these superknowledges, the resolve concurrent with them is said to resemble a wishfulfilling jewel.

When the superknowledge of the exhaustion of defilement is added to these five, there are then six.

Regarding the four means of attraction: i) generosity is to attract sentient beings for the sake of the Dharma by giving material things and so forth.

ii) Pleasing speech is to inspire beings by uttering words that are appealing and then imparting the paramita teachings.

iii) Meaningful conduct is to encourage sentient beings to engage persistently and relentlessly in the paramitas in order to accomplish them.

iv) Consistency is to personally engage and train in the paramitas in consistency with others.

Since through these means one attracts sentient beings and brings them to maturation, the resolve concurrent with them is said to resemble the sun ripening crops.

Regarding the four types of correct discrimination: i) the correct discrimination of meaning is to know correctly and unmistakenly the exact individual meaning of all that is expressed by excellent speech, the phenomena that comprise samsara and nirvana.
II) The correct discrimination of the teaching is to understand, exactly as they are, all that expresses, namely, the sacred teachings of the three vehicles.

These two are the meaning that is expounded.

III) The correct discrimination of definitive words is to be unhindered in expounding, in the various languages of gods, nagas, humans and so forth, that which combines the teaching and meaning.

IV) The correct discrimination of eloquent courage is the inexhaustible and unhindered eloquence able to expound whatever one desires, such as the elaborate and concise, the profound and extensive, in accordance with those to be tamed.

These two comprise 'that which expounds'.

The resolve concurrent with these four is like the song of a gandharva, captivating the mind of disciples through teaching the Dharma.

Regarding the four reliances: i) Rely not on the words, but on the meaning is to discern the meaning of what is taught, rather than to place emphasis on merely pursuing the expressing words.

Rely not on consciousness, but on wisdom is to rely on the experience of wisdom devoid of perceiver and perceived, rather than to pursue the experiences of consciousness based on perceiver and perceived.

Rely not on the expedient meaning, but on the definitive meaning is to engage in and direct the mind towards the definitive meaning, rather than to emphasize the expedient meaning taught in accordance with those to be tamed, such as those of the lesser vehicles.

Rely not on the person, but on the teaching is to rely on the teaching itself, rather than to rely merely on the goodness or wickedness of the person who expounds the teaching.
There are various ways in which the meaning of these four reli­ances may be explained, so the details should be understood from the sutras.

The bodhisattva who is endowed with these four is able to mas­ter the Mahayana teachings after comprehending all their pro­found points of understanding, just like extracting the gold from the lode. The resolve endowed with these four is therefore called king-like.

Regarding the two accumulations: 1) the accumulation of merit refers to all the virtuous stock of merit included within the five or six paramitas.

2) The accumulation of wisdom is the cultivation of that which embraces [the five or six paramitas], the knowledge that does not focus on the three spheres.

Since these two accumulations are the cause of all the qualities of the path and fruition of the greater vehicle, the resolve accompanying them therefore resembles a treasury.

Among the 37 factors conducive to enlightenment, first there are the four applications of mindfulness: applying mindfulness of body, mindfulness of sensation, mindfulness of mind, and mindfulness of phenomena.

Their focus is the body and so forth. These four are taught in order to dispel one’s delusion regarding the body, the chief cause of negative tendencies; regarding sensations, the basis for craving; regarding instances of mind, the basis for fixation on a self-entity; and regarding phenomena, the basis for holding concepts about affliction and perfection.

Correct observation of them will cause one to understand the Four Noble Truths.

These four applications of mindfulness are identified as discrimi­nating knowledge concurrent with mindfulness.
Their helpers are all instances of primary mind and the mental states concurrent with them. Also, in the contexts below, these helpers should be understood in that way.

How does one cultivate them? The ‘inner body’ refers to the inner sense-sources with physical form that comprise one’s stream-of-being. The ‘outer body’ refers to that which is composed of outer sense-sources with physical form. The ‘outer and inner body together’ refers to all the objects of the sense-faculties, the outer sense-sources with physical form connected to the inner sources, and the inner sense-sources of someone else’s stream-of-being. In brief, all that belongs to the form aggregate comprises, in this context, the objects of observation by the application of mindfulness of body.

How does one make the observation of the body? Shravakas observe it in terms of the four aspects of the truth of suffering. Bodhisattvas regard it, conventionally, as a magical illusion and, ultimately, as constructless in that it defies all extremes. They train themselves in not being distracted from this.

The observations regarding sensations, instances of mind and phenomena should be understood in this same way.

Having abandoned the incorrect modes, the result of cultivating these observations is to perceive the meaning of the truths.

The four right endeavors are: i) not to give rise to unvirtuous qualities that have not arisen, ii) to abandon those that have arisen, iii) to give rise to the virtuous qualities that have not arisen, and iv) not to degenerate those that have arisen.

These four take as their focus the production of the remedies, which are the virtuous qualities, and the nonproduction of the opposites, which are the nonvirtues.

Their identity is diligence and their helpers are as mentioned above.
**How are they to be cultivated?** By means of diligence, after forming the intention and so forth, they are increased further and further.

The result is that their opposites are abandoned and the remedies are increased.

The **four legs of miracles** are: i) the miracle-leg of intention, ii) the miracle-leg of diligence, iii) the miracle-leg of attention and iv) the miracle-leg of discernment.

The focus of these four is to achieve concentration, *samadhi*. Their identity is concentration.

The concentration of *intention* means the devoted application of the intention to settle the mind on the focus and, based thereon, the mind becoming one-pointed.

*Diligence* means the constant application of that and, based thereon, one-pointed mind is attained.

*Attention* means that, based on having formerly grown accustomed, the mind actually remains one-pointed on the observed object.

*Discernment* refers to the quality of discriminating knowledge that has accomplished concentration. Thus, it is to attain one-pointedness of mind through fully discerning phenomena according to the instructions taught earlier by others on how to accomplish concentration. In addition, during concentration it is the concurrent discriminating knowledge that eliminates the defects of concentration and understands how to correctly accomplish the qualities.

Concentration means the attainment of one-pointed mind through practicing by means of these four causes. They are trained in further and further by means of the eight applications of abandoning.
Their result is, through the power of concentration, to master the qualities one desires to realize.

The five ruling faculties are: i) the faculty of trust, ii) the faculty of diligence, iii) the faculty of mindfulness, iv) the faculty of concentration and v) the faculty of discriminating knowledge.

Their focus is the Four Truths of noble beings. Their identities are the [above-mentioned] five — trust and so forth. Their helpers are the primary mind and mental states concurrent with them.

The way to cultivate them is, respectively, through confidence in the truths, diligence that takes delight in them, remaining without forgetfulness, one-pointed attention and full discernment.

Their result is to quickly accomplish the 'heat' of realization and so forth.

The five powers are the power of trust and so forth, similar to those just mentioned above, but their superior quality is that they have become indomitable regarding their opposing aspects.

Their focus and so forth are the same as the above [five ruling faculties].

The seven aspects of the path of bodhi are: i) the bodhi-factor of correct mindfulness, ii) the bodhi-factor of full discernment of phenomena, iii) the bodhi-factor of diligence, iv) the bodhi-factor of joy, v) the bodhi-factor of pliancy, vi) the bodhi-factor of concentration, and vii) the bodhi-factor of correct impartiality.

Their focus is the correct truths of noble beings. Their identities are those seven, themselves. Their helpers are as explained above.

Among these seven, i) mindfulness is the basic factor. Having repeatedly trained in mindfulness causes a direct perception of the meaning of the truths to arise. It is like the precious wheel because it makes one understand what has not previously been understood, and overcome what has not been overcome.
Full discernment of phenomena is the innate factor. This identity of the discriminating knowledge that perceives the meaning of the truths subdues all conceptual attributes. It resembles the precious elephant in that it cuts through opposing aspects.

Diligence is the factor of definite achievement. It makes one connect with, or definitely achieve, the superknowledges that are one’s objects of realization. Like the precious steed, it carries one to wherever one desires to reach.

Joy is the factor of benefit. This joy totally pervades one’s body and mind with the increasing light from the qualities of perceiving the meaning of the truths, and resembles the radiant light of the precious jewel.

The three of pliancy and so forth are the factors that are free from disturbing emotions.

Pliancy is the abode that is free from disturbing emotions. To have made oneself flexible, by means of the bliss of physical and mental pliancy, is the abode for a state of mind free from disturbing emotions. It resembles the analogy of the precious queen whose touch bestows bliss.

Concentration is the basis for being free from disturbing emotions. It ensures that disturbing emotions do not arise, and is the mind remaining one-pointedly. Being the source for obtaining whatever is desired, it resembles the precious benefactor who fulfills any desire for material goods.

Impartiality is the identity that is free from disturbing emotions. Due to this nature, free from attachment, aggression and so forth, one can remain in the abodes of noble beings for as long as one desires. It is, therefore, like the precious minister who makes the hosts of armies move, remain or return.

The bodhisattva, who in this way resembles a universal monarch, possesses the wealth of the seven bodhi-factors that are like the seven precious royal possessions.
The cultivation of these seven bodhi-factors is — in the case of each cultivation — the training that is devoid of suffering, is detached from the origin, abides in the cessation and fully transmutes the path of what is to be abandoned. Hence, by means of essentially abiding in the realization of the nature of the Four Truths, one cultivates them further and further.

Their result is the elimination of the discards belonging to the path of seeing.

The eight aspects of the path of noble beings consists of: i) the noble path of right view, and similarly that of ii) right thought, iii) right speech, iv) right action, v) right livelihood, vi) right effort, vii) right mindfulness and viii) the noble path of right concentration.

Their focus is the correct meaning of the Four Truths, exactly as it is.

Their identities are eight: i) view is that which causes knowledge. It is the aspect of fully resolving the truth of reality, exactly as it is.

ii) Thought is the aspect that causes understanding. It means to create understanding through the thought that activates speech in order to teach others what one has realized.

Speech, action and livelihood are the aspects that cause others to trust.

iii) Right speech creates trust in the true view of noble beings by means of teaching the Dharma to others.

iv) Right action causes others to trust in the true discipline of the person whose actions are pure due to having attained the abandonment of all nonvirtues, such as killing and so forth.

v) Right livelihood causes trust in the correct means of livelihood due to having abandoned all perverted means of living.

The three remaining aspects purify obscurations. Effort is the aspect that purifies the obscuration of disturbing emotions. Mindfulness is the aspect that purifies the obscurational subsi-
ary disturbing emotions. *Concentration* is the aspect that purifies the obscurations, which prevent the attainment of the special qualities, such as the 'powers'.

When condensed, they can be included within the nature of the three trainings: ‘view’ and ‘thought’ within the training in knowledge; ‘speech,’ ‘action’ and ‘livelihood’ within the training in discipline; and ‘mindfulness,’ ‘concentration’ and ‘effort’ within the training in concentration.

Their helpers are as explained above. Their cultivation is the same as the occasion of the bodhi-factors. Their results perform the function of fully resolving and so forth, as above.

Furthermore, the way in which these factors conducive to enlightenment are connected with the five paths is as explained in the context of the Four Truths. The difference, with regard to how these factors of enlightenment are cultivated when belonging to either the greater or lesser vehicles, is as follows.

When people following the lesser vehicles cultivate the applications of mindfulness, their main reference is focus on the body, and so forth, belonging to their own stream-of-being. The bodhisattvas' training is superior because it takes both the outer and inner body, and so forth, as its focus.

As for consideration, people following the lesser vehicles think of and consider only impermanence, suffering, no-identity and so forth. During their post-meditation, the bodhisattvas acknowledge that this is so from the conventional standpoint, and they understand in a manner free from clinging to reality, just as in the case of a magical illusion.

From the ultimate standpoint, they remain composed in the nature-of-things by means of nonconceptual wisdom, free from the 32 fabrications such as permanent and impermanent, painful and not painful, identity and no-identity, empty and not empty. This makes their kind of realization vastly superior to that of the
lesser vehicles and, through the power of that, they eliminate all conceptual thoughts consisting of perceiver and perceived.

For instance, they distinguish between whether the perceiver has substance or is imputed and whether there is engagement in or disengagement from the perceived. They also distinguish between affliction and perfection. The *Prajnaparamita* and *Abhisamaya Alamkara* mention these as types of conceptual thinking to be discarded by the path of seeing and cultivation.

Noble bodhisattvas do not perceive anything as substantial, even during post-meditation when they do have thought involvements along with the slight sense of perceiving things as mere imputations. During the very state of meditative composure, they have left behind both perceiving things as mere imputations as well as thought involvements. On the pure bhumis, there is no conceptual thinking because meditative composure and post-meditation have fully matured into nonconceptual wisdom.

When attaining the nonconceptual wisdom beyond thought involvements, the bodhisattva becomes learned in the vital point of the effortless and spontaneous accomplishment that never lets even the slightest degree of perfecting, ripening and cultivating be wasted.

As for achievement, the shravakas and pratyekabuddhas desire to attain a liberation that is free from inferior defilements, such as a physical body, and consequently they attain this result. The bodhisattvas aim neither at being free from nor at not being free from a physical body, and so forth. By training in accordance with the innate nature of equality, their result is vastly superior since they attain the nirvana that dwells neither in existence nor in peace.
Since the bodhisattva’s cultivation of the applications of mindfulness are superior due to these three special qualities, one should understand the principle regarding how the paths above are correspondingly superior. This is because the progression of higher and higher states of realization on the path are taught in terms of the following factors conducive to enlightenment.

These 37 factors conducive to enlightenment are like a highway that all the noble beings enter upon. The resolve accompanying them is therefore said to resemble a highway.

Regarding shamatha and vipashyana, shamatha is caused by adhering to the eight applications that eliminate the five defects.

Regarding the five defects: I-II) Laziness and forgetfulness of the instruction on cultivating samadhi both prevent undertaking samadhi. III) Inward dullness and outward agitation by thinking both prevent the main part of samadhi. IV-V) Neglecting to apply a remedy when dullness and agitation occur, and over-application when a remedy has already pacified them, prevent progress in the special samadhi.

The eight applications that eliminate these five defects are: I) Intention, which is the basis for effort. II) Trust, which is the cause of this intention. III) Effort, which means to abide by that intention. IV) Pliancy, which is the result of effort. These four — trust, intention, effort and pliancy — eliminate laziness. V) The mindfulness of not forgetting the focus eliminates forgetfulness of the instruction. VI) Alertness notices the occurrence of dullness and agitation. VII) Attention is the full application of the remedies against both. These two eliminate the defect of not applying a remedy. VIII) Equanimity eliminates the over-application of a remedy when dullness and agitation have subsided, and it causes entry into the natural state.

Shamatha is accomplished by way of the nine means of mental stillness: I) settling is to direct the attention towards a focus; II) co-
stant settling is to maintain the continuity of that; iii) repeated settling is to focus again after forgetting it and becoming distracted; and iv) fully settling is to make the attention within become further concentrated on the focus through settling in those ways. v) Taming is to take delight in samadhi through reflecting on its virtues. vi) This is followed by pacifying dislike for samadhi by regarding distraction as a defect; and vii) fully pacifying any occurrence that causes distraction, including the subsidiary disturbing emotions of covetousness, sluggishness, sleep, mental pain and so forth. viii) Together with full application, one-pointedness causes the attainment of remaining. ix) This is followed by settling in equanimity that causes the attainment of automatically remaining on the focus, without the need for deliberate application.

These [nine] are accomplished through six powers: i) The power of hearing instructions accomplishes settling. ii) Reflection accomplishes constant settling. iii) Mindfulness accomplishes repeated settling as well as full settling. Thus, when distracted, one becomes undistracted through concentration and grows accustomed to that. iv) The power of alertness accomplishes taming, pacifying and fully pacifying. Hence, one takes delight in being alert and, by understanding the defects of discursiveness due to conceptual thinking and subsidiary disturbing emotions, this ensures that one does not get involved in discursiveness. v) Diligence accomplishes both fully pacifying and one-pointedness because it eliminates even the subtle occurrence of conceptual thinking and disturbing emotions, hence ensuring that one does not indulge in them. vi) The power of complete familiarization accomplishes the continual arising of samadhi, the final means of mental stillness that neither dullness nor agitation can interrupt.

All these can be condensed into the occasions of the four types of attention: i) The attention of rigorous engagement occurs during the first two means of mental stillness. ii) The attention of interrupted engagement occurs during the next five [means] because
one is interrupted by dullness and agitation, and is incapable of maintaining the continuity for a long time. iii) The attention of uninterrupted engagement occurs on the eighth [means] because dullness and agitation cannot create interruption, even if one does not apply effort, and one is capable of maintaining the continuity of the session for a long time. iv) The attention of effortless engagement occurs at the ninth [means] because one is continually engaged therein without effort.

[i8,129] The attainment of the ninth mental stillness is also known as the one-pointed mind of the Desire Realms. By growing accustomed to this state, the pliancy arises whereby one is able to apply body and mind at will. This is endowed with a blissful aspect.

[i8,130] This pliancy is, at first, coarse. Gradually its force wears out after which an unshakable pliancy, extremely subtle like a shadow, conducive to the main part of samadhi arises. That is called shamatha.

[i8,131] One then achieves the samadhi that is the main part of the first dhyana, and the other of the mundane dhyanas and formless states, by means of application with a coarse or subtle aspect. By means of shamatha as well as the samadhis of these dhyanas and formless states, one achieves the supramundane path endowed with the aspects of the truths.

[i8,132] Distraction, the opposing factor for shamatha, has the following types: i) Inherent distraction means the five sense-consciousnesses that are facing outward. Since this activates the conceptual mind consciousness concurrent with them, it makes one rise from samadhi. ii) Outward distraction means the mind consciousness moving towards another external object. iii) Inward distraction means to savor the taste of samadhi as well as dullness and agitation. iv) Distraction of conceptual attributes means to apprehend the samadhi as having attributes due to conviction in it. To eliminate them, one should accomplish the samadhi in which mind consciousness remains one-pointed. v) In addition, distraction of nega-
tive tendencies means to regard oneself as superior to others due to ego-clinging. VI) Inferior mental distraction means to be mingled with the type of attention belonging to the lesser vehicles. One should achieve the undistracted Mahayana type of shamatha that eliminates these six [kinds of distraction].

[18,133] Based on shamatha, vipashyana means to perceive unmistakenly — by means of the discriminating knowledge that fully discerns phenomena — the meaning of the nature as it is and all that exists through distinguishing their general and individual characteristics, as well as their identity and particularities.

[18,134] The resolve, endowed with shamatha and vipashyana, is like a steed because, by means of it, one arrives at any desired destination.

[18,135] First, of the two aspects of retention and eloquent courage, unforgetting retention means — concurrent with mindfulness and discriminating knowledge — to retain words and to retain meaning without forgetting them.

[18,136] As for the cause of attaining retention, it is said that “the door to retention is the attainment of acceptance.” One attains acceptance of the nature of nonarising conventionally by expressing meaning through syllables such as ‘A’, and ultimately by focusing on the equality of the two truths that is inexpressible. Through that one attains unforgetting retention.

[18,137] The identity of retention is twofold: retention of words and retention of meaning. This means never to forget even as much as a single utterance of all that one has heard of the words of the excellent speech belonging to the sutras and so forth, and furthermore, never to forget the meaning of what was taught, without any deterioration.

[18,138] The retention of mantra results from the effect or function of having attained retention. That is to say, when one who has attained retention directs his blessing into a mantra, this mantra per-
forms the desired function exactly in accordance with how it was consecrated.

The three types — retention resulting from the ripening of merit, retention resulting from being habituated to hearing, and retention resulting from samadhi — are respectively called lesser, medium and greater.

Moreover, retention is referred to as lesser in the stream-of-being of an ordinary person, medium in someone on the seven impure bhumis, and greater in someone on the pure bhumis.

The number of dharanis is extremely great, such as the eight taught in the Sutra Requested by King of Dharanis. What are these eight?

The dharani of perfect sound means that, through having realized that all phenomena are nonarising and inexpressible, one teaches uninterruptedly the various ways, meanings and words of the Dharma by means of a single ‘A’ throughout numerous aeons; all the while, one neither abandons the sound of this ‘A’ nor interrupts the teaching. It is taught that abiding in this dharani brings forth an inconceivable number of utterly perfect qualities, including the three gates of emancipation and the six paramitas.

The dharani of the inexhaustible casket means to teach the Dharma by describing one single meaning, such as the impermanence of form, while being unable to exhaust it, even at the end of the aeon.

The dharani of containment free from extremes means that, through understanding extremes to be permanence and annihilation and containment to be interdependence, extremes are cast away. Likewise, by following this with the extremes and containment, in which case ‘extremes’ are acceptance and rejection and ‘containment’ is non-acceptance and non-rejection, one is free from extremes and also not focused on the middle. By attaining this dharani, the teaching of the Dharma is inexhaustible.
iv) The dharani of the ocean mudra means that, just as all existent things supported by the earth are sealed by the great ocean since they are included within it, similarly all the teachings taught by the buddhas of the ten directions are also sealed by such syllables as ARA PA TSA NA and so forth. The three doors of a bodhisattva who has attained this dharani-door resemble this seal in that he teaches to all sentient beings all the teachings taught by the buddhas without any omissions or duplications.

v) The dharani of the lotus array means that the bodhisattva who has attained this dharani, while seated on a multicolored lotus that appears in his presence can, although silent and in meditative composure, let a rain of lotus flowers fall. Multicolored lotuses will appear out of the light rays from the pores of his body and through this render profound and vast teachings throughout the realms of the ten directions.

vi) The dharani of unattached serenity means that when such a bodhisattva teaches — anything from giving a discourse on a single Dharma-door up to realms equal in number to atoms in the river Ganges — he does so without attachment and by utilizing a single discourse to illustrate all the Dharma-doors equal in number to the atoms of all buddhafields. Although he teaches with topics and definitions, he teaches unceasingly and without attachment to them.

vii) The dharani of ascertaining the right discrimination, also known as the dharani of the complete absence of doubt, is the ceaseless exposition of the four right discriminations. If the bodhisattva is asked, individually by any number of sentient beings in the four directions, about the four right discriminations, he will reply in the language of each individual being while simultaneously imparting to all of them an understanding of all the topics.

viii) The dharani blessed by the buddhas means that when the bodhisattva is seated on a large Dharma throne amidst the reti-
nue, the Buddha, with a golden body adorned with the marks and signs, places his right hand on the crown of the bodhisattva’s head. At that very moment, the bodhisattva becomes endowed with a body, speech, mind and recollection adorned with the ornaments of the Buddha, and through this he can teach the Dharma in accordance with the inclinations of the whole assembly. Though he teaches the Dharma for a single day, for one-hundred or one-thousand years, or for as long as he desires, since he is sustained by the blessings of the Buddha, the Dharma discourse does not become exhausted, his body and mind do not tire and he teaches the Dharma that corresponds to the individual inclinations of all sentient beings.

[18,150] This is how they are described. These and many other classifications of dharanis should be learned from the sutras.

[18,151] Fearless eloquent courage refers to the unhindered and eloquent courage regarding the profound and extensive topics through the power of the knowledge that correctly discriminates all matters of word and meaning.

[18,152] Swift eloquent courage means to comprehend without delay, and merely by estimating, any topic of knowable objects. Clear eloquent courage means to be free from indistinctness and confusion. Extensive eloquent courage means to realize the meaning of various and unlimited aspects. Sharp eloquent courage means to easily comprehend points that are subtle and difficult to fathom. Profound eloquent courage means to comprehend the meaning of that which is the most calm and constructless. Unceasing eloquent courage means to remain inexhaustible, no matter how much one teaches. As indicated by these types, the sutras have taught various categories.

[18,153] Moreover, the causes for courage are these three: non-forgetting recall, intelligence that discerns phenomena and realizing the meaning of the sacred Dharma. Among these three causes, the
primary function of recall results in attaining the dharanis while discriminating knowledge primarily results in attaining eloquent courage. This leads to retaining the Dharma, preventing the family lineage of the Three Jewels from being broken and achieving the acceptance of the nature of nonarising.

[18,154] The resolve accompanied by retention and eloquent courage resembles a water fountain in that it accomplishes the welfare of sentient beings by teaching the Dharma that is inexhaustible through retention and made available through eloquent courage.

[18,155] The four summaries of the Dharma are: i) all composite things are impermanent, ii) all conditioned defiling states are painful, iii) all phenomena are empty and devoid of a self-entity and iv) nirvana is peace.

[18,156] Since all the chief points belonging to the expressed meaning of the sacred Dharma are contained within these four, the sutras mention that to express these four is to express the 84,000 sections of the Dharma.

[18,157] The resolve accompanied by these four is similar to a lovely melody in that it satisfies those to be influenced.

[18,158] The single path to be traversed refers to the entrance to the ultimate, no matter which direction one enters from. In the sense of the general path of liberation, it means, for instance, no-identity. According to the Mahayana path, it means, for instance, equality or the vajra-like samadhi for entering the great dharma-kaya of ultimate quiescence.

[18,159] In terms of the one who enters the path, ‘singly traversed’ means to form the intention: “I alone will bring all sentient beings to maturation!” Hence, it means to perform all the boundless aspects of perfecting, ripening and cultivating exclusively by oneself, without depending upon others.
The resolve accompanying this is like the stream of a great river flowing into the ocean because it leads, in the end, to the great enlightenment.

Skill in means signifies the possession of a wonderful method, attained primarily through the power of a particular insight, which thereby accomplishes, with only minor hardship, what is of great benefit or accomplishes easily what is hard to do. For example, when making even a small act of giving, one can perfect it as a paramita by increasing it immeasurably. This is done by means of embracing it with the bodhichitta motivation. Moreover, embracing it with the intention to be generous becomes the cause for accomplishing the benefit and welfare of all sentient beings. One thereby fulfills the wishes of others through carrying out the action with respect and joyfulness, through embracing it with the helper that is nonconceptual wisdom, and concluding by rejoicing and sealing with dedication.

Furthermore, by means of the seven branches — for instance, paying homage to the buddhas of the ten directions, apologizing for misdeeds and so forth — the bodhisattva can, without major hardship, perfect an immense amount of the accumulations. Or, he can easily realize that which takes an extremely long time to realize through skillful means. Thus, he swiftly attains the superknowledges. Or, through understanding what is timely or untimely and what is skillful or not skillful, [the bodhisattva] brings sentient beings to maturation while using a variety of means to tame those to be tamed — subjugating some, accepting some and taming some by engaging in disturbing emotions. Similarly, he makes use of various ways of teaching the Dharma, playing games and so forth.

In order to prevent the family line of the Three Jewels from being interrupted, the bodhisattva will transcend the four demons as well as the levels of the shravakas and pratyekabuddhas. By means of realizing the three gates of emancipation, he will avoid
dwelling in any extreme concerning phenomena. Although he has understood the absolute, he will avoid actualizing it untimely. He will engage in any kind of action after perceiving what is timely or untimely, bring forth fulfillment exactly in accordance with the power of his aspiration, remain unattached to any phenomena whatsoever, understand boundless areas of skillful means, transform disturbing emotions into factors for enlightenment by bringing them under control, and perceive all things as pure dharmata. Thus, the number of skillful means is inconceivable.

[18,164] The resolve that is accompanied by this skill in means is similar to a great cloud in that it brings the crops of virtue to maturation. Though the cloud has no conceptual thoughts, from the abode of the king who rules over the gods down to the lower realms it reveals itself, in various forms, to inhabitants.

[18,165] The first four sets among these eighty inexhaustibles are present during devoted conduct. The six paramitas are mainly present on the first six bhumis, successively.

[18,166] On the seventh bhumi, there occur five kinds of skillful means: i) the four immeasurables, in order not to forsake sentient beings, ii) the five superknowledges, for mastering the vast results of what is truly pursued, iii) the four means of attraction, for bringing sentient beings to maturity, iv) the four right discriminations, for liberating them and v) the four reliances, for not dissipating.

[18,167] How do the four reliances help to prevent dissipation? Because the bodhisattva has been able to master not dissipating the Dharma of Statements through the first three reliances and the Dharma of Realization through the reliance on wisdom.

[18,168] These seven comprise the stage of pure noble intention.

[18,169] On the eighth bhumi occur the two accumulations that fully depend on the paramita of strength, the 37 factors conducive to enlightenment that bring about deliverance, as well as the basis
for both which is shamatha and vipashyana. Thus, there occur three in all.

On the ninth bhumi, through mastering the great aspirations, the bodhisattva expounds the Dharma in all the world-systems by means of the four right discriminations, and according to the fortune of those to be tamed. The cause for this expounding is retention and eloquent courage, and its identity is the four summaries.

Since no ego-clinging is present on the three pure levels, there is no clinging to separate mind-streams. Therefore, he embraces the equality of the single path to be traversed, and thus it is also appropriately called singly traversed.

On the tenth bhumi, he gains mastery over the six superknowledges and attains the paramita of wisdom. Hereby, he has the skillful means of manifesting the twelve deeds and so forth throughout the worlds in the ten directions.

In this way the three pure bhumis are combined with the stage of full maturation.

At the level of buddhahood, when all obscurations have been eliminated, the end of all the paths has been reached. Thus it is, itself, the final point of full maturation.

While this was merely in terms of the main points, one should understand that each of these paths possesses the practice aspects of all the others.
Chapter 19

Buddha-nature

[19,1] As a summary of the way to practice these bodhisattva paths, Lord Maitreya has taught these concise points of the greater vehicle:

- Potential and interest in the Dharma,
- And similarly, forming the resolve,
- Achieving generosity and the others,
- Engaging in that which is faultless,
- Fully ripening all sentient beings,
- Completely cultivating the realms,
- The nondwelling nirvana,
- Supreme enlightenment, and teaching.

[19,2] The first four points mainly comprise the stage of devoted conduct. ‘Engagement in what is faultless’ occurs at the time of the first bhumi. The following three are present at all times during the path of cultivation. The last two points are the fruition, which comprises buddhahood.
Someone possessing the Mahayana potential enters the greater vehicle. What is meant by potential? The naturally present potential is the tathagata-essence. Its identity is primordially the dharma-madhatu that is indivisible from the kayas and wisdoms, the unconditioned self-existing wisdom that is the unity of awareness and emptiness. Being naturally pure, it is the suchness that permeates all phenomena and is unchanging, like space. Within its dimension, all the aggregates, elements and faculties of sentient beings perform their arising and ceasing, yet suchness itself neither arises nor ceases. The Three Jewels appear through realizing this nature.

It is taught through analogies, such as a treasure beneath the ground and so forth, that this undefiling basic nature is present in all sentient beings, no matter whom, as the nature of their mind.

Nevertheless, even though every sentient being indeed possesses this potential, if it is not awakened and remains obscured by the four impurities of the potential, the potential neither performs its function nor is evident. Though pure by nature, it is also obscured by the temporary defilements and is, therefore, inconceivable to the ordinary person.

When the potential’s impurities are less dense, this causes the desire to abandon samsara and to accomplish nirvana.

The four impurities of the potential are i) hostility toward the Mahayana teachings, ii) the belief in a self-entity, iii) fear of samsara’s sufferings and iv) disregard for the welfare of sentient beings.

The causes that purify these impurities are these four: i) interest in the Mahayana teachings, ii) superior discriminating knowledge, iii) concentration and iv) compassion.

When possessing these four, one will, through the strength of awakening the potential, obtain the developed potential of correctly adopting the Mahayana virtues, and gain an increasing interest in the Mahayana teachings.
Based on this interest, one should take refuge in the Three Jewels, the objects of refuge according to the greater vehicle, and follow an external teacher, a spiritual guide who correctly shows the way of Mahayana. Then, one should receive the paramita of discriminating knowledge endowed with all the supreme aspects of means — the sublime and close method for attaining the buddhahood of equality free from all extremes, the remedy against every opposing factor for the path of the greater vehicle, against the holding to extremes and against a focus that lies far from the Mother of Fruition. Having received the complete and unmistaken instructions of this perfect path that is the unity of the profound and the extensive, one should never separate from this internal teacher, keeping it correctly in mind.

When doing that, with eminent thought, one should form the resolve set on unexcelled enlightenment and practice the eminent application, the six paramitas, by means of combining the paramita of nonconceptual knowledge with the skillful means of sincere interest, dedication, rejoicing and so forth.

In this way, by practicing the paramita of knowledge, through not focusing on an object and not linking it to a subject, one traverses the path of accumulation and attains the assurance of being liberated from samsara on the four stages of the path of joining. When the manifest causes of conceptual thinking have subsided, one sees the jungle's end and approaches the ocean — as indicated by the analogy of the disappearance of mountains and so forth. By the power of perfecting these [aspects of the path of] joining, one enters the noble bhumi of the path of seeing, the first supramundane path free from defects to be relinquished.

Having entered in that way, one will ripen sentient beings by the appropriate means — from the immeasurables, the means of attraction, the five superknowledges and so forth up to skill in means; cultivate the buddha realms by the power of fully perfecting the two accumulations; and perfect the qualities of buddha-
hood through realizing that the nondwelling nirvana is the equal-
ity of existence and peace by the power of the emptiness endowed
with all supreme aspects — the unity of all profound and exten-
sive paths. In short, one should train in the special ripening, per-
fecting and cultivating.

Furthermore, [these three aspects] are lesser during the seven
impure bhumis, since the emphasis is on ripening sentient beings.
During the three pure bhumis, they are extraordinary since these
three — the equality of existence and peace, the pure realm and
the applications of skill in means — cause the three kayas to be
attained in actuality.

To explain, the pure realm will fully manifest since the five sense
consciousnesses that face outwardly have been transformed. The
equality of dwelling neither in existence nor in peace is realized
since the disturbed mind facing inwardly has been transformed.
By the power of that, and through immeasurable skillful displays
of various emanations, one attains the exalted ways of ripening
sentient beings, preventing the interruption of the family line of
the Three Jewels and so forth.

Following this, one attains the unexcelled fruition, the dharma-
kaya of supreme enlightenment. Having attained that, the form
kayas will unceasingly enter the realms of sentient beings. For as
long as the sky exists, one will engage in the activities of display-
ing the ten deeds, and other ways of the great enlightenment,
throughout the worlds of the ten directions.
Chapter 20

The Journey of Mahayana

[20.1] The way to traverse the path of the greater vehicle is to journey it by means of the five paths and eleven bhumis.

[20.2] The journey through the five paths by means of the 37 factors conducive to enlightenment, as well as their ways of being exalted, has been explained in the chapter above.²²

[20.3] When attaining the path of seeing, the first bhumi of The Joyful, one is endowed with the seven bodhi-aspects, such as the knowledge of fully discerning phenomena, seeing exactly as it is the dharmadhatu in which both kinds of knowledge of no-identity are fully complete.

[20.4] At this point, the freedom from the five fears and the attainment of the one hundred times twelve qualities will take place.²³

[20.5] Following that, by relinquishing the nine sets of 'cultivation-discards' by means of the path of cultivation, one successively attains the second bhumi of The Stainless, the third bhumi of The Radiant, the fourth bhumi of The Brilliant, the fifth bhumi of The Hard to Conquer, the sixth bhumi of The Realized, the sev-
enth bhumi of The Far-reaching, the eighth bhumi of The Unshakable, the ninth bhumi of The Good Intelligence and the tenth bhumi of The Cloud of Dharma. All these are endowed with the eightfold noble path of the greater vehicle.

At the time of [traversing] these ten bhumis, the knowledge that realizes the twofold no-identity gradually discards both of the two obscurations.

The way in which the disturbing emotions are discarded corresponds with what is mentioned above. Since clinging to an individual identity is the root of all disturbing emotions, the insight into no-identity therefore eliminates them.

Cognitive obscuration means the obscuration that hinders the unmistaken insight into the nature of things as they are and all that exists. From which cause does it arise? It comes from not realizing that all phenomena are of the nondual nature of dharma-dhatu, and from apprehending them instead to be various kinds of perceivers and perceived. For this reason, Lord Maitreya has defined cognitive obscuration as conceptualizing the three spheres.

Since the root of conceptualizing the three spheres is the belief in an identity in phenomena, all obscurations resulting from apprehending an identity in phenomena are, in short, cognitive obscurations. This is eliminated by insight into the emptiness that is the absence of identity in phenomena.

One may wonder: “Although this does eliminate the cognitive obscuration that obscures the nature as it is, how can it eliminate the cognitive obscuration that obscures all that exists?” All that exists and the nature as it is are no different in the real condition and, when the distorted frame of mind that blindly apprehends contrary to the nature of things is eliminated, the wisdom that correctly realizes this real condition will effortlessly perceive all possible existing things. For example, this is like the ability to
clearly perceive any visible form when the aberration in one’s eye-
sight is cleared away, or like the mind in dhyana that can perceive
all hidden things when freed from the obscuration preventing se-
renity.

The attainment of this wisdom of the first bhumi clears away the
delusion of not realizing that dharmadhatu is all-pervasive. Con-
sequently, in the ensuing state one realizes effortlessly that dharmadhatu permeates all objects of knowledge and attains the spe-
cial discriminating knowledge. As indicated in Discerning the
Middle and the Extremes, the ten bhumis eliminate the ten delu-
sions by the power of discarding their cognitive obscurations. This
absence of delusion concerning the nature as it is and all that
exists will progress further and further.

This being so, after having eliminated one’s particular aspect of
the two obscurations in the context of each respective bhumi and
corresponding to one’s particular situation, one exerts oneself in
the complete trainings of each of the bhumis in order to embrace
the points to be accomplished — perfecting, ripening and culti-
vating — and to make oneself suitable to engage in the field of
experience of each of the succeeding bhumis.
Finally, at the level of buddhahood, meaning the complete purification of the two obscurations together with their seeds and habitual tendencies, one directly perceives all aspects of knowables because of having attained the ultimate wisdom that is devoid of obscurations.

A detailed presentation of the respective discards that are eliminated, the specific paramitas that are attained, the particular qualities indicated by the twelve times one hundred qualities that are achieved, the five undefiled aggregates that are mastered, and the transformations that are attained at the time of these bhumis, as well as the definitions of these levels and so forth should be understood from other sources.

On the respective bhumis, the power of progressing further and further in the nonconceptual wisdom that perceives the equality of dharmata causes a transformation of the appearances that were experienced while distorted by impure perceiver and perceived. Many variations of these successively attained transformations are taught, but in brief they are as follows.
By attaining the transformation of what ordinarily appears as the vessel-like world and body, they are perceived as a pure realm and body. At this time, one must also have achieved the transformation of the [perceiving] subjects, the five sense-consciousnesses. Consequently, through their transformation, they appear as pure realms beautified by an abundance of all that is desirable, and one attains the inconceivable power of superknowledges in all respects.

By the transformation of the five faculty supports, one attains the ability of each of the faculties to perceive the objects of all the others, as well as the sublime wealth of the twelve times one hundred qualities of the faculties.

By the sensation of intercourse having been transformed into another basis, one abides in undefiling bliss and attains the wealth of not giving rise to disturbing emotions upon seeing a woman.

When the notion of space has been transformed, all that is wished for will appear from the sky, and one will attain unhindered movement through the sky, mountains, rocks and so forth as well as the ability to display various forms from the sky.

When the perception of auditory sounds, such as ordinary speech, including sutras and so forth have been transformed, one attains the mastery of expounding the inexhaustible tones of the Dharma.

When the conceptual mind has been transformed, one attains the wisdom of individually discriminating cognizance that is always unimpeded, as well as the sublime mastery of being unhindered in all actions.

When the disturbed mind has been transformed, one attains the enjoyment consistent with the undefiling wealth of the five faculties, as well as sublime mastery over flawless, nonconceptual wisdom.
When the basis, the all-ground consciousness, has been transformed, one attains sublime mastery over nondwelling nirvana, the flawless abode of buddhahood.

In short, when whatever is perceived during the impure stage—including all the phenomena comprising appearance and existence—has been transformed into perceptions that are not different from dharmadhatu, an inconceivable wealth of completely pure and vast transformed perceptions are present to a corresponding degree. Hence, at the level of buddhahood, there is an inconceivable magnitude of undefiling wealth permeating dharmadhatu.

This being so, while the shravakas' wealth of qualities outshines that of all mundane persons, the shravakas' wealth is outshone by that of the pratyekabuddhas. However, it never matches even a fraction of the wealth of the bodhisattvas. Since the bodhisattvas never match even a fraction of the wealth of the tathagatas, it is taught that the wealth of the complete transformation of the buddhas is unfathomable.

At the end of the stream of the ten bhumis, the path of no-learning is realized by means of the vajra-like samadhi. In other words, this marks the culmination of the earlier path of learning during which one unmistakenly understood how, in the conventional sense, all phenomena comprised of ground, path and fruition are unmixed. One realized how, in the ultimate sense, all phenomena are devoid of a self-nature; and grew accustomed to the way in which they are included within dharmadhatu, the unity of the two truths, emptiness endowed with the supreme of all aspects.

At this final stage, while all knowable phenomena are complete and simultaneously clear and distinct, they are also equality devoid of a difference between subject and object in the nature of one taste, free from attributes. Hence, this moment of wisdom on the path of liberation vanquishes the two obscurations along with
their seeds and habitual tendencies, brings forth attainment of the fruition of complete purity — the ultimate path of no-learning, which is the eleventh bhumī of Universal Illumination — and thus causes the buddhahood of total omniscience to be realized.

This fruition, the state of buddhahood, is comprised of four kayas and five wisdoms.

The essence body, svabhavikakaya, is the body of dharma that is, by nature, perfectly pure from the beginning. What is it like? It is the natural state of all phenomena, the unity of being manifest yet empty. This emptiness, endowed with the supreme of all aspects, is the unchanging dharmadhatu, the basic space of all things.

Moreover, in its manifest aspect, the essence-body is the nature of the kayas and wisdoms without being limited to categories. In its empty aspect, it is beyond meeting and parting from utterly unconstructed space. It is the natural state of dharma spontaneously present since the beginning, the unconditionedness that is not created by anyone. That is to say, it is great unconditionedness, which is not confined to the limits of concreteness or inconcreteness.

At the occasion of being the ground, this essence-body is known as the sacred thatness, the ultimate truth, and dharmadhatu; it is the object to be realized by means of the Mahayana path. Regardless of whether the tathāgatas have appeared or not, whether they have taught it or not, or whether it has been realized or not, this dharma-nature of all phenomena remains simply what it is, without any difference between before or after, and since it is the nature of all phenomena, the nature of each and every sentient being's mind is also nothing other than this.

Because one possesses this essence-body, one can thereby realize it, take it as path and finally attain the fruition. It is therefore named naturally present potential and sugata-essence. As its identity
is no different from dharmadhatu, it is also called self-existing wakefulness.

This essence-body is the natural state of all phenomena, the basis of the identity itself, the source of the Three Jewels, the support for accomplishing the one ultimate vehicle and the single equality of dharmata.

Although this natural state of dharmata is perfectly pure in itself, for sentient beings it is not an actuality because they are covered by the obscurations of their individual perceptions. With skillful means, the tathagatas use a variety of Dharma-doors to gradually purify the minds of those to be tamed and to teach the path of the supreme vehicle of fearless permanence that causes the nature of this ultimate space to be understood and realized. When sentient beings are thereby free from all the temporary defilements, they realize that the fruition of freedom endowed with the twofold purity is this essence-body which is the basis of all undefiling qualities; the vajra-like body of perfect purity, bliss, permanence and identity; the wisdom body; the space-like body of equality. This realization is the ultimate body of buddhahood.

The cognizant aspect of this ‘wisdom body endowed with all aspects’ is the body of wisdom-qualities (dharmakaya). The manifest aspect, for the sake of pure disciples, is a form-body endowed with the five certainties, the body of complete enjoyment (sambhogakaya). The manifest aspect in a form-body for the sake of impure disciples is the emanation-body (nirmanakaya). Thus, four bodies have been taught.

Since the buddha is exclusively a wisdom body, it should be understood that all levels of buddhahood comprise five wisdoms. What are they?

1) Dharmadhatu wisdom, the transformation of the all-ground, is indivisible from dharmadhatu. Like space, it pervades and perme-
ates all objects of knowledge; thus, it is the ultimate basis for the designations ‘essence-body’ and ‘dharma-body’.

Mirror-like wisdom, the transformation of the all-ground consciousness, remains forever unmoved from dharmata, free from ‘I’ and ‘mine’, and free from categorizing objects. Omnipresent and devoid of any blindness, it is aware of all knowables, just like images appearing in a mirror, yet forms no concepts of subject and object. It is the source of the following three wisdoms and the basis for the designation ‘buddha wisdom’. It is the ultimate basis that designates the buddha of complete enjoyment.

The wisdom of equality, the transformation of the disturbed mind, perceives the equality that dwells neither in existence nor quiescence. With directionless great love and compassion, it manifests the body of buddhahood to all sentient beings in accordance with their individual inclinations.

Discriminating wisdom is the transformation of the mind consciousness. Being forever unfettered and unhindered concerning all that is knowable, it is like a treasure of samadhi and retention since it reveals all the great riches of the Dharma throughout the mandala of the assembly, and showers down the great rain of Dharma to cut through doubts.

All-accomplishing wisdom, the transformation of the five sense-consciousnesses, accomplishes the welfare of all sentient beings throughout the world systems by means of emanations of body, speech and mind, as well as a countless variety of other kinds.

Furthermore, dharmakaya is described as having the nature of 21 categories of undefiling qualities.

What are they? The first category is the 37 factors conducive to enlightenment. Their meaning was explained earlier, but in this context, these factors for enlightenment have been perfected and transformed into their fruition, the sublime wisdom of buddhahood. It is, therefore, necessary to understand that they are not
independently existent cognitive acts or mental states. Understand that all the other categories follow suit.

[21,32] The meaning of the second category, the four immeasurables, has also been explained earlier, but here they have been perfected and are inconceivable and comprised of wisdom.

[21,33] The third category is the eight emancipations: 1-11) The emancipation of form regarding form and the emancipation of formless regarding form mean to sustain the notion of oneself as the doer dwelling within, either having or not having form, respectively, and then to regard all external forms as repulsive. 11) The emancipation of the attractive is to feel interest in the attractive, after having grown weary of repulsive forms, and then conjuring them forth. In this way, the path that liberates one from attachment to form is the understanding that everything labeled "repulsive" or "attractive" is merely a relative mental imputation. 14-17) The four emancipations of infinite space and so forth are the samadhis of the four formless states. They liberate from the attachment of the Form Realms as well as that of the respective lower levels. 1vii) The emancipation of cessation is the samadhi that brings sensations and conceptions to cessation, once one has transcended even the mental state known as the 'summit of existence', and liberates from the attachment of the three realms.

[21,34] The first seven of these eight emancipations can also be achieved by mundane beings, whereas the emancipations of cessation is accomplished by a shravaka arhat. All of these are achieved by means of the dhyana states, and are cultivated in order to be free from attachment. When perfected, the emancipations are present at the level of buddhahood, as an inconceivable version that is the identity of the wisdom of fruition. One should also understand the following subjugations, and so forth, in the same manner.

[21,35] The fourth category, the nine serene states of successive abiding, contains the four dhyanas, the four formless states of serenity and
the serenity of cessation. They are cultivated in order to be free from the 'obscuration preventing serenity', and they are perfected at the level of buddhahood.

The fifth category is the *eight spheres of subjugation*. The *four subjugations of shape* include i-ii) two — to subjugate minor external forms and to subjugate major external forms by means of the inner conception of form iii-iv) and two that comprise the inner conceptions of formlessness. The two inner conceptions are as above, while the minor forms are the forms of sentient beings and the major are the forms of the world. The *four subjugations of color* are the four: i) subjugation of blue, ii) subjugation of yellow, iii) subjugation of white and iv) subjugation of red. These are achieved by means of samadhi whereby shapes and colors appear exactly as one visualizes them. In this way one subjugates others and prevents one's mind from being captivated. The four shapes can alternatively be repulsive while the four colors are attractive.

The sixth category, the *ten totalities*, is i) the totality of earth, ii) the totality of water, iii) the totality of fire, iv) the totality of wind and v) the totality of space as well as vi) the totality of blue, vii) the totality of yellow, viii) the totality of white, ix) the totality of red, and x) the totality of consciousness. These totalities are achieved by means of samadhi whereby appearances manifest exactly in accordance with whichever way one visualizes them. Totality has the meaning of 'entirety', and is described as being 'an appearance that fills everything'. Therefore, when earth is visualized, understand that the appearance of earth will be all-pervading, and so forth.

These emancipations, totalities and subjugations are cultivated in order to develop the strength of samadhi. Their identity is samadhi and discriminating knowledge supported by the dhyanas with which they are also concurrent. The other aspects should be understood in this way as well. They are called the 'paths of training in magical apparitions'. 
As indicated by these, all these qualities are described, in similar terms, as being common to mundane beings, to shravakas at the stages of learning and beyond learning, and to bodhisattvas. However, they have an extraordinary identity at the level of buddhahood.

The seventh category, absence of disturbing emotion, in this context means to focus on the mind-stream of another person in order to safeguard them against giving rise to disturbing emotions. To explain, before a shravaka arhat goes to a village and so forth, he examines with his superknowledge: "If I go there, will disturbing emotions arise or not in another’s mind-stream with regard to myself?" If he perceives that disturbing emotions will arise, he refrains from going there and thereby he simply protects the other person. It also happens that, if he hasn’t examined, he is unable to guard against another’s disturbing emotions when entering a village. The Buddha’s ‘absence of disturbing emotion’ is superior because when he meets with beings who will give rise to disturbing emotions, he interrupts their disturbing emotions with skillful means.

The eighth category, intentional knowing, concerns hidden objects of investigation as well as the answers to whatever questions others may ask. Shravakas can perceive such things after wishing: "May I know this!" and then composing themselves in dhyana as, for example, Maudgaliputra did when explaining the royal history of the Shakyas. Shravakas can perceive any appropriate topic but not places, times and forms that are extremely distant. The Buddha’s intentional perception surpasses that of the shravakas because it is spontaneously and effortlessly accomplished; because it perceives all knowables unobstructedly; because, since he constantly abides in composure, it transcends perceiving when in composure and not perceiving when not in composure, and because he gives a satisfying answer to every possible question raised by sentient beings.
The ninth category, the *six superknowledges*, is the five superknowledges in addition to the exhaustion of defilements, as explained above.

The tenth category, the *four right discriminations*, is explained above.

The eleventh category, the *fourfold complete purity*, means the purity of body, object, attention and wisdom. i) The first is to have attained mastery over the ability to change the body in whichever way one chooses. ii) The second is to have attained mastery over the ability to change objects into any desired thing. iii) The third is to have attained mastery over all types of samadhi, and iv) the fourth is to be free from obstruction with regard to all knowable things.

The twelfth category is the *ten masteries*.

i) *Mastery of life* is to have achieved mastery over the lifespan, exactly in accordance with one’s wish, so that one can abandon one’s life or, if one desires to remain, one can remain even to the end of an immeasurably long aeon. This mainly results from generosity.

ii) *Mastery of attention* is to have achieved mastery over composure, and so forth, so that one can remain in composure for as long as one wishes. This results from concentration.

iii) *Mastery of material* is to be able to bring forth, however one wishes, special kinds of wealth of gods, human beings and bodhisattvas. This results from having perfected generosity.

iv) *Mastery of action* is to master, at will, accomplishment in any kind of action.

v) *Mastery of rebirth* is to have attained mastery over showing oneself, at will, in various kinds of rebirth, wherever and in any way whatsoever. These two are chiefly the result of discipline.
Mastery of interest is to have achieved mastery over benefiting disciples in accordance with their interests. This results from patience, and from having acted according to the wishes of disciples on the path of learning.

Mastery of aspiration is to perfectly accomplish aspirations exactly as they were made. This results from diligence.

Mastery of miracles is to have achieved mastery over an unimpeded display of miracles, exactly as one wishes. This results from concentration.

Mastery of wisdom is to have attained mastery over the great wisdom that is unobstructed with regard to all knowables included within the three times.

Mastery of Dharma is to have achieved mastery over explaining, unobstructedly, all of the Dharma of statements that is composed of the twelve aspects of excellent speech. These last two are the result of discriminating knowledge.

The thirteenth category contains the ten powers.

The power of knowing fact and nonfact — as, for instance, the fact that pleasure and not pain results from virtue — is to know, unobstructedly and instantaneously, what is fact or fiction regarding all possible objects of knowledge included within the ten directions and three times.

Likewise, the power of knowing the ripening of actions is to know all actions comprised of the virtuous and unvirtuous, the defiling and undefiling, and so forth, and what their fully ripened results will be.

Similarly, there is the power of knowing all possible elements, including the element-potentials of those to be tamed, the eighteen elements and so forth; of knowing all the various kinds of inclinations of all beings; of knowing their various kinds of sharp or dull faculties; of knowing the various paths comprised of defiling and undefiling that lead to the higher or lower realms,
emancipation and omniscience; vii) of knowing all the possible types of dhyana-positions comprised of defiling and undefiling; viii) of knowing all the various possible former lives of oneself and others; ix) of knowing, by means of the divine eye, all the deaths and transmigrations of beings as well as their future rebirths; and x) the power of knowing the path and fruition that is the extinction of all defilements.

These ten powers are as indestructible as a vajra because the six powers — of knowing fact and fiction, and so forth — pierce the shield-like cognitive obscuration; the three powers — of knowing the dhyanas, former lives, and death and transmigration — destroy the wall-like obscuration preventing serenity; and the power of knowing the extinction of defilements cuts down the tree-like habitual obscuration.

Moreover, the power to know fact and fiction understands what is a cause and what is not. Therefore, it overcomes delusion about what causes sentient beings to go to the happy or evil states, as well as the Mara who deceives one regarding the methods. The power to know actions overcomes the Mara who deceives one regarding the refuge, and so creates the understanding that all the beings only experience pleasure and pain because of their karmic actions and thus cannot be saved by the Almighty or others. The power to know which dhyana states belong to affliction and which to perfection overcomes the Mara who deceives one into regarding the defiling states as true, and so creates the understanding that one is not liberated from samsara simply by achieving the dhyana states or the formless states. The remaining seven overcome the Mara who deceives one regarding attaining deliverance by means of the greater vehicle. To explain, the Buddha understands the potentials [of disciples] by knowing their ‘element-potentials’; their interest by understanding their faith; the various types of recipients, based on their different levels of intelligence by knowing their faculties; the supports for the path by
knowing previous lives, death and transmigration; the identity of
the path by knowing the paths that lead to all destinations; and he
understands the fruition of deliverance by knowing the extinction
of defilements. He therefore teaches disciples accordingly.

The fourteenth category is the fourfold fearlessness. 1) Fearlessness
in accepting perfect realization as a benefit for oneself means to make
the statement: “I know, in actuality, all aspects of knowable things.”

1) Fearlessness in accepting perfect abandonment as a benefit for
oneself means to make the statement: “I have relinquished, without
exception, all that is to be discarded regarding the two ob-
scurations, along with the habitual tendencies.” These two are
truthful proclamations regarding the benefit for oneself, exactly as
it is.

3) Fearlessness in revealing the path of deliverance as a benefit for
others means to teach: “Through these paths of realizing no-iden-
tity, and so forth, there will definitely be deliverance at the state of
liberation.”

4) Fearlessness in revealing the hindrances of the path as a benefit for
others means to teach: “The disturbing emotions of attachment,
and so forth, are hindrances for the path.” These two are truthful
proclamations regarding what is beneficial for others.

No one among the superior beings in the world, including the
gods, demons, Brahma or brahmins can object to his four state-
ments in accordance with the Dharma, saying: “It is not so!”
Among his followers, he therefore resembles a lion, making these
proclamations with a lion’s roar that is free from fear or intimida-
tion.

The fifteenth category contains the eighteen unshared qualities.
1) His body makes no error; 11) his voice makes no clamor; 111) his
mind does not lose mindfulness; 1v) his state of mind never lacks
composure; v) he does not harbor various kinds of ideas; and vi) he has no unexamined indifference. These six comprise behavior.

[21,69] vii) He has no decrease in his determination to uphold the lineage of the Three Jewels and to benefit sentient beings. viii) Similarly, [he has no decrease] in the exertion that delights in benefiting others; ix) the perfect recall that perceives all phenomena as they are; x) the discriminating knowledge that fully discerns phenomena; xi) the total liberation that is free from the two obscurations; and xii) in perceiving the wisdom of total liberation that means possessing the individual self-cognizance — the wisdom that masters all qualities and is free from all obscurations. Understand that “he has no decrease in” should be added to each of these six, which comprise realization.

[21,70] xiii) All his actions of body are preceded by wisdom and embraced or followed by wisdom. xiv-xv) Likewise, his actions of speech and of mind are preceded by wisdom and embraced or followed by wisdom, as these three comprise his deeds. All his deeds of body, speech and mind are always meaningful.

[21,71] xvi) His unfettered and unhindered wisdom gaze perceives past times. xvii-xviii) Likewise, his wisdom gaze perceives the present and the future. These three, comprising time, are the knowledge of all times in all respects.

[21,72] These eighteen qualities belong only to the Buddha and not even to the bodhisattvas on the ten bhumis. They are, therefore, known as the ‘unshared qualities’ that are exclusive to the Buddha. They resemble the example of the properties specific to space that are not shared by any of the other four elements.

[21,73] Furthermore, the special qualities exclusive to the Buddha are: his bodily form is immeasurable and superior to everything else; the top of his head is invisible to the eye; he pacifies the faults of sentient beings with a mere gaze, just like a potent ointment; and his clothing remains a finger-span away from touching his body.
In this way, there are numerous other unshared qualities. Using the order of the sutras, the *Ornament of the Prajñāparāmitā* defines these unshared qualities as consisting of twenty categories.

[21,74] The sixteenth category is *absence of reserve*. The three aspects of being without reserve regarding his body, and so forth, mean that he is not apprehensive of others or that he has nothing to guard because his body, speech and mind do not possess even the most subtle attributes of faults that could be concealed.

[21,75] The seventeenth category is the *three applications of mindfulness*: application of mindfulness without attachment to the respectfully listening audience, application of mindfulness without aversion to disrespect or lack of attention, and application of mindfulness with neither attachment to attention nor aversion towards the absence of attention.

[21,76] The eighteenth category is *absence of delay*. Like waves on the ocean, he never lets pass, even the slightest instant, the right time for accomplishing the benefit of those to be tamed. In short, he never postpones or delays to a later time.

[21,77] The nineteenth category is *complete destruction of habitual tendencies*. Not only is he free from even the most subtle seed of negative tendencies belonging to the three doors or to the disturbed mind, but he is also completely free from even the slightest habitual tendency for them. Shravakas are free from the seeds of the disturbing emotions, but they do have numerous habitual tendencies, such as laughing like an unbridled horse.

[21,78] The twentieth category is *great compassion*. With his great compassion, which accomplishes the welfare and happiness of all the infinite sentient beings, he always considers them and protects them such as six times throughout day and night.

[21,79] The twenty-first category is *omniscience of all aspects*. This is the feature of knowledge exclusive to buddhahood itself. It has the features of, simultaneously and in actuality, knowing all aspects of
knowable objects, without exception. Likewise, due to the feature of having the nature of suchness, nonduality, and self-existing wisdom, it is also said to have the aspect of buddhahood itself, the aspect of suchness, and the aspect of self-existence.

These 21 categories are a summary of all the qualities of the Buddha’s knowledge.

There are, moreover, the categories of: the threefold knowledge of knowing the limits of the past, the present, and the future; the three inconceivable secrets of the body, speech and mind; as well as the three miraculous displays — the miracles of body, the miracles of the constant proclamation of speech, the miraculous display through the compassionate capacity, and so forth. Thus, it should be understood that there are many other categories.

The sambhogakaya is the ultimate form kaya of buddhahood. It appears for pure disciples, bodhisattvas from the first to the tenth bhumis. It is the body (kaya) that completely (sam) enjoys (bhoga) the teachings of the greater vehicle.

Sambhogakaya is endowed with the five certainties. The certain place is that he abides only in Maha-Akanishtha; the certain bodily form is that he possesses the distinct and perfect nature of the marks and signs; the certain teaching is that he exclusively teaches the Mahayana; the certain retinue is exclusively the bodhisattvas on the ten bhumis; and the certain time is that the teacher remains for as long as the aeon lasts, to the end of samsara.

The qualities of the form-kayas are the thirty-two excellent major marks and the eighty minor marks.

The thirty-two marks of excellence are as follows:

On the palms of his hands and the soles of his feet are the designs of a thousand-spoked wheel that protrudes, as if stamped from a mold.

The soles of his feet are even and well-set, like the belly of a tortoise.
The fingers on his hands and the toes on his feet are, like the swan, connected with a web [made of light].

His arms and legs are smooth and firm.

The seven parts of his body are rounded — the wrists of his hands and ankles of his feet, the two shoulders and his neck, making seven, are rounded by being full, curved and without indentations.

His fingers and toes are long.

These four — the ball and heel of each foot — are prominent and broad.

Taller than the ordinary man, his body is about seven cubits, large and straight, firm like a diamond and endowed with the strength of Vishnu.

No protrusions are visible on his ankles and knees.

The hairs on his body grow in an upward direction.

His calves are round, full and beautiful like those of the enaya deer.

His arms are long and beautiful, and when extended they can cover his kneecaps, even without bending his body.

Like an elephant or a stallion, his genitals i.e., private parts are drawn up within a sheath.

His skin is the color of gold, clear and radiant, and has a beautiful shine.

His skin is thin and smooth.

Each hair on his body is fine and smooth, singular and curls to the right.

The place between his eyebrows is adorned with a coiled hair that is supple, smooth and white, and which, by nature, has the length of one or three cubits. Coiled clockwise, its size is like the kyurura fruit and it resembles a protrusion of silver.
The torso is expansive like a lion.
The top of the two shoulders are round like golden vases.
The two palms are round and full without any indentations.
His tongue has the quality that whatever taste is experienced becomes most delicious.
His body, with proportions like the *nyagrodha* tree, is upright, balanced and beautiful.
The protuberance, which is round, shiny black and coiled clockwise, is not evident to the sight.
His tongue, which is naturally large enough to cover his whole face, is long and beautiful.
His voice, endowed with the melodiousness of Brahma, has these five aspects of clarity: it is intelligible and brings full comprehension, is worthy of listening to and without unpleasant intonations, has depth and resonance, is generous and pleasant to hear, and is unruffled. Alternatively, these can be subdivided into sixty, or into the *sixty aspects of melodious speech* as will be explained below.
His two cheeks are beautiful, round, full and resemble the surface of a mirror or the jaws of a lion.
All his teeth, including the four incisors, have a very white color.
All the teeth are equal in length and width.
The teeth are evenly set, and are not divided by gaps.
He has the complete number of forty teeth; twenty each above and below.
While his eyes, beautiful like sapphire gems, show the primary feature, the particular aspects are these five: the iris in the middle of his eyes is round, shiny black like a bee, and has an extremely black pupil at its center; around them, the white of the eye, to the right and the left, is extremely white; the two corners have a red
hue; the color of the center of the eye is bluish at the surface; and in its depth it is yellowish like the color of gold.

[21,17] His eyelashes are like those of a supreme heifer, chief among cows.

[21,18] The hairs on his upper and lower eyelids are beautifully curved and untangled, like the eyelashes of a cow or calf.

[21,19] These thirty-two marks make whoever sees them understand: “This is a great being,” and generate admiration. They are therefore known as the marks that signify a great being.

[21,20] The Uttaratantra counts the two related to the body-hairs and the two related to the skin each as one. His broad heels and non-protruding ankles are one set. To substitute them, it teaches these three: the three lines on his throat that resemble an immaculate conch, his completely pure body endowed with a halo of light, and the hairs on his head that resemble sapphire jewels.

[21,21] Mentioning that his body has the strength of Vishnu, as a substitute for being large and upright, and other such variations, evidently reflects a specific intent in the various sutras.

[21,22] His throat, which resembles an immaculate conch, is called the conch of Dharma, the source from which the Brahma-like melodicous sound of his voice arises. It is can be counted among the excellent marks, but most scriptures count it as the Brahma-like voice.

[21,23] The minor marks are described as completing the details of the major marks, just as the anthers — themselves a detail of the flower — comprise a minor mark that embellishes the flower, which is the major mark.

[21,24] The eighty minor marks are the following:

[21,25] 1-3) His nails have a red color resembling copper, possess a shiny hue and their centers are raised, being neither concave nor flat.

[21,26] 4-6) His fingers are rounded, broad and well-tapered.
7-8) His veins are not visible, and are free from knots.

9-11) His ankle-bones do not protrude, his feet are even and do not differ in length, and he walks with steps of even length.

12-18) Outshining humans, he walks with the lion’s gait; outshining nagas, he walks with the elephant’s gait; he walks with the manner of the swan moving through the air; leading the retinue to the desired destination, he walks with the bull’s gait; he walks naturally to the right side; he walks elegantly and attractively; and he walks evenly and straight. These were the seven manners of walking.

19-21) His head is rounded and broad, like a parasol, his hairline is well-defined, and his forehead is broad and well-formed.

22-27) His hair is shiny black like a bee, attractive, smooth, not tangled or matted, not strutting or unruly, and has a sweet scent.

28-32) His eyes are long and wide, like the petals of the *utpala* flower; their black and white parts are well-defined and beautiful, like the petals of a lotus; his two eyes are pure, being free from defects of discoloration; his eyes are perfect, being free from the defilement of blurring when beholding an object; and his eyelashes are thick and attractive. These were the five minor marks of his eyes.

33-36) Above his eyes, the eyebrows are long, have smooth hair, a shiny color, and have hairs of even length.

37-38) His two ears are of equal size, and his faculty of hearing is totally unimpaired.

39-40) His nose is prominent and totally clean, being free of mucus or the like.

41-42) His face is even in size, not too long; and his lips are red, like the *bimba* fruit, and so bright they can reflect an image.

43-45) His tongue, like the lotus, is supple, slender and red.
His four incisors are round; they have sharp tips; his teeth are white in color, equal in length and are well-tapered.

His voice is majestic like thunder, and being free from the harshness of scurrying sounds, is soft and gentle.

His hands are long and broad, and are soft like cotton wool.

The lines on his palms are distinct and clear, the lines are set deep, and they are long and without interruptions.

Slender and shapely, his body is well-formed; free from irregular length and thickness, his body is well-proportioned; the details of the major marks are all distinct and complete; with the frame being wide and magnificent, he has a broad physical bearing; his body is extremely youthful; free from bumpiness, his body is smooth; free from the defect of an overlong body, his bearing is not sunken; his flesh is full; his body is firm and not sagging; his fingers and limbs are extremely well-proportioned through their well-defined thickness. These ten are the general qualities of his body.

His body is free from moles and discoloration; free from unattractive defects, his body is perfect; it is spotless, being free from the impurities of eye-excretion, plaque on the teeth, and so forth; and being naturally clean, even without bathing, his body looks as if it were polished. These were the four qualities of his immaculate body.

His waist is rounded as indicated by ‘well-rounded side’; the waist being regular, his belly is perfectly moderate; his belly is not drooping by being too long; and his belly is even since the abdomen, meaning the stomach, does not bulge. These were the four qualities of his lower torso.

His navel is deep, and the designs of his navel coils to the right.

The conduct of his three doors is pure, and his behavior is lovely to behold; his minor marks captivate people’s mind by their
mere sight, and the palms and the soles of his feet are marked with auspicious designs, which are counted as one. These three were the general qualities.

The auspicious designs are the glorious knot, coiled and square *swastika*, vajra, lotus, conch, stallion, banner and so forth. Eighty such auspicious designs have been taught.

Understand that the descriptions, which resemble each other in the context of the marks and minor marks, refer to identity in the case of the major marks and to their complete and fine details in the case of the minor marks.

Except for a few special features, such as the *protuberance that is invisible to the eye*, a universal monarch does possess a mere resemblance of the qualities of the major and minor marks.

The Buddha's major and minor marks are vastly superior since they are perfect, distinct and complete and, hence, are totally unmatched by anyone else, even in the smallest aspects.

The qualities of even a single body hair on the Buddha are beyond measure. Nevertheless, the sutras teach the following analogy in order to estimate these superior qualities. When the merit of all ordinary beings, shravakas and pratyekabuddhas existing in the world system is added together and multiplied by ten, this produces the 'substance' of a single body hair of a buddha. The merit that creates all such body hairs, when multiplied one hundred times, produces a single minor mark. In this way, the merit that creates all the eighty minor marks, when multiplied one hundred times, can form one of each of the thirty major marks, excluding the curl between the eyebrows and the protuberance at the top of the head. The merit that creates all thirty major marks, when multiplied by one thousand, produces the curl between the eyebrows. The merit that creates the curl between the eyebrows, when multiplied by one hundred thousand, produces the protuberance. All the merit that creates the protuberance, when multi-
plied by ten trillion, accomplishes his throat, the conch of Dharma.

The sixty aspects of melodious speech: 1) his speech is gentle since it brings forth the roots of virtue in sentient beings who hear it, and 2) soft because it ensures the attainment of happiness within that life. These two are the qualities of effect. 3) It is appealing since it teaches what should be adopted and what should be avoided. This is the quality of the expressed. 4) It is attractive because the expressing syllables are excellent. In summary, these four can also be described as the qualities that identify his voice.

5) His voice is pure because of its virtuous motivation based on supramundane attainment, and 6) flawless, meaning free from a disturbed emotional motivation based on having relinquished latent disturbing emotions. These two are distinguished in terms of motivation, and can also be understood as the flawless identity of his voice. 7) It is distinct due to the clarity of words and syllables. This is in terms of application.

8) His voice is eloquent because it dispels unwholesome views, 9) worthy to hear since it expresses the method of renunciation, 10) indomitable since it cannot be ridiculed by opponents and dispels incorrect speech, 11) pleasant since it generates joy in the listener, and 12) soothing because it expresses the remedy for desire, and other emotions. These are the five qualities of capacity. They should be understood, implicitly, as the qualities of the sound of his voice, and so forth. Understand that this is also the case with the following.

13) His voice is not forceful and so does not encourage exhaustion, and 14) neither coarse nor crude since it expresses the methods of rising from downfalls. These two inspire discipline.

15) His voice is extremely controlled because it establishes [the listeners] in the three yanras, 16) gratifying to the ear since it dispels hindrances and distraction, and 17-18) satisfying to the disciple's
body and mind [counted as two] due to its pliancy and superior insight. These four inspire samadhi.

19) His voice is delightful because it dispels doubt, and 20) creates happiness since it clears away wrong understanding and uncertainty. These two inspire one toward discriminating knowledge. In summary, these are the eight qualities that inspire the three trainings.

21) His voice is devoid of torment because it causes one to be without regret, 22) brings full understanding since it causes perfect knowledge through learning, and 23) is fully comprehensible because it forms the basis for the perfect knowledge of reflection. These three are the three qualities that create fulfillment.

24) His voice completely elucidates by means of teaching without holding anything back. This is the quality of being free from miserliness with regard to the Dharma.

25) His voice generates joy because of rejoicing in the progress of qualities attained by oneself, 26) is truly enjoyable because of delighting in generating what has not been attained, 27) brings full comprehension due to teaching the profound, and 28) creates full understanding because of teaching the extensive. These four are the qualities of accepting sentient beings.

29) His voice is reasonable due to expressing what is authentic, 30) relevant to the mind of the disciples since it teaches what corresponds to the recipients, and 31) not repetitive, being free from the fault of repeating a similar meaning. These three are the qualities of insightful application.

32) Instigating fear in opponents, his voice resembles the sound of the lion; 33) pervading extensively through the assembly, it resembles the sound of the elephant; 34) with its deep resonance, it resembles the sound of the dragon; 35) worthy to retain and impossible to disobey, it resembles the voice of the naga king; 36) melodious and captivating, it resembles the voice of the gan-
dharvas; 37) since it subjugates by being unceasing and lucid, disarming and unopposed, it resembles the sound of the kalapinga; 38) audible from a great distance, it resembles the voice of Brahma; 39) as an auspicious omen for all accomplishment, it resembles the sound of the auspicious shangshang bird; 40) being of noble words, it resembles the voice of Indra; 41) being victorious over Mara and others, it resembles the sound of the great drum of the gods. These are the ten that express the qualities of greatness.

[21,163] 42) His voice is not arrogant even when praised because of being free from disturbing emotions; 43) it is not reticent even if criticized; 44) it is consistent, maintaining the quality of communication and not changing the spoken topic; 45) it is coherent since there is no lapse of mindful presence; 46) there is no incompleteness in its pursuit, since it embraces and sustains the benefit of the disciples present at the location; 47) it is free from timidity, being devoid of craving for honor, gain and the like; 48) it is free from weakness, being devoid of the fear of intimidation at a gathering; 49) it is enthusiastic, being devoid of tiredness when teaching the Dharma; 50) it covers all topics, because of being skilled in every area of knowledge; 51) it is responsive, because of embracing everyone lacking good roots and because of bringing forth understanding of the meaning through a loving heart for all sentient beings; 52) it is continuous, because of always teaching or because of speaking without making interruptions; 53) it is rich, embellishing and brings forth understanding while expressing a variety of different meanings; this is also described as magnificence; 54) it makes every sound complete, because of maintaining every word’s numerous connotations, including the Sanskrit meaning; 55) it satisfies every mental capacity, because it sheds the light of understanding, which the individual may yearn for, on every topic; 56) it is invincible, being faultlessly in accordance with the specific position taken; 57) it never changes as a source for benefiting others, because it is applied at the right time and never gives untimely
advice; 58) it is unhurried, free from speaking in a rush, whereby such haste causes words to be mispronounced; 59) it resounds throughout the gathering, being evenly audible with no difference between near and far; and 60) it is endowed with the supreme of all aspects, being capable of teaching a topic in its entirety by using everything as analogy. These 19 qualities bring benefit to the disciples.

[21,164] There are also taught to be 64 when you add conquering attachment, hate, delusion and the maras.

[21,165] The nirmanakaya of the Buddha accomplishes, simultaneously, the various types of benefit and welfare of all beings throughout all times and directions, for as long as samsaric existence may last.

[21,166] Described in detail, the Mahabodhi, or the supreme nirmanakaya, is, for instance, our Teacher, the Bhagavan Buddha, who displays the manner of the twelve deeds.

[21,167] Crafted nirmanakaya refers to a being who magically appears, in various types of physical human form for the sake of influencing those to be tamed. For instance, a [crafted nirmanakaya] magically appeared as the person who went to fetch the gandharva’s vina in order to convert Gandharva Truly Joyful.

[21,168] It is defined in terms of the mind that conjures forth the magical apparition, as for instance merely appearing in the form of a craftsman according to the perception of those to be tamed. Some people maintain that representations of the Buddha’s bodily form should also be included within the category of crafted nirmanakayas, but they belong within the category of variegated nirmanakaya.

[21,169] The incarnated nirmanakaya refers to demonstrating the act of taking rebirth in various places of birth, including as Indra, the ruru deer or in other ways, in order to influence sentient beings. In this way, there are held to be three types of nirmanakaya.
Furthermore, there is also the variegated nirmanakaya, which means to appear in various forms that connect sentient beings to benefit and happiness, including shariram-pills, lotus flowers, gemstones, food, garments, chariots and the like.

The activities of this state of buddhahood are all-pervasive throughout every direction, equal to the extent of space, everlast-ing since they are never interrupted and spontaneously accomplished since they are effortless and free from conceptual thought. In this way, activity has a threefold nature.

One may wonder, “While free from any conceptual thinking, how can this activity affect the states of sentient beings?” The appearance of bodily form is like the reflection of Indra, the resounding of enlightened voice is like the great drum of the gods, the pervasiveness of the knowledge and compassion of enlightened mind resembles a cloud, the various ways of displaying emanations resembles Brahma, the pervasiveness of wisdom is like the sun, the secret of enlightened mind is like a jewel, the secret of enlightened speech is like an echo, the secret of enlightened body is like the sky, and the deeds that benefit others are like the ground.

These nine analogies demonstrate buddha activity and can be understood from the teachings given in the Sutra on the Adorn-ment of Wisdom Light and the Uttaratantra.

These activities ensure the present happiness of sentient beings as well as their ultimate benefit.

When explained in detail, they are immeasurable, but in short they are as follows.

The activities establish all sentient beings in the higher realms that are the support for the path, establish them on the paths of the three types of enlightenment, and establish them in the perfection of all paths, the fruition, which is the nondwelling nirvana.
Accordingly, the qualities of buddhahood are immeasurable and inconceivable. In brief, buddhahood is the wisdom body that is everlasting, all-pervasive and unformed. Regarding its manner of manifesting in ways that are endowed with every perfect aspect, even if the Tathagata were to explain the qualities of one single hair of the form-body, he would not be able to exhaust them even if he spoke to the end of the aeon.

When treated individually, these are the ways of the three inconceivable secrets of the Tathagata's body, speech and mind. Likewise, there is the Buddha's power of merit, power of miraculous action, power of cultivation, power of wisdom, power of complete liberation, power of great compassion, power of mastery of virtues, and power of activities. These are all inconceivable and should be understood according to the sutras where they are taught in numerous lists in terms of their analogies and meaning.

This was the section on learnedness in the vehicles.
Chapter 22

THE CONDITIONED AND THE UNCONDITIONED

[22.1] Among the conditioned and the unconditioned, *conditioned* refers to any phenomenon produced from causes and conditions whose individual identity possesses the three aspects of arising, remaining and ceasing. Thus, its labeling-basis is all phenomena comprised of the five aggregates. In contrast to that, *unconditioned* refers to any phenomenon not produced from causes and devoid of arising and ceasing.

[22.2] The conditioned arises based on six causes, four conditions and five effects.

[22.3] The *six causes* are: i) the acting cause, ii) the co-originating cause, iii) the equal status cause, iv) the concurrent cause, v) the leading cause and vi) the ripening cause.

[22.4] i) The *acting cause* is asserted by the Vaibhashikas as all phenomena other than the effect itself. In this case, all other causes or non-causes can be included within this category.
There are two kinds of acting cause: effective and ineffective. The first can be likened to how the seedling, and so forth, facilitates the sprout. The second is, for instance, how something unconditioned relates to a sprout, or how the body of a hell-being relates to the birth of a formless being. This [second instance] is defined as a cause simply in terms of its failure to obstruct an arising. Although the [ineffective acting cause] is held to ‘sometimes also facilitate indirectly’, an acting cause should be identified as strictly the effective type, and this is the general trait of all kinds of causes.

In order to dispel uncertainty about what the causes are, in the context of this acting cause, several more types of causes are taught.

The producing cause has two aspects: perpetuating cause and cooperating condition. The first is likened to a sprout arising from a seed or to the subsequent moment of consciousness arising from the previous one. The second is, for instance, what earth, water and so forth are for a sprout, or what the object condition and sense organ are for a cognition.

Furthermore, there has also been mention of these two types: the producing cause that resembles the seed and its sprout, and the clarifying cause that is, for instance, what a butter-lamp does for seeing a vase in a dark room.

Moreover ten types of acting cause are taught: i) the acting cause for arising, as, for instance, a visual cognition arising from the eye faculty; ii) the acting cause for remaining, such as the body subsisting by means of the four kinds of sustenance; iii) the acting cause for supporting, such as the contents [sentient beings] who are supported by the earth; iv) the clarifying acting cause for something to be revealed, such as what a butter-lamp does for a form within a dark room; v) the acting cause for changing, such as the fire that boils or burns; vi) the acting cause for separating, such
as a sickle for cutting grass; vii) the acting cause for transforming into something else, such as the skilled goldsmith making rings and the like from the material of gold; viii) the acting cause for trusting, such as ascertaining fire from smoke; ix) the acting cause for comprehending, such as understanding something to be proven through a line of reasoning; and x) the acting cause for achieving, such as attaining nirvana by means of the path.

2) The co-originating cause refers to things that mutually uphold one another, similar to tent-poles supporting each other. This is, for instance, the four elements of the same conglomeration, a cognitive act and its following, or the characteristics and the basis for characteristics.

What is meant by the following of a cognitive act? It is, for instance, the mental states or the precepts of undefiling dhyana, and the cognitive act and its following share its characteristics. Why is this? A cognitive act and its following are identical since they are devoid of any temporal sequence, produce the same effect, are the same in possessing a virtuous identity, and so forth. For these reasons, the name following of a cognitive act is used.

The co-originating cause is defined in two ways: generally, a cause can be ‘cause and effect related to producer and produced’ and, the ‘cause and effect of dependent definition’ in the sense of not arising when something is absent. The first is, for instance, what the seed, water and so forth are for a sprout. The second is, for instance, defining ‘short’ in dependence upon ‘long’, or defining ‘this side’ in dependence upon ‘that side’, and so forth. This context relates to the cause and effect of dependent definition, since it is indeed not the case that one thing produces the other and since it is simultaneous in having been born from the same cause. Nevertheless, one is defined as being a cause because the other will not appear in its absence.
3) The *equal status cause* is defined from the aspect of the cause and effect being of similar kind, as for instance, virtue arising from a virtuous frame of mind or barley growing from barley. That is to say, it is defined chiefly as a particular cause that occurs before its effect and belongs to its own type.

4) The *concurrent cause* is mentioned here only in terms of a cognitive act and the mental states, and as an aspect of the co-originating cause. Furthermore, the cause is concurrent through the following five types of concurrency. Both the cognitive act and the mental states are: i) concurrent since they share the same support, the ruling condition that is the sense faculty; ii) concurrent since they share the same focus, the object; iii) concurrent since they are simultaneous and not sequential; iv) concurrent since they are the same perception of an image, such as blue or the like; and v) concurrent since they are the same identity for each substance. It is for the purpose of understanding that the cognitive acts and the mental states are said to arise concurrent with each other. Their manner of being defined dependently is as mentioned above.

5) The *leading cause* refers to disturbing emotions as the leading factors. This is merely an additional explanation of what produces all phenomena, and is called 'with disturbing emotions'. It means, for instance, that from one disturbed state there arises another disturbed state, so this is also an aspect of 'equal status'. Moreover, it refers to all that occurs before an effect, the factors that produce every occurrence of emotional disturbance belonging to one's particular state.

6) The *ripening cause* is explained separately in terms of the standpoint of producing pleasant or unpleasant samsaric effects. It refers exclusively to defiling virtue or nonvirtue. These were the six kinds of causes.
Among the five types of effect, 1) the ripened effect refers to all aspects of effects that serve as the basis for producing a defiling experience of samsaric pleasure or pain. Its identity is neutral non-obscuring, but it results from its own ripening cause that is determinable as either virtuous or unvirtuous. It belongs to phenomena that comprise the mind-stream of a sentient being, or to the phenomena that are connected to that.

2) The ruling effect is described as all that belongs to the effects of the acting causes.

3) The effect resembling the cause is an effect of both the equal status and the leading cause. It is so named because the effect is similar to its own cause.

4) The effect of the acting person refers to a [combined] effect of both the co-originating cause and the concurrent cause. It is given this name based on similarity and using this analogy — when a person has created a vase, the creator and the object of creation are both separate. All these four are conditioned things.

5) The effect of absence refers to cessation in terms of the absence of a discard through the force of analyzing with discriminating intellect. Its identity is unconditioned, yet it is defined as an effect because it arises from the elimination of the discards that thwart it, even though its own identity is not produced through causes. Therefore, it ensues based on the ‘cause that does not occur when absent’. It is said that the other unconditioned things, apart from ‘cessation through analysis’, are not defined as causes, but I consider that they resemble, at least in name, the ‘cause that does not occur when absent’, a nonanalytical cessation, as for instance, the absence of a sprout after its seed has been burned.

Moreover, all present conditioned things can be described as conditioned things that are exclusively ruling effects.

There is also the statement that any effect produced by the power of any cause is an ‘effect of the acting person’. Moreover,
there is the statement that it is an 'effect resembling the cause' since there are some similarities between the effect and the cause it resembles. One should also understand that the effect is occasionally described as an 'effect resembling the cause that is its own perpetuating cause', or as an 'effect of the acting person,' which is the co-operating condition and the cause of dependent definition.

Everything 'with disturbing emotion' is produced by means of the five causes, excluding the ripening cause. The result of ripening is produced by the five causes, excluding the leading cause. Since it is not disturbed, it is not produced by the leading cause. As for the remaining two, all virtues other than the cognitive acts during craftsmanship, daily activities and so forth are non-obscuring, neutral or the 'first undefiled moment', and are produced from the four causes, excluding the two above of ripening and leading. The 'first undefiled moment' is also free from the equal status cause, which is its own preceding similar type, and is, therefore, produced from three causes. All these are stated in terms of the minds and mental states.

Conditioned things that are forms and nonconcurrent formations, and are not cognitive acts and mental states, can be combined with any of the other five causes, except with the concurrent cause. Since all unvirtuous actions of body and speech are disturbed phenomena, they are produced by the leading cause. The other ones are easy to understand.

Among the four conditions, i) the causal condition is defined as the other five causes combined, excluding the acting cause.

ii) The condition of ensuing resemblance refers to a certain previous cognitive act or mental state that produces its own following cognitive act or mental state. In other words, except for the final moment of cognition on the verge of entering into arhathood without remainder, all cognitive acts and mental states are ensuing conditions.
iii) The object condition refers to all phenomena. Cognitions arise after having focused upon them.

iv) The ruling condition is a name for acting causes.

Among these four, the object condition and the ensuing condition are exclusively causes for cognition; the other two are conditions for producing all conditioned things. The cognitive acts and mental states are therefore produced by means of the four conditions.

In particular, the other three, excluding the object condition, can produce the two kinds of cognitionless serenity. Among these, there is no object condition due to the mere stopping of cognition.

Furthermore, all that has form, as well as the nonconcurrent formations, are produced by means of the causal and the ruling conditions.

Like this, the numerous subdivisions of ways in which these causes produce effects should be understood through one's own intelligence.

This demonstration of the causes, conditions and effects will, in general, lead us to understand that all phenomena merely occur in dependent connection. In particular, by means of the ripening cause, we understand how effects arise from karmic actions. By means of the equal status cause, we understand how cause and effect are unerringly in consistency with the cause. By means of the leading cause, we understand how disturbing emotions are not present within the nature of mind, but arise momentarily from causes; therefore, we also understand how to relinquish them by interrupting the causes. By means of the co-originating cause, we eliminate the belief that a cause is a whole entity or the creator, and thus we understand that the cause itself has multiple attributes. By means of the concurrent cause, we eliminate the belief that mind is a whole entity, permanent, singular or the creator,
and thus we come to understand that the meeting of numerous factors produces it. By means of the acting cause, we understand that it comprises all other causes that are not included within the specified causes, and that in general, all phenomena arise from the perpetuating causes and co-operating conditions. In this way, we are able to understand how these six causes comprise all causes and produce the effects.

[22,35] In the context of the effects, the effect of ripening is taught in order to refute the idea that this world does not arise from previous karma. Moreover, the effect resembling the cause is taught so that we understand that wholesome and unwholesome actions ripen individually, without mistaking cause and effect, and that the effects are in conformity with their causes. The effect of an acting person is taught to refute the belief of the Naked Ones and others who assert that only past karma is a cause, and to understand that not only past karma but also present causes produce effects similar to a person performing an act.

[22,36] It is taught that whatever is an effect of a cause is included within ruling effects, even though it may not be an effect of these specified causes. This was a summary of all the effects of every conditioned thing.

[22,37] Although emancipation is unconditioned, it is described as an ‘effect of absence’ for the sake of understanding that it can be attained by the power of the path.

[22,38] In this way, six causes are specified out of necessity, but they can also be condensed into two. The way a cognitive act is produced includes an extra division of two, so by means of these four conditions one is able to easily understand how the inner cognitions and the outer objects arise.

[22,39] As explained above, there are four types of unconditioned: i) the two kinds of cessation, ii) space and iv) suchness.
Although suchness does not possess different types of discrete identities, numerous categories have been taught, depending upon the particular object under discussion, which serves as the empty basis. Thus, there are the two — the suchness of natural purity and the suchness of purity free from the momentary; and there are the two of tainted suchness and untainted suchness. There are also two kinds in terms of the individual no-identity and phenomenal no-identity, as well as the division into the three kinds of suchness — that of ground, path and fruition.

The three gates of emancipation are defined in terms of being empty of cause, effect and identity, means signlessness as cause, wishlessness as effect and emptiness as identity. One by one, they eliminate the fixation on attributes such as identity and particularities; all views, including the belief in a self-entity, the belief in extremes, or the views regarding what is concrete or inconcrete; as well as all types of wishing, such as accepting and fixating. In addition to the three gates of emancipation, the unconditioned natural luminosity can also be mentioned, which makes four gates of emancipation.

Furthermore, these sixteen kinds of emptiness are also taught:

1) The emptiness of the outer means that the six outer sense-sources are each empty of their own identity.

2) That the six inner sense-sources are similarly empty is the emptiness of the inner.

3) That both the outer and inner sense-sources are empty is the emptiness of the outer and the inner. These three demonstrate that all phenomena comprising the outer and inner have no proven identity.

4) ‘Enormous’ refers to the ten directions and therefore signifies vastness, since they pervade everywhere. That these directions are devoid of their own identities is called emptiness of the enormity in
order to eliminate the notion of believing that directions are enormous.

5) 'Absence of beginning and end' refers to samsara that is perceived as manifold world systems. That samsara is empty of its own identity is the *emptiness of the absence of beginning and end*. It is taught to eliminate attachment to and fear of samsara.

6) The *emptiness of the conditioned* means that the three realms comprised of conditioned things that arise, dwell and cease are each empty of their own identity.

7) The *emptiness of the unconditioned* means that all unconditioned phenomena — including space that is devoid of arising and ceasing — are each empty of their own identity.

This demonstrates that all phenomena included within the conditioned and the unconditioned are devoid of identity.

8) 'Emptiness' means that all phenomena are by nature devoid of an identity. The *emptiness of emptiness* means that emptiness is also empty of its own identity.

9) 'Transcending limitations' refers to whatever is devoid of eternalism, nihilism and other such limitations. That it is also empty of its own identity is the *emptiness of transcending limitations*.

10) The identity of all conditioned and unconditioned phenomena is not created by anyone, and is therefore called their individual nature. That it is also empty of its own identity is the *emptiness of nature*.

11) Not to focus on the three times is called 'nonfocus'. That it is empty of its own identity is the *emptiness of nonfocus*.

12) 'Ultimate' refers both to suchness, the supreme object of realization, and to nirvana, the supreme object of attainment. That they are empty of their own identity is the *emptiness of the ultimate*.
13) Not to reject or abandon any phenomenon is called 'nonrejection'. That it is also empty of its own identity is the emptiness of nonrejection.

14) That all things arising from conditions are devoid of a continuous and congregated substance is called 'substanceless identity'. That this is also empty of its own identity is the emptiness of substanceless identity.

15) These seven [8-14] are taught to stop the clinging to an antidote. Respectively, they are taught for the sake of understanding that emptiness, transcending limitations, nature, nonfocus, the ultimate, nonrejection and substanceless identity have no proven existence whatsoever. Having understood this, one realizes the absence of constructs after every type of conceptual focus that clings to each of them has fallen away.

16) Emptiness of all phenomena means that all conditioned and unconditioned phenomena, from form up to omniscience, are empty of their own identity. In short, this is taught, condensing the meaning of all the above, by demonstrating that no knowable object exists that is not empty.

'Individual characteristics' refers to the labels used to designate all these phenomena as conditioned or unconditioned, such as possessing form and so forth, or for instance, the heat of fire or the wetness of water and so forth. Based on their different individual characteristics, one determines phenomena to be such and such. That they are devoid of their identity is the emptiness of individual characteristics. This is not an instance of phenomena being rendered empty by a discrete antidote, but rather it is taught in order to bring about the understanding that whatever appears as such is, itself, emptiness by its very nature.

The sixteen kinds of emptiness taught here can be further condensed into four.
1) The **emptiness of the concrete** means that all conditioned phenomena, composed of the five aggregates, are empty of their own identity.

2) All the unconditioned are inconcrete. The **emptiness of the inconcrete** means that they are all empty of their own identity.

3) **Emptiness of nature or emptiness of identity** means that all phenomena are in fact emptiness by their own nature or by themselves.

4) **Emptiness of other substance** describes the aspect that ‘emptiness of identity’ is a fact regarding all phenomena.

**Discerning the Middle and the Extremes** teaches that these four — the experiencer, the six inner sense-sources; the experienced, the six outer sense-sources; the foundation, the body or the basis for both the outer and the inner; as well as the basis for the environment, the immensity of the worlds — are all empty of identity. This is mentioned in terms of the objects of realization.

‘Emptiness of emptiness’ means that the imputation made in the mind of someone seeing the correct mode of emptiness — that the object is empty of its own name — is also empty of its own identity.

How is it seen? Seeing it to be ultimate, which is also empty of its own identity, is the ‘emptiness of being ultimate’.

Why should this mind see these types of emptiness as ultimate? In order to cultivate the following eight aspects: i) to realize that both conditioned and unconditioned roots of virtue are empty so their purity may be attained; ii) to realize that the nirvana that dwells neither in existence nor in peace transcends limitations; iii) to realize that samsara is without beginning and end; iv) to realize that roots of virtue are inexhaustible, even though there is no remainder of the aggregates of nonrejection; v) to realize that the nature is the naturally present potential, for the sake of attaining the major and minor marks of a buddha, which in this case are the
individual characteristics; vi) to cultivate all the attributes, which in this case are all the qualities of a buddha, such as the powers and so forth; vii) to be unafraid of samsara through understanding that all these phenomena are empty of their own identity; and viii) to attain the complete purity of all the virtuous roots of the path and of nirvana.

[22,70] In addition to these fourteen, emptiness of the inconcrete means that the self-entity of both the individual and phenomena are devoid of identity.

[22,71] This emptiness of identitylessness of the two kinds of self-entity refers to the emptiness of the identity of the inconcrete. The former is taught in the manner of exclusion to clear away the exaggeration of the two kinds of identity, while the latter is taught in the manner of establishing emptiness as elimination to clear away denigration regarding emptiness. This is how the classification of sixteen kinds of emptiness are taught.

[22,72] When adding these sixteen kinds of emptiness together with the four, there are twenty aspects of emptiness.

[22,73] Regarding emptiness, there are — in terms of the degree of a person’s intellectual capacity or way of understanding — two types of ultimate or emptiness: the categorized and uncategorized.

[22,74] The first is negation as nonexistent, which means merely negating that all phenomena have a proven reality. This refers to the object held in mind that possesses partially eliminated constructs, but not to the complete realization devoid of constructs. Being merely an imputation of the ultimate and of emptiness, it is not the genuine. Nevertheless, it is called conducive ultimate because based on this, one must realize the authentic type of ultimate emptiness.

[22,75] Furthermore, all these knowable phenomena, which are objects of a conceptual mind, are exclusively defined as existent in terms of being either dependently produced or dependently imputed.
Thus, all conditioned things produced from causes and conditions exist in terms of dependent production.

All the unconditioned are not produced from causes, but they exist in terms of being merely dependently imputed. Thus, their respective names are established by exclusion of their individual objects of negation. This is similar to the way in which space is defined as the absence of obstruction and texture, to the way in which cessation through analysis is defined as the exhaustion of the discards, to the way in which cessation not through analysis is defined as something not arisen in a certain place, and to the way in which 'unreality' is defined in terms of having excluded a proven reality. For this reason, every kind of unconditioned phenomenon is also not beyond dependent origination, which means being dependently imputed. So it is said:

No phenomena exist
That do not originate in dependency.

Since these unconditioned phenomena are inconcrete unconditioned, they are therefore exclusively objects to be known through conceptual thought and are merely mentally projected labels. Thus, they are not the inconceivable dharma nature. For this reason, when they are examined by the intellect, there is not a single one that is not empty of its own identity and so they are ultimately unobservable. So it is said:

Therefore no phenomena exist
That are not emptiness.

In this way, of all the concrete and the inconcrete phenomena, none avoid being empty of their own identity. Still, without fail, all nominal appearances appear while being empty from the beginning. Therefore, to realize appearance and emptiness to be free from contradiction and the same identity is covered by this statement:
The eminent speech declares that the Middle Way
Is the same identity of emptiness and dependent origination.

Though they are perceived as separate and distinct, all concrete and inconcrete things, no matter how they are labeled, are, in their true nature and in themselves, devoid of something [real] to be clung to. They remain the nature that is totally free from every kind of construct, dharmata in which appearance and emptiness, or emptiness and dependent origination, are not different. To realize this by means of individual cognizance, nonconceptual wisdom free from perceiver and perceived, is the uncategorized ultimate.

The uncategorized ultimate has different synonyms, such as dharmadhatu, ultimate truth, real basis, suchness and so forth.

This is not just a mental imputation, rather it is the nature of all things, the basic natural state that is primordially present and unchanging throughout the three times, transcending the domain of intellectual imputations and conceptual thinking. Since all phenomena are equality within this state, no phenomena whatsoever exist apart from dharmadhatu. This is the emptiness endowed with the supreme of all aspects and it is the unexcelled and ultimate of all types of realization in the greater vehicle.

This unconditioned unity, unlike unconditioned inconcrete phenomena, is the great unconditioned that dwells neither in the extreme of concreteness nor that of inconcreteness. Not only is it not produced from causes, it also lies beyond any convention of a focus that is merely established through dependent labeling. For this reason, it is truly unconditioned. Considering this, the master Nagarjuna said:

The concrete and the inconcrete are conditioned.
Nirvana is unconditioned.
And:

Such statements are distinguishers,
Because of isolating the reach of mind.
Unproduced and unceasing,
Dharmata is equal to nirvana.

This is the meaning expressed by the Dharma-king Rigden Jam-pal Drakpa:

The aggregates, when examined, are emptiness.
Like a plantain tree, they are devoid of substance.
This is unlike the emptiness
That is endowed with the supreme of all aspects.

For the one who realizes this, the two truths are not to be specified separately. Rather, all phenomena are realized to be the equality of dharmadhatu, the single sphere that is like the center of indestructible space. For this reason, the following proclamation was made:

In this, there is nothing at all to be discarded
And nothing, even in the slightest, to be added.
Look perfectly into the perfect.
When seeing the perfect, there is complete freedom.

Just as is said in that statement, you will have arrived at the core of the meaning of all that is taught in Mahayana as being equality devoid of constructs.

One may then think: “Well, if that is so, it is meaningless to make the division into two truths. There is only one truth!” The division into two truths has significance because that is the method that leads to the single truth, the final and ultimate truth, which is the equality of dharmadhatu.

The Conqueror taught the final and single truth that all phenomena are primordially quiescent and unborn, and that nirvana is
equality. The great charioteers have also established this in their treatises.

When you reach acceptance of this most profound and ultimate meaning, that is exactly the moment you will find certainty, free from the haze of doubt, regarding all the profound and extensive topics of teachings among the excellent words of the Tathagata in their entirety.

Nevertheless, people who have not trained their minds in Mahayana, whose gathering of the accumulations is feeble and whose minds perceive the two truths as contradictory fear exactly this point. People possessing the eye of knowledge that realizes the eightfold profundity will, on the contrary, find this point worthy of the highest trust.

What are the eight profound topics?

An immature person’s intellect perceives the two truths, such as arising and nonarising, to be contradictory. However, in the perception of those who see the profound dharmata, there is no contradiction between the fact that a thing is ultimately devoid of arising when examined while it does nominally arise by the power of unfailing interdependence. In addition, that this is experienced as a single fact is the profound arising.

Likewise, the profound ceasing is to realize, as a single fact without contradiction, that ultimately there is no ceasing although nominally ceasing does exist.

Out of skillful means, it is taught that suchness is not realized in an untimely way, even though bodhisattvas understand it through discriminating knowledge during the path of training. This point is difficult to comprehend by immature people who think: “If one understands suchness and trains in it, why wouldn’t it be possible to realize it? And if it is impossible, then it is pointless to understand and train in it!” Intelligent people, by the power of understanding and training in suchness, without realizing it in full
prematurely, realize it through the nature that is final and complete perfection. The profound realizing suchness means to understand this as a fact without contradiction.

[22,95] Knowing well that in the ultimate absence of constructs there is no such thing as cultivating generosity and so forth, bodhisattvas still nominally cultivate them in immeasurable ways. The normal intellect doesn’t comprehend this meaning and finds it contradictory, thinking: “It is illogical to cultivate generosity and so forth if there is nothing to cultivate. And if one does cultivate them, then it is no longer the case that there is no cultivation!” People with profound intelligence understand that it is because, ultimately, there is nothing to be cultivated that nominally there is cultivation and the unfailing accomplishment of its result, which would be unreasonable if the cultivation were to exist ultimately. To realize these two as identical facts is the profound objects of knowledge.

[22,96] It is taught that, ultimately, there are no phenomena to be seen because they are unobservable. And, not to see anything is itself the sublime way of seeing. People with inferior intelligence will perceive this as contradictory and think: “How can not seeing anything be sublime seeing? If there is a sublime way of seeing, it must be an act of seeing and not just the absence of seeing anything!” People with profound intelligence understand this to mean that if there is an act of seeing or observing any phenomenon belonging to the concrete or to the inconcrete, then that act is a perception and an observation of attributes, and consequently could not possibly be nonconceptual wisdom. While individually cognizing the fact that, without a doubt, no thing whatsoever is seen through observing, the profound knowing means to understand that there is still the way of experiencing simply that this alone is the inconceivable nature of all phenomena.

[22,97] Similarly, it is taught that the supreme experience is to experience that ultimately no phenomena can be experienced, and is
therefore the experience of the meaning of the natural state. As explained above, the profound experience is to realize this as being one single fact devoid of contradiction.

[22,98] In the true sense, there is no duality of the cultivated and the cultivator, but nominally there is cultivation of the path. The profound nonduality is to realize that this is a single fact, without contradiction, just as was mentioned above.

[22,99] It is taught that, relatively, the two accumulations are to be perfected while ultimately there is no attainment of buddhahood as their fruition, and that non-attainment itself is the supreme attainment. Immature beings regard this to be contradictory, and while incapable of understanding it literally, they assume these topics refer to completely different presentations. However, people with deep intelligence understand that if ultimately something observable exists to be attained, then it is not the buddhahood endowed with the body of inconceivable wisdom, but just a temporary result consisting of some temporary attributes. Even though they understand that the natural state of inconceivable dharmata is not something to be accomplished or attained, in order to realize this nature it is still necessary to perfect the two accumulations, which purify the momentary defilements. Furthermore, it is because of the vital point that, ultimately, there is no accomplishment and attainment that, nominally, the acts of accomplishing and attaining are unfailing. To realize this as a single fact, without contradiction, is the profound skillful means for realizing the fruition.

[22,100] In brief, this realization endowed with the eight profundities — that emptiness and dependent origination are a unity and a single fact without contradiction — is taught as the topic of realization of the eighth bhumi of The Realized. However, all people who attain the acceptance that is consistent with the profound meaning will also have a resembling realization. All intelligent people
who wish to embrace the meaning of the greater vehicle should also develop the corresponding understanding.

When, in this way, you have correctly gained certainty in the perfect dharmadhatu, which is the union of the two truths, you will attain the light of wisdom that illuminates the entire meaning of Mahayana.

This was the chapter on the conditioned and the unconditioned.
Notes

The following notes, marked [sg], are merely included as a sampling of what we can expect from the commentary that Jamgön Mipham Rinpoche orally transmitted to Khenpo Nüden, one of his khenpo students. I pray that the volume will be translated in the future.

1 The *Mahayana potential* has two aspects: the naturally present potential and the developing potential. By completing the conducive conditions of the four great wheels, the potential is awakened as compassion and bodhicitta. [sg]

2 The *substance of the path* refers to the nonconceptual wisdom in the meditation state that is studied on the path of accumulation, experienced on the path of joining and realized directly on the path of seeing at the moment of attaining the first bhumi. The *stream* is the continuity of practice throughout the ten bhumis. [sg]

3 The beginning of the Mahayana path is called the *lesser path of accumulation*. The bodhichitta formed here is the foundation for all qualities from the lesser path of accumulation to the state of buddhahood, just as the earth is the basis that supports all plants and trees. [sg]

4 This bodhichitta aspiration occurs on the medium path of accumulation. Just as gold remains unchanged although it is melted many times, one does not waver from the determination to accomplish the welfare and happiness of all beings. [sg]

5 This stage corresponds to the *greater path of accumulation*. [sg]

6 These four are: intention, determination, application and noble will.
They are called paramita, transcending, because they lead one to the other shore, the eminence of which exceeds the virtue of generosity and so forth of mundane beings, of shravakas, or of pratyekabuddhas. [sc]

The undefiling samadhis are also known as supramundane stillness and insight. [sc]

Mundane knowledge is to understand the topics of crafts and so forth, while the other is to establish a fact of no-identity and so forth.

Prajna, 'best knowledge', is best because of knowing the ultimate meaning. The supramundane knowledge of undefiled meditation is the wisdom of the meditation state of all noble beings. Supramundane knowledge itself means to have established the nature of no-identity. [sc]

Avarice, immorality, anger, laziness, distraction and distorted understanding are eliminated by giving, detachment, nondisturbance, taking delight in virtue, one-pointedness and fully discerning phenomena. [sc]

The means of giving what is needed, avoiding harm to others, tolerating abuse, helping in deeds, creating respect through miraculous actions and cutting through doubt. [sg]

For example Maitreya’s Sutra Alamkara, the Ornament of the Sutras. [sg]

Aspirations are most crucial for beginners, since any aspiration yields an unfailing result. [sg]

The first is to regard beings as real and concrete; this is common to non-Buddhists, as well. The second is to comprehend that 'sentient being' is merely a label given to the aggregates, elements and sense-sources and is common to that of shravakas and pratyekabuddhas. The third is in harmony with the nature of things (dharma). [sg]

All six paramitas are included under merit when knowledge is that of an ordinary person and results from learning, reflection and meditation. [sg]

Here, enlightenment refers to the wisdom beyond training, the cognition of nonarising and of elimination. These 37 factors resemble and are causes for such wisdom and cognition; they are therefore called conducive. [sc]

The incorrect modes are to regard the body as clean, sensations as pleasant, mind as permanent and phenomena as possessing self-entity. [sg]
The heat of realization is a stage on the path of joining.

The opposing aspects are distrust, laziness, forgetfulness, distraction and misunderstanding. [sg]

These are usually referred to as the eightfold noble path.

In the chapters on the Four Truths.

The five fears of the bodhisattva on the paths of accumulation and joining are: fear of having no means of sustenance, fear of being disparaged, fear of followers, fear of death, and fear of the lower realms.

The one hundred times twelve qualities achieved during the path of seeing are: in a single instant, to behold the countenance of one hundred buddhas; to recognize being blessed by one hundred buddhas; to send forth one hundred emanations; to reveal a single instant as being one hundred aeons; to enter wisdom perceptions of one hundred past and future events; to enter and emerge from one hundred states of samadhi; to bring one hundred sentient beings to maturation; to shake one hundred realms; to illuminate one hundred realms; to unfold one hundred Dharma-doors; to manifest oneself in one hundred bodily forms; and with each bodily form to turn one hundred perfect Dharma wheels.

The essence body, svabhavikakaya — the dhatu of sugata-essence, the self-existing wakefulness that is our natural state — is the body of dharmata that, by nature, is perfectly pure, being the basic state that has absolutely never been tainted by the temporary defilements of karma and disturbing emotions, from the very beginning. [sg]

Sometimes translated as the corresponding cause or congruent cause. [sg]

Cerbuwas, or Nirgrantha in Sanskrit.

This statement is found in both the Uttaratantra and the Abhisamaya Alamkara. [sg]
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