





# **A MANUAL OF KEY BUDDHIST TERMS**



# **A MANUAL OF KEY BUDDHIST TERMS**

**Categorization of Buddhist Terminology  
with Commentary**

**By  
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*Translated by*  
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and  
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ཕུག་དཔེ་འདི་ཚོས་སྤྱིན་དུ་འབྲུལ་རྒྱུ་ལས། ཚོར་བསྐྱུར་མི་ཚོགས་པ་དགོངས་འཇགས་ལྷ།

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## PUBLISHER'S NOTE

This book, "A Manual of Key Buddhist Terms," by an 8th century Tibetan translator, Lotsawa Kaba Paltseg, provides a lists of key Buddhist terms with useful commentaries.

The text precisely deals with such topics as the nature of the person; discussion on the method by which the individual relates to the world and the consequences that follow from that; the law of dependent origination; the nature of emptiness; the path to Buddhahood from two different angles, and various qualities of beings not yet freed from cyclic existence (*samsara*), etc.

Prepared in an easily comprehensible way, this handy booklet will be of immense use to students and scholars of Buddhism as a ready reference.

Ven. Thupten Rikey and Andrew Ruskin are to be complemented for their efforts in translating this valuable text.

Gyatsho Tshering  
Director

January 1992



## INTRODUCTION

According to Buddhism, the universe is the co-creation of all beings. Furthermore, it is said that every living being inevitably arises out of a multitude of causes and conditions, and it is one's own actions that determine one's future. To have proper control over one's actions so as to make them result in a positive outcome, one needs to know how an action causes results according to karmic laws. In order to help sentient beings attain these positive, or virtuous, outcomes, which are antithetical to negative outcomes, or suffering, the Buddha gave his teachings. The author of the present text apparently had the same goal in mind when writing this enumeration. By clearly categorizing many key Buddhist terms, the author provides the reader with lists that are easy to memorize. With this knowledge, one can develop one's practice, which makes the individual focus on the accumulation of virtue instead of negativity. Of course, many present-day practitioners do not feel that it is necessary to go so far as to memorize all the relevant terminology. However, since the author also supplies a commentary of the terms, the reader learns a lot about the world of Buddhism, its psychology and its philosophical outlook, just by reading through the terms and their definitions.

### Structure of the Text

The text can be roughly divided into eight topics. Parts 1 through 4 deal mostly with the nature of the person, their identity, and their mind. The way these personal factors, or "dharmas", are categorized in the present work is similar to the system laid out by Arya Asanga in

the *Abhidharmasamuccaya* (མཛོམ་མངོན་པ་ཀུན་བདུམ་)<sup>1</sup> in the fifth century. This text later became the basis of the Mind Only school.

In the next section of the text, parts V through VIII, the author discusses the method by which the individual relates to their world and the consequences that follow from that. Central to this are the twelve links of dependent arising, which cause suffering and bondage to cyclic existence.

The only way to free oneself from cyclic existence is to cut through one's afflictive emotions, especially ignorance. Since ignorance creates all the other afflictive emotions, it is crucial to remove ignorance by directly perceiving emptiness, which is ultimate truth. Parts 9 through 12 are related to the nature of emptiness, in contrast to relative truth.

Although directly perceiving emptiness is part of attaining Buddhahood, it is certainly not all that is necessary. Parts 15 to 18 illustrate the path to Buddhahood from two different angles; on the one hand the thirty-seven practices which are methods of achieving enlightenment, and on the other the five paths of the Mahayana vehicle, along with the ten perfections which are the practice, and the ten Bodhisattva grounds which are their results, along with the ultimate result of Buddhahood. The thirty-seven limbs of enlightenment can be especially useful as a meditative tool for practitioners.

It is far easier to attain a goal if one has a clear idea of the end result. With this in mind, parts 19 through 26 deal mostly with the surpassing characteristics of a Buddha. Not only do they help explain why one should

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<sup>1</sup> Tengyur (Peking), Vol. 112, No:550

have conviction in the Buddha and his teachings, they also show what every being can achieve, if he or she follows the Mahayana path to its conclusion.

Since Buddha was perfect, his teachings are invaluable. Yet, because they are so copious, they are hard to organize and understand. Therefore, parts 27 through 31 help to clarify points related to his teachings.

Although Buddha himself followed the Mahayana path, his teachings are often more in line with the Theravadin path. Parts 32 through 38 categorize various aspects of the paths of Hearers and Solitary Realizers. Whereas a Buddha has removed all obstructions to wisdom as well as all afflictive emotions, the Hearers and Solitary Realizers have only abandoned afflictive emotions. Thus they do not share many of the surpassing characteristics of a Buddha. Yet they are released from bondage to cyclic existence.

Part 39 through 44 enumerate various qualities of beings not yet freed from cyclic existence. Even being born in the form realm or formless realm does not guarantee that one will not fall back into the lower three realms again. The author briefly explains these states of transic meditation, which can be attained by practices common to Hinduism as well.

### Text and Author

The name of the original text and its supplementary commentary which are translated here is *Chos Kyi Namdrang* (ཚོས་ཀྱི་ནམ་གྲངས་)<sup>2</sup> and *Chos Kyi Namdrang Kyi Je*

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<sup>2</sup> Tenjur,(Peking), No:5850.vol.145

*Jang* (ཚོས་གྱི་རྣམ་གྲངས་གྱི་བརྗེད་བྱུང་)<sup>3</sup>. These works, along with several others written by ancient Tibetan translators and scholars, were classified into a separate section in the Tengyur (བསྟན་འགྲུར་) and named the 'Wondrous Treatises' (ངོ་མཚར་གྱི་བསྟན་བཅོས་). There are several different editions of the Tengyur, such as Narthang, Peking, Derge, Choney and so on. The present translation is based on the Peking edition.<sup>4</sup>

The Tengyur is a compilation of various works, written mostly by ancient Indian scholars and translated into Tibetan. It is classified into three divisions: hymns in praise of Buddhas and Bodhisattvas, commentaries on the tantras and commentaries on the sutras. The section that comprises commentary on the sutras includes a separate collection of literary works written by early Tibetan scholars and translators. The texts translated here are from this collection. Both the text and its supplementary commentary were written by an eighth century Tibetan translator known as Kaba Peltseg (ཀ་བ་དཔལ་བརྟེན་གས་).

This translator, although known as a genius for his translations, has left behind no written account of his own life. Neither biographers nor historians seem to have thought it important to record the life story of this renowned eighth century translator. However, it is said that the biographies of Kaba Paltseg and his co-translators were written on the western wall in the private chapel of King Tride Songtsan (ཁྲི་ལྷ་སྲོང་བཙན་, 804-

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<sup>3</sup> *ibid.*, No: 5849, vol. 145

<sup>4</sup> *Tengyur* (Peking) Vol. 145, No: 5850 and 5849

814).<sup>5</sup> Since very little is known about this wall-inscription, nothing accurate can be said about it at this time.

One thing that is certain about him is that he was acclaimed for his erudite translations, and by the grace of that skill, he outdid all the Tibetan translators of his era except Vairocana. This fact is recalled by a twelfth century translator, Ngog Loden Sherab (རྫོག་ལོད་ཤེལ་འཇམ་ལོ་སྒྲུབ་), in the following words:

Vairocana is like the sky

Ka (ba Paltseg) and Chog (ro Lu'i Gyal Tsan) are like the sun and moon.

Compared to them, I am simply a glowworm.<sup>6</sup>

The available information about this translator, which is interwoven with the biography of Guru Padmasambhava<sup>7</sup>, although sparse, can be used as a source to reproduce a brief narrative of his life. According to this source, he was born in a family of the Kaba clan in the Phan yul region. His parents were Kaba Loden (ཀ་བ་ལོད་ལྷན་) and Dronza Dhocham (བློང་གཟུང་མཛོ་ལྷན་). He and several other young Tibetans, including Vairocana and Chogro Lui Gyaltsan, were summoned to King Trisong Deutsan's court, and were commanded

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<sup>5</sup> Padma Lingpa (padma gling pa), *Padma Thangyig*, Gangtok, 1977. p.386.

<sup>6</sup> op. cit. Khetsun Sangpo, *Biographical Dictionary of Tibet and Tibetan Buddhism*, Published by Library of Tibetan Works and Archives, Dharamsala, 1975. Vol.III, p.83.

<sup>7</sup> Padma Lingpa, *Padma Thangyig*, published from Gangtok, 1977. Vol.II.

to study translating skills at Samye under the Bodhisattva Shantirakshita.<sup>8</sup> He gained mastery over Sanskrit as well as the Tibetan language before long and became apt enough in translating Buddhist scriptures. Kaba Paltseg and his two co-translators, Vairocana and Chogro Lui Gyaltsan, were believed to have been recognized by Guru Padmasambhava as the reincarnations of three Indian siddhas, and thus had karmic links to become geniuses for translation.

Before being appointed as the principal translators at Samye, they were given ordination and initiated into the teachings of the outer, inner and secret tantras. From that point on, Kaba Paltseg took an active part in all phases of the translation activities at Samye, in which over a hundred translators were engaged. Because of his renown for his masterly translations, King Trisong Deutsan appointed him to be the assistant of Bodhisattva Shantirakshita in editing all the scriptures which were being translated during the first phase of translation activities (བསྐྱར་ཐེངས་དང་པོ་) at Samye.

It was perhaps because of his outstanding translation ability and his good command of other literary skills that he became one of the most respected scholars in King Trisong Deutsan's court. When the first phase of translation activities at Samye came to its end, the king deputed him, aided by three other translators, to invite an Indian pandit from Kashmir who could check all those scriptures, which were then translated into Tibetan. It was here that he not only led the group to India but also acted as the king's representative. He

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<sup>8</sup> According to the *History of ba zhed*, he was one among the sixteen young Tibetans who were sent for learning translation skills (lo tswa slob) in India.

proved himself an able delegate in this mission and came back with the most prominent pandit of Kashmir at that time, Vimalamitra. Vimalamitra was selected from among five hundred pandits who were then dwelling in the kingdom of King Indrabodhi, the reigning monarch of Kashmir. Furthermore, he acted as the principal mediator between King Trisong Deutsan and the anti-Buddhist ministers, when Vairocana was falsely accused by the ministers of having received impure teachings while he was in India. Immediately upon his return Vairocana was exiled to Tshaba Rong (in south-eastern Tibet). After convincing the king to reinstate Vairocana at Samye, Kaba Paltseg went with three other translators to Tshaba Rong and brought back Vairocana to commence the second phase of translation activities.

Also, he was regarded as a good practitioner who had acquired the power to read other peoples' minds. His name is included in the list of the twenty-five famous Tibetan siddhas (ཇི་འབངས་ཉེར་ལྔ་) of that era. At the time when these siddhas held a contest of powers with Bonpo priests, he was said to have challenged and defeated a certain Bonpo priest named Tsemi Yungdrung (ཚེ་མི་གཡུང་རྩུང་). However, nothing is known about his role in the historic Samye debate, although he was said to have been well-versed in the Chinese language.<sup>9</sup>

In the later part of his life, he did esoteric practices and accordingly trained himself in numerous tantric rites.

According to the text *Pad ma thang yig* (པད་མ་ཐང་ཡིག་), Kaba Paltseg, the upholder of discipline (*upadhyaya*) of Zahor and Vairocana were the leading figures who

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<sup>9</sup> Chandra, Lokesh, *bka' thang sde lnga*, dga' ldan phun tshogs gling edition, Delhi, 1982. p.530.



## Translation

Since English does not seem to be as perfect a vessel for the Dharma as Tibetan, there are many places within the text where the true meaning of the original does not exactly shine through. Fortunately, there have been many pioneers in translation from Tibetan into English. Therefore we have made extensive use of the terms already created by others. By using terms that others have created, we hope that the student of Buddhism will already be familiar with much of the subject matter, and thus this text will only enrich their knowledge rather than confuse them. The main texts we used are *A Tibetan-English Dictionary of Buddhist Terminology*<sup>10</sup> and *Meditation on Emptiness*<sup>11</sup>. We also used *Meditative States*<sup>12</sup> for some terms related to the form and formless realms. When there was a conflict in translation, we chose the one that corresponded most closely with the commentary. Sometimes we had to use an entirely new term in order to make it consistent with the commentary. Also, there were a couple of times that we could not find any previous translation. In those cases, under the tutelage of the Library of Tibetan Works and Archives' Geshe Sonam Rinchen, we devised our own terms. We greatly appreciate Geshe Sonam Rinchen's help, and we hope that the understanding he

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<sup>10</sup> Tsepa Rigzin, *Tibetan-English Dictionary of Buddhist Terminology*, Published by the Library of Tibetan Works and Archives, Dharamsala. 1986

<sup>11</sup> Jeffrey Hopkins. *Meditation on Emptiness*, Wisdom Publications, London. 1985.

<sup>12</sup> Leah Zahler and Jeffrey Hopkins, *Meditative States in Tibetan Buddhism*, Wisdom Publication, London. 1983.

sought to convey to us comes through in the translation. Also, we appreciate Mr. Richard Guard for editing the English translation.

Although the Tibetan scholars translated the Sanskrit texts so perfectly that the original can often be reconstructed from the Tibetan, there has been no such standardization of terms translated from Tibetan into English. Thus the reader should not be surprised to see the same Tibetan word with two or more English correlates in various sections of the text. However, we felt that different English terms were more suited for conveying the meanings in different contexts. We apologize for any confusion that this might create.

After arriving at a suitable wording for the root text, we proceeded to translate the commentary. In translating the commentary, we used only the parts related directly to the root text. Many sections of the commentary remain untranslated. Furthermore, we remained faithful to the commentary's explanation of the terminology even when it conflicted with other definitions. Again, we hope this will enrich the reader's understandings of the terms and their range of meaning, rather than confuse them. For those who want to check the Tibetan terms against a different English translation, we have included the Tibetan text next to the English in the outline section. Since some students may use this text to improve their knowledge of Tibetan, we have decided to leave out the numbers in the Tibetan text, so as to avoid confusion with the term itself.

# A CATEGORIZATION OF BUDDHIST TERMINOLOGY

Homage to Manjushri.

## 1. THE FIVE AGGREGATES (ཡུང་པོ་)

### A. THE FIFTEEN FORM AGGREGATES

(གཟུགས་ཀྱི་ཡུང་པོ་)

#### 1-4). The Four Elements (འབྲུང་བ་)

- a. earth element (ས)
- b. water element (ཚ)
- c. fire element (མེ)
- d. air element (རླང་)

#### 5-15). The Physical Manifestations Stemming From The Four Elements

(འབྲུང་བུས་པའི་གཟུགས་)

- a. visual faculty (མིག་གི་དབང་པོ་)
- b. auditory faculty (སྐྱིལ་དབང་པོ་)
- c. olfactory faculty (སྐྱའི་དབང་པོ་)
- d. gustatory faculty (སྐྱིལ་དབང་པོ་)
- e. tactile faculty (ལུས་ཀྱི་དབང་པོ་)
- f. form (གཟུགས་)
- g. sound (སྒྲ་)
- h. smell (རྒྱུ་)
- i. taste (རོ་)

- j. tangible objects (རིག་བྱ་)
- k. intangible objects (རྣམ་པར་རིག་བྱེད་ མ་ཡིན་པ་)

It is through the combination and permutations of the four elements that the body, its sense organs, and even the objects of the sense organs arise.

### B. THE THREE FEELING AGGREGATES

(ཚོར་བའི་དབང་པོ་)

- 1) Happiness (བདེ་བ་)
- 2) Suffering (སྐྱུག་བསྐྱེལ་བ་)
- 3) Neutral (གཉིས་ཀ་མ་ཡིན་པ་)

A feeling is a state that has no form or consciousness. When a feeling of happiness arises, one wants it to remain. When it disappears, one wants it to return. Suffering, which causes harm to body or mind, is a state that one never wants to meet. One neither wants nor does not want a neutral state. This is because the neutral state neither brings happiness nor suffering to the body or mind.

### C. THE THREE RECOGNITION AGGREGATES

(འདུ་ཤེས་ཀྱིས་ལྟུང་པོ་)

- 1) Small (རྒྱ་ཕྱི་)
- 2) Extensive (རྒྱ་ཆེན་པོ་)
- 3) Limitless (ཚད་མེད་པ་)

The **recognition aggregate** is that aggregate which distinguishes characteristics such as shape and colour in sense objects such as sound and form. The **small recognition aggregate** recognizes objects in the desire realm. The **extensive recognition aggregate** recognizes objects in the form realm. The **limitless recognition aggregate** recognizes objects in the formless realm.

#### D. AGGREGATE OF COMPOSITIONAL

##### FACTORS<sup>13</sup> (འདུ་བྱེད་ཀྱི་ཕུང་བོ་)

The **aggregate of compositional factors** comprises the mental factors which are not part of the feeling aggregate nor of the recognition aggregate; rather, they are the conglomeration of many causes and conditions.

##### 1) Fifty-one Psychic Factors (སེམས་ལས་བུང་བ་)

- a) omnipresent factors (ཀུན་འགྲོ་ལྔ་)

  - i) contact (རིག་པ་)
  - ii) mental engagement (ཡིད་ལ་བྱེད་པ་)
  - iii) feeling (ཚོར་བ་)
  - iv) recognition (འདུ་ཤིས་པ་)
  - v) intention (སེམས་པ་)

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<sup>13</sup> This aggregate has also been rendered into English as impulse, volition, etc. Compositional factors is the most literal of the translation.

The **omnipresent factors** are present in virtuous, non-virtuous, and neutral states. **Contact** comprises the sense object, the sense organ, and the sense consciousness. When the sense consciousness perceives an object through the sense organ, then a feeling such as happiness arises. **Mental engagement** is the penetration of the mind into the object through attention. As a result of the ripening of virtuous, non-virtuous, and neutral karma, one experiences happiness, suffering, or a neutral state respectively. This is called **feeling**. **Recognition** means the act of distinguishing characteristics of the objects of the five sense consciousnesses. **Intention** is the mental factor which draws the mind to virtuous, non-virtuous, or neutral [objects, which thus produce virtuous, non-virtuous, or neutral] states of mind respectively. It operates similarly to a magnet which draws a pin in various directions.

#### b) **determining factors**

(ཡུལ་སོ་སོར་ངེས་པ་)

- i) aspiration (འདུན་པ་)
- ii) belief (མོས་པ་)
- iii) mindfulness (རྟོག་པ་)
- iv) stabilization (ཉིང་ངེ་འཛིན་)
- v) knowledge (ཤེས་རབ་)

Unlike the omnipresent factors, which arise whenever any virtuous, non-virtuous, or neutral stimulus exists, the **determining factors** only occur in relation to certain stimuli. Thus one's aspiration, for example, only arises in response

to certain objects, unlike the omnipresent factors which arise in response to any object. **Aspiration** is the desire that arises when the sense organ and sense consciousness penetrate an object, regardless of the nature of that object. **Belief** is the holding of a specific object of discernment to be known exactly as it is. Yet only objects in which one has belief are discerned, and no others. One uses direct and inferential perception to examine the object, and thus discernment can remove doubt and increase conviction in the teachings of the sutras and commentaries. Or discernment can be the holding of the view that a fundamental characteristic of all phenomena is impermanence as opposed to permanence and bliss. In this way, belief in these views arises. **Mindfulness** means that one does not forget the object with which one has become familiar over a long period of time. Thus the object remains clear in the mind as if one is conjuring up an image through referring to it in conversation. [For example, we think of a dog when someone says 'dog']. **Stabilization** means that one focuses single-pointedly on the object of investigation. The object of investigation is the object upon which one bases one's examination of ultimate truth, that is, the lack of inherent existence and inherent production, or it is the object from which one gains insight into the four noble truths. **Single-pointedness** refers to the undistracted focus on the meditative object, just as one twists a thread to a fine point in order to put it through the eye of the needle. **Wisdom** can be divided into three categories. In applying

belief and stabilization on an object, [for the first,] one uses reasoning and understands the ultimate nature of the object. [For the second,] one follows the path of the [non-Buddhist] forgers and, without using correct reasoning, comes to a mistaken notion of reality. Then the third type of individual either innately understands reality, or understands it very quickly upon hearing teachings on it.

- c) **virtuous factors** (དགེ་བ་)
- i) faith (དད་པ་)
  - ii) shame (ངོ་ཚ་ཤེས་པ་)
  - iii) embarrassment (ཁྲིལ་ཡོད་པ་)
  - iv) non-attachment (མ་རྒྱུས་པ་)
  - v) non-hatred (ཞེ་སྤང་མེད་པ་)
  - vi) non-ignorance (གཉི་སྤྲུག་མེད་པ་)
  - vii) effort (བརྩོན་འགྲུས་)
  - viii) pliancy (ཤིན་ཏུ་སྦྱངས་པ་)
  - ix) conscientiousness (བག་ཡོད་པ་)
  - x) equanimity (བདང་སྡོམས་པ་)
  - xi) non-harmfulness (རྣམ་པར་མི་འཚོ་བ་)

The first of the virtuous factors is faith. **Faith** is a superior conviction in objects such as karma, the results of karma, and the four noble truths. It is also the pure thought that arises when one sees the virtuous qualities of the Three Jewels. **Shame** is the mental factor which causes one to refrain from various actions. A religious practitioner refrains from certain actions

because of realizing that they are inappropriate for a religious practitioner to engage in; one avoids certain other actions because of realizing that they are inappropriate and will lead to a negative rebirth; and one refrains from certain types of speech out of fear that they are inappropriate and will cause one's own defamation. **Embarrassment** is the refraining from certain actions out of fear that they will lead to the decline of one's position amongst others. **Non-attachment** is the antidote to attachment. It arises when one realizes that one's body and wealth are impure, having the nature of aging, illness and death. Thus one's mind separates from these phenomena and does not grasp at them. The antidote to hatred is **non-hatred**, which is also love. The objects of hatred are enemies, poison and weapons. Hatred is the thought that destruction, harm or loss should befall one's enemies. The antidote to this is not allowing these thoughts or their implementation to arise, and developing love for one's enemies as if they were one's own cherished child. The **antidote to ignorance** is the realization that perfection is perfect. Ignorance is the conception that phenomena and beings are inherently existent, permanent, blissful, and pure. The antidotes to this wrong view are such conceptions as emptiness and selflessness, which are developed through wisdom, effort, stabilization, and familiarity. **Effort** is the antidote to laziness, in that one takes delight in virtuous actions. **Pliancy** is the antidote to wrongful abiding of body and mind. Wrongful abiding of the body is sleepiness and painful

joints. Wrongful abiding of the mind is excitation and lethargy. Wrongful abiding leads to negative rebirths. The antidotes to these are lightness and peacefulness of body and single-pointedness of mind. **Conscientiousness** is the antidote to carelessness. Conscientiousness is the abiding in effort without attachment, anger or ignorance, which allows one to abandon non-virtuous actions. One applies the antidote to these through meditation on virtuous actions, which is familiarization with both mundane and transmundane virtuous activities. While one abides in this state without attachment, anger or ignorance through the application of effort, one develops a composure which prevents the recurrence of lethargy or excitement. Then finally one develops a spontaneous abiding in **equanimity** free of any chance of lethargy or excitement recurring. In this way, it becomes impossible for attachment and other afflictive emotions to arise. **Non-harmfulness** is the antidote to harmfulness. Harmfulness comprises actions such as killing, agitating, threatening or scolding others. If one has the antidote, compassion, one will not even think of hurting others.

d) **six root afflictions** (ལྔ་ཉིན་)

i) desire (འདོད་ཆགས་)

ii) anger (ཁོང་ཁོ་)

iii) pride (རྩུལ་)

a) pride (རྩུལ་)

b) excessive pride (ཆེ་བའི་རྩུལ་)

- c) pride beyond pride (ང་རྒྱལ་ལས་ཀྱང་ང་རྒྱལ་)
- d) pride of thinking 'I' (ངོ་སྤྱོད་པའི་ང་རྒྱལ་)
- e) pride of conceit (མངོན་པའི་ང་རྒྱལ་)
- f) pride of slight inferiority (བྱང་ཟད་སྣམ་པའི་ང་རྒྱལ་)
- g) wrongful pride (ལོག་པའི་ང་རྒྱལ་)
- iv) ignorance (མ་རིག་པ་)
- v) wrong view (ལྟ་བ་)
  - a) view of the transitory collection (འཛིགས་ཚོགས་ལ་ལྟ་བ་)
  - b) view holding to an extreme (མཐར་འཛིན་པའི་ལྟ་བ་)
  - c) perverse view (ལོག་པར་ལྟ་བ་)
  - d) conception of a (wrong) view as supreme (ལྟ་བ་མཚོགས་ཏུ་འཛིན་པ་)
  - e) conception of (bad) ethics and modes of conduct as supreme (སྤྱི་མཐུན་དང་བརྟལ་ཞུགས་མཚོགས་ཏུ་འཛིན་པ་)
- vi) doubt (ཐུགས་འདུག་པ་)

**Desire** is the clinging and extraordinary attachment to the five corrupted aggregates. The corrupted aggregates are said to be corrupted because they originate from the corrupted causes of wrong wishes, wrong view, wrong conduct and the espousing of the belief in self. Clinging is the inability to tolerate becoming

separated from the five aggregates. Extraordinary attachment is the wish to take rebirth in a body possessing the five corrupted separated from the five aggregates. Extraordinary attachment is the wish to take rebirth in a body possessing the five corrupted aggregates. In the same way, after an oil stain becomes set in clothing, it becomes very difficult to remove. **Anger** is the motivation to harm sentient beings. One contemplates hurting others, such as one's enemies, through actions such as threatening or killing. Naturally, this thought can only lead to suffering and cannot result in peace. **Pride** is the distinction between self and others that arises due to the misconception of an inherently existing self, which leads to a lack of respect and to haughtiness. The **pride of pride** is the inflation of self that comes from the perception that one's skills, appearance, class, wealth and so forth are better than others'. **Excessive pride** is the belief that one is superior to another in terms of conduct and so forth, even though one's qualities are equal to another's. **Pride beyond pride** is the belief that one is superior even to those who are superior to oneself. The **pride of thinking 'I'** is the misconception that although the self and the possessions of self do not exist inherently, one wrongly asserts that they do exist inherently. The **pride of conceit** is the thought that one has become a Superior, or Arya, even though one has only made small achievements and has neither attained stabilization nor the rank of Arya. The **pride of slight inferiority** is the belief that one is slightly lower than those

who are much higher than oneself. **Wrongful pride** is the haughtiness which accompanies the view that one has attained virtuous qualities, whereas one actually has various faults and has accomplished nothing. **Ignorance** is the lack of knowledge with respect to karma, the results of karma, the truths, and the Three Jewels. It is also falling under the influence of one's innate beliefs and of wrong schools of thought. Of the five types of wrong view, the first is the **view of the transitory collection**. The five aggregates are subject to momentary impermanence, and they are the conglomeration of many constituents. Thus this wrong view conceives of an unproduced self and possessions of the self, which do not actually exist. The **view holding to an extreme** consists of eternalism or nihilism. Some believe that like a snake's skin, one casts off one life and takes another. Others believe that, like a fire which has used up all of its wood, a person dies, and there is no remainder. **Perverse view** is a lack of respect and a denial of karma, the fruits of karma, the truths, the Three Jewels, cyclic existence, rebirth and so forth. The **conception of wrong views as supreme** is the belief that the three previously stated wrong views and the belief in the beneficial nature of one's body and circumstances are supreme. One thinks that these views are to be held as important, and that no other views are superior to these views. The **conception of bad ethics and modes of conduct as supreme** consists of the belief that the ethics of abandoning the seven faults through undergoing hardships, the imitation of dogs and cows, allowing one's hair

to become matted and so forth will lead to liberation. **Doubt** is when one simultaneously entertains two points of view regarding the truths and so forth. One questions whether or not karma, the results of karma, the truths and the Three Jewels exist. If they do exist, one questions whether or not they have virtuous qualities. In this way, the mind goes in two different directions.

e) secondary afflictions

(ཉི་བའི་ཉོན་མོངས་པ་)

- i) belligerence (ཁྲོ་བ་)
- ii) resentment (འཁོན་དུ་འཛིན་པ་)
- iii) concealment (འཚབ་པ་)
- iv) spite (འཚོག་པ་)
- v) jealousy (ཐག་དོག་)
- vi) miserliness (མེར་སྤྲ་)
- vii) dissimulation (གཡོ་)
- viii) deceit (སྤྱུ་)
- ix) haughtiness (རྒྱགས་པ་)
- x) harmfulness (རྣམ་པར་འཚོ་བ་)
- xi) non-shame (ངོ་ཚ་མེད་པ་)
- xii) non-embarrassment (ཁྲིལ་མེད་པ་)
- xiii) lethargy (སྤྲགས་པ་)
- xiv) excitement (སྐྱོད་པ་)
- xv) non-faith (མ་དད་པ་)
- xvi) laziness (ལེ་ལོ་)
- xvii) non-conscientiousness (བག་མེད་པ་)

xviii) forgetfulness (བརྗེད་པ་)

xix) non-introspection (ཤིམ་བཞིན་མེད་པ་)

xx) distraction (རྣམ་པར་གཡེང་བ་)

**Belligerence** is the intention to harm a being in one's immediate environment. Enemies from the past and future are not included; only those who are directly visible are objects of belligerence. **Resentment** is compared to a knot, in that it doesn't unravel. One refuses to let go of the harmful intention to eventually hurt someone such as an enemy who has hurt oneself or those who are close to one. **Concealment** is hiding one's inappropriate actions. After committing a non-virtuous action, one should confess one's negativities to a spiritual guide who will point out the faults of the action. Yet, instead, one claims that one has no faults. **Spite** is when one uses harsh words to point out another person's faults, thus causing the other person to be unhappy. **Jealousy** is when one becomes profoundly disturbed by other people's good fortune. After one sees another's qualities such as wealth, respect, learning or conduct, one develops intolerable anger through the power of attachment. **Miserliness** is an attitude not conducive with generosity, through which one holds onto all one's possessions because of attachment to them. Through the increase of desire, one becomes so attached to the objects one needs to survive that giving them away seems intolerable. One cannot even be generous to the Three Jewels or to beggars. One even becomes possessive in regards to one's rubbish.

**Dissimulation** is the dishonesty that comes from trying to hide one's faults from others. Because one wants wealth and respect, one attempts to eradicate any harm to one's reputation whenever one suspects that others have recognized one's faults. **Deceit** is fooling others and leading them to impure purposes. In order to receive profit, respect and wealth, one pretends to have virtuous qualities that one does not have, or one performs magical tricks. **Haughtiness** is the belief that what one has is sufficient because one is extremely happy with this good fortune to which one is attached. Good fortune can be one's class, friends, wealth, skills, appearance and so forth. Because one possesses these things, one becomes peaceful. Thus with an easy mind, one searches for nothing else, and one does not practise religion. **Harmfulness** is the abuse of others through various physical actions such as slapping or striking, due to lack of compassion. **Non-shame** is the lack of refraining from inappropriate actions. These types of actions occur by falling under the power of desire, hatred and ignorance. Inappropriate actions are those actions which are non-virtuous. It is a negativity when a brahmin, monk, or yogi engages in non-virtuous acts because he doesn't consider them to be inappropriate. **Non-embarrassment** is the lack of refraining from certain non-virtuous acts because one is not afraid of the decline in one's position amongst others. **Lethargy** is an inappropriate mental state that is a lack of clarity of the observed object. It results in inappropriate mental states during the time of

listening to the teachings and contemplation through an increase of ignorance, which is due to a lack of superior, clear wisdom. **Excitement** is an unpacified state. Through the increase of attachment, one's mind becomes distracted, and it turns to previous unproductive behaviour. This then causes obstacles to meditation. **Non-faith** is the lack of conviction and faith in karma, the fruits of karma, the truths and the Three Jewels. It is not conducive to faith. Without faith, one does not undertake virtuous actions. **Laziness** means that one does not revel in virtuous activities. It is not conducive to effort. One does not engage in virtuous activities such as listening, contemplating and meditating on the teachings. One's merit declines through excessive sleep and reclining, through the increase of ignorance one does not exert effort in virtuous activities, and thus one does not take delight in them. **Non-conscientiousness** is the lack of protection of the mind from the afflictive emotions such as desire, hatred, ignorance and laziness. One does not meditate on virtuous actions. Desire, hatred and ignorance act as the cause of abiding in laziness. One does not protect the mind because one allows it to wander to these non-virtuous mental factors. One does not repeatedly meditate on virtuous thoughts such as non-attachment, and thus one does not become familiar with these ideas. **Forgetfulness** is attentiveness to afflictive emotions such as desire through familiarization with them, and one forgets the supreme teachings, which leads to the lack of clarity of virtuous objects. **Non-introspection** is the

mixture of afflictive emotions with wisdom. **Distraction** is the wandering of the mind to sense objects through the increase of desire, hatred and ignorance. Thus one engages in activities of body, speech, and mind without regard to whether or not these activities are dictated by wisdom.

- f) **changeable factors** (གཞན་དུ་འགྱུར་བ་)
- i) **contrition** (འགྲོད་པ་)
  - ii) **sleep** (གཉིད་)
  - iii) **investigation** (རྟོག་པ་)
  - iv) **analysis** (དཔྱད་པ་)

The **changeable factors** are indeterminate regarding whether they become virtuous or non-virtuous factors. They play a part in virtuous, non-virtuous, or neutral activities. They are called changeable factors because they change the mental state into a virtuous or non-virtuous one depending upon the direction they are going. **Contrition** is an impression left on the mind. Through the increase of contrition, one considers a virtuous, non-virtuous, or neutral past action, or the lack of such an action to be negative. Thus if one considers one's virtuous activities to be negative, this is non-virtuous. Contrition for both non-virtuous and neutral actions is considered to be virtuous. **Sleep** is the inability to stay engaged with external objects, so that the mind gathers within. Through torpor, heaviness of body, mental darkness and lethargy, one loses one's mental focus and physical

capabilities. If sleep interrupts virtuous activities, it is non-virtuous. If sleep interrupts non-virtuous activities, then it is virtuous. If a neutral activity is interrupted, then the sleep is neutral. Also the contents of one's dreams can lead to virtue, non-virtue, or neutrality. **Investigation** is attentiveness by consciousness to any object of examination. One examines roughly whatever the particular object of consciousness is. For instance, it is the identification of a pot as a pot or a piece of cloth as a piece of cloth. **Analysis** is a detailed examination of the object of investigation to which one has attentiveness. In the example above, one does not just identify the pot, but one ascertains in detail its quality, colour and shape.

## 2) Non-associated Compositional Factors

(སེམས་དང་ལྡན་པ་མ་ཡིན་པ་)

*[These are factors attributed to processes that occur to the body, mind, and mental factors.]*

- a) acquisition (སྐབ་པ་)
- b) absorption without discrimination (འདུ་ཤེས་མེད་པའི་འགོག་པ་ལ་སྣོ་མས་པར་འཇུག་པ་)
- c) absorption of cessation (འགོག་པའི་སྣོ་མས་པར་འཇུག་པ་)
- d) one having no discrimination (འདུ་ཤེས་མེད་པ་)
- e) life faculty (སྲོག་གི་དབང་པོ་)
- f) similarity of type (རིགས་མཐུན་པ་)
- g) birth (སྐྱེ་བ་)
- h) aging (ནི་བ་)

- i) duration (གནས་པ་)
- j) impermanence (མི་དྲག་པ་)
- k) group of stems (མིང་གི་ཚོགས་པ་)
- l) group of words (ཚིག་གི་ཚོགས་པ་)
- m) group of letters (ཡི་བཞེད་ཚོགས་པ་)
- n) state of an ordinary being (མོ་མེད་ལྟུང་པ་)

**Non-associated compositional factors** are said to be non-associated because they exist even at times when the mind is not operating, such as non-discriminatory states, states of meditative cessation, fainting and deep sleep. **Acquisition** is the accumulation of new impressions on one's mental continuum that result from virtuous, non-virtuous, and neutral activities. Then they remain there from that point onward. **Absorption without discrimination** is the cessation of an unstable mind and unstable mental factors through the attainment of the fourth concentration after one wrongly identifies it as passing beyond the nature of suffering. Thus it is unlike the states preceding it. It is free from the faults such as desire which are present in all the states which precede the fourth concentration. In order to attain the stage of 'great fruit', the highest stage of the fourth concentration, one must extirpate the six consciousnesses and the discriminations that accompany them. The **absorption of cessation** is a state free from the afflictive emotions such as the desire for even the state of perception of nothingness. One even goes beyond the peak of cyclic existence. Through the appearance to the

mind of the aspiration to attain this state identified as complete pacification, one extirpates the instabilities of the mind and mental factors. Also, one extirpates those enduring factors such as afflicted consciousness. **One having no discrimination** is the result of absorption without discrimination. After one is born amongst the deities without discrimination, one extirpates the instabilities of the mind and mental factors. As a result of absorption without discrimination, one is born on the level of 'great fruit'. At first, one has discrimination. As a result of one's previous efforts, one's discrimination becomes ever more subtle until it is finally eradicated. Then one has extraordinary concentration. All of the six consciousnesses have been extirpated. The **life faculty** is that which stays with one throughout the length of one's life. This length, which can be anywhere from a thousand years to a single moment, is in accordance with one's species, such as that of a god or a fly, and is determined by karma. **Similarity of type** is the shape of body which is appropriate to one's species, such as that of a human, god or animal. **Birth** is the production of that which did not exist before, in accordance with one's species, such as that of a human or deity. Arising from birth, **aging** is the continuous change of an individual into something new. Aging is the change that occurs to the five aggregates starting with the first moment in the womb and continuing until one has grey hair and wrinkles. **Duration** is the continuum which flows through the continuity of changing moments. After the produced aggregates arise,

then the continuum abides in the continuous sequence of moments until death. **Impermanence** is the cessation of this continuous sequence of moments within one's continuum. After the continuous sequence of moments of the aggregates ceases, one becomes separated from one's life, and the aggregates are abolished. The **group of stems** is the arbitrary attachment of sounds to the nature of phenomena. By creating different sounds for different phenomena, one creates names for them, which are then understood. For instance, fire and water are called *Agni* and *Pani* in Sanskrit, yet the meaning is the same [in any language]. It is implicitly understood that fire burns and water flows, or one can think that words are the conglomeration of many syllables, which then gives a word its meaning. In terms of the arbitrary attachment of sounds to the nature of phenomena, one attaches the arbitrary sounds of 'fire' and 'water' to the phenomena whose natures are heat and flowing, respectively. If it were not just an arbitrary sound but were the actual phenomenon, one's mouth would burn when one said 'fire'. The **group of words** is the attachment of words composed of arbitrary sounds to the specific nature of phenomena. For instance, water is impermanent, suffering, empty of inherent existence, and selfless. One can apply this type of characterization to all phenomena. The purpose of the **group of letters** is the clarification of the group of stems and the group of words. The collection of the prototypes of many letters such as "A" and "Bi" creates the group of letters. The state of an ordinary being

is the state of one who has not attained the path of an Arya. One has not abandoned afflictive emotions such as desire, and under the power of karma one takes on various types of rebirths. An Arya is any stream-enterer or anyone on the first [Bodhisattva] ground or higher. The path of an Arya is the abandoning of the obscurations of the path of seeing and the path of accumulation. If one does not accomplish this state, one must continually take rebirths.

### E. THE CONSCIOUSNESS AGGREGATES

(རྣམ་པར་ཤེས་པ་)

- 1) Eye Consciousness (མིག་གི་རྣམ་པར་ཤེས་པ་)
- 2) Ear Consciousness (རྒྱ་བའི་རྣམ་པར་ཤེས་པ་)
- 3) Nose Consciousness (སྣའི་རྣམ་པར་ཤེས་པ་)
- 4) Tongue Consciousness (ལྗེའི་རྣམ་པར་ཤེས་པ་)
- 5) Body Consciousness (ལུས་ཀྱི་རྣམ་པར་ཤེས་པ་)
- 6) Mental Consciousness (ཡིད་ཀྱི་རྣམ་པར་ཤེས་པ་)
- 7) Afflicted Consciousness (ཉོན་མོངས་པ་ཅན་གྱི་ཡིད་)
  - a) obscuration with respect to a self (བདག་རྟོ་སྤངས་པ་)
  - b) view of a self (བདག་རྟུ་ལྟ་བ་)
  - c) pride in a self (བདག་རྟུ་ང་རྒྱལ་བ་)
  - d) attachment to a self (བདག་རྟུ་ཆགས་པ་)
- 8) Mind-basis of All (ཀུན་གཞི་རྣམ་པར་ཤེས་པ་)
  - a) the only foundation for all (མ་ཐོན་ཐམས་ཅད་གྱི་གཞི་ཉིད་)

- b) the basis of all rebirth (ལུས་ཀྱི་ཀུན་གཞི་)
- c) the cause of all rebirth (རྒྱ་ཉིད་)
- d) it dwells only within the body (ལུས་ལ་གནས་བ་ཉིད་)
- e) no recognition of distinct objects and their characteristics (དམིགས་བ་དང་རྣམ་བ་ཡོངས་སུ་མ་ཚད་བ་)
- f) impartiality (རིས་གཅིག་བ་)
- g) unchanging receptivity (རྒྱན་ཆགས་བར་འཇུག་བ་)

**Consciousness** is the perception of an object. Each of the eight consciousnesses perceives its own specific type of object. (The mental faculty, or mind sense power, is the moment of cessation of the six consciousnesses.)

## 2. THE EIGHT OBJECTS (ཡུལ་)

- A. Feelings (ཚོར་བ་)
- B. Recognitions (འདུ་ཤེས་)
- C. Composite Factors (འདུ་བྱེད་)
- D. Intangible Objects (རྣམ་བར་རིག་བྱེད་མ་ཡིན་བ་)
- E. Unproduced Space (འདུ་མ་བྱས་ནམ་མཁའ་)
- F. Non-Analytical Cessation (སོ་སོར་བདུགས་བ་མ་ཡིན་པའི་འགོག་བ་)
- G. Analytical Cessation (སོ་སོར་བདུགས་འགོག་བ་)
- H. Suchness (དེ་བཞིན་ཉིད་)

### 3. THE TWELVE SOURCES (སྐྱེ་མཚན་)

- A. Eye Sense Power (མིག་གི་སྐྱེ་མཚན་)
- B. Ear Sense Power (ནུང་སྐྱེ་མཚན་)
- C. Nose Sense Power (སྒྲུང་སྐྱེ་མཚན་)
- D. Tongue Sense Power (ལྗང་སྐྱེ་མཚན་)
- E. Body Sense Power (ལུས་ཀྱི་སྐྱེ་མཚན་)
- F. Mind Sense Power (ཡིད་ཀྱི་སྐྱེ་མཚན་)
- G. Form (གཟུགས་ཀྱི་སྐྱེ་མཚན་)
- H. Sound (སྒྲུང་སྐྱེ་མཚན་)
- I. Odour (རླིང་སྐྱེ་མཚན་)
- J. Taste (རོ་ཡི་སྐྱེ་མཚན་)
- K. Tangible Object (རིག་བྱེད་སྐྱེ་མཚན་)
- L. Phenomenon (ཚམས་ཀྱི་སྐྱེད་མཚན་)

The twelve sources are either the causes or the doors by which the consciousnesses arise. All the eight consciousnesses that are included in the consciousness aggregate are considered to be included as part of the mind sense power. The eight objects are sources which are included under the category of phenomena.

### 4. THE EIGHTEEN CONSTITUENTS (ཁྲམས་)

- A. Eye Sense Power (མིག་གི་ཁྲམས་)
- B. Form (གཟུགས་ཀྱི་ཁྲམས་)
- C. Eye Consciousness (མིག་གི་རྣམ་པར་ཤེས་པའི་ཁྲམས་)

- D. Ear Sense Power (ནདི་ཁམས་)
- E. Sound (སྒྲིའི་ཁམས་)
- F. Ear Consciousness (ན་བདི་རྣམ་པར་ཤེས་བདི་ཁམས་)
- G. Nose Sense Power (སྒྲིའི་ཁམས་)
- H. Odour (རླིའི་ཁམས་)
- I. Nose Consciousness (སྒྲིའི་རྣམ་པར་ཤེས་བདི་ཁམས་)
- J. Tongue Sense Power (ལྗེའི་ཁམས་)
- K. Taste (རོའི་ཁམས་)
- L. Body Sense Power (ལུས་ཀྱི་ཁམས་)
- M. Tangible Objects (རེག་བྱ་)
- N. Body Consciousness (ལུས་ཀྱི་རྣམ་པར་ཤེས་བདི་ཁམས་)
- O. Tongue Consciousness (ལྗེའི་རྣམ་པར་ཤེས་བདི་ཁམས་)
- P. Mind Sense Power (ཡིད་ཀྱི་ཁམས་)
- Q. Phenomenon (ཚོས་ཀྱི་ཁམས་)
- R. Mental Consciousness (ཡིད་ཀྱི་རྣམ་པར་ཤེས་བདི་ཁམས་)

The eighteen constituents consist of the six sense objects, six sense powers, and six consciousnesses. As an example of why one calls consciousness a constituent, one can think of the mind basis-of-all as a constituent of the arising of names and forms. Also, it is the seed of the arising of internal phenomena.

## 5. DEPENDENT ARISING (རྟེན་འབྲེལ་)

### A. THE LINKS OF EXTERNAL DEPENDENT

#### ARISING (བྱི་རྟེན་ཅིང་འབྲེལ་བ་)

- 1) Seed (ས་བོན་)
- 2) Sprout (སྐྱ་བུ་)
- 3) Petal (འདབ་མ་)
- 4) Trunk (སྐྱོང་བུ་)
- 5) Bud (སྐྱ་བུ་)
- 6) Pith (སྣིང་ཕོ་)
- 7) Flower (མེ་ཏོག་)
- 8) Fruit (འབྲས་བུ་)

**B. THE SIX CAUSES OF EXTERNAL  
DEPENDENT ARISING (རྐྱེན་)**

- 1) Earth (ས་)
- 2) Water (རྩེ་)
- 3) Fire (མེ་)
- 4) Air (རྩེང་)
- 5) Space (ནམ་མཁའ་)
- 6) Time (དུས་)

**C. THE TWELVE LINKS OF INTERNAL  
DEPENDENT-ARISING**

(ནང་གི་རྟེན་ཅིང་འབྲེལ་བ་)

*[These only become the accumulation of suffering.]*

- 1) Ignorance (མ་རིག་བ་)
- 2) Action (འདུ་བྱེད་)
- 3) Consciousness (རྣམ་པར་ཤེས་བ་)

- 4) Name and Form (མིང་དང་གཟུགས་)
- 5) Six Sources (སྐྱེ་མཆེད་དུག་)
- 6) Contact (རིག་པ་)
- 7) Feeling (ཚོར་བ་)
- 8) Attachment (སྲིད་པ་)
- 9) Grasping (ལེན་པ་)
- 10) Existence (སྲིད་པ་)
- 11) Birth (སྐྱེ་བ་)
- 12) Aging (ན་བ་), Death (ཤི་), Mourning (མྱ་ངན་),  
Lamentation(སྲིད་ག་འདོན་པ་), Suffering(ལྷུག་བསྔལ་),  
Unhappiness (ཡིད་མི་བདེ་བ་) and Agitation  
(འབྲུགས་པ་)

The twelve links of internal dependent arising are the way in which the causes of internal phenomena arise and then the way in which they bring results. Ignorance comes from great darkness. Similar to the way darkness obscures even the rough appearance of produced things, the darkness of mind obscures one's vision of the nature of karma, the results of karma, the truths, the qualities of the Three Jewels, and the emptiness of phenomena. In order to do something, one has action. Virtuous, non-virtuous, or neutral karma produced in the three realms is called action. In order to perceive clearly, one has consciousness. All internal and external phenomena, such as forms and sounds, are objects perceived by a consciousness such as an eye consciousnesses. Once an object becomes known, this is called consciousness. In order to

provide mutual support, there is both **name and form**. Like the poles which are the support of a tent, name and form mutually support each other. The doors of the arising of consciousness are the **six sources**. That which acts as a cause of the mind and the mental factors are these six sources, which are also called the sense powers. **Contact** is the meeting of the sense object, the sense power, and the sense consciousness. **Feeling** is a result of experiences. After the meeting of the sense object, the sense power and the sense consciousness, one experiences happiness or suffering; which one is experienced depends on the attractiveness or unattractiveness of the object. **Attachment** comes from thirst. Through this thirst, one wants to be free from suffering and one wants to meet and stay close to happiness. **Grasping** is the strong intention to take rebirth. There are four types of grasping: desirous grasping, grasping for views, grasping for ethics and modes of conduct and grasping for a self. Because one is born within cyclic existence there is **existence**. Because one has taken birth in the three realms, one acquires the impressions from karma and afflictive emotions. Through this, one continues to take rebirth. **Birth** comes about from the arising of the aggregates. Birth is the arising of the previously non-existent body aggregate of any species, such as that of a god or human. **Aging** comes from the maturing of the aggregates. Just as fruit becomes old after it ripens, aging is the development of grey hair and wrinkles. **Death** is caused by decomposition. Death comes about after one's warmth and consciousness disappear

upon the exhaustion of one's lifespan. **Mourning** is the suffering that arises when one becomes afraid that one will become separated from one's friends, relatives and wealth. **Lamentation** is the speaking about one's mourning and the accompanying feeling of depression. **Suffering** is the unhappiness that comes from the decline of the body. Unhappiness is the unhappiness that comes from the decline of the mind. **Agitation** is the anxiety which comes from remembering ones previous mistakes.

**D. THE CESSATION OF THE TWELVE LINKS OF INTERNAL DEPENDENT-ARISING** [*These only lead to the cessation of suffering.*]

- 1) The Cessation of Ignorance (མ་རིག་པ་འགགས་པ་)
- 2) The Cessation of Action (འདྲ་བྱེད་འགགས་པ་)
- 3) The Cessation of Consciousness (རྣམ་པར་ཤེས་པ་  
འགགས་པ་)
- 4) The Cessation of Name and Form (མིང་དང་  
གཟུགས་འགགས་པ་)
- 5) The Cessation of the Six Sources (སྐྱེ་མཚན་དུག་  
འགགས་པ་)
- 6) The Cessation of Contact (རིག་པ་འགགས་པ་)
- 7) The Cessation of Feeling (ཚོར་བ་འགགས་པ་)
- 8) The Cessation of Attachment (སྦྲིད་པ་འགགས་པ་)
- 9) The Cessation of Grasping (ལེན་པ་འགགས་པ་)

- 10) The Cessation of Existence (སྲིད་བ་  
འགགས་པ་)
- 11) The Cessation of Birth (སྐྱི་བ་འགགས་པ་)
- 12) The Cessation of Aging, Death,  
Mourning, Lamentation, Suffering,  
Unhappiness and Agitation (ན་ལི་དང་  
སྤང་དང་ རླེང་འདོན་བ་དང་ ལྷག་བསྐྱེད་བ་དང་  
ཡིད་མི་བདེ་བ་དང་ འཁྲུགས་པ་རྣམས་འགགས་པ་)

**E. THE SIX CAUSES OF INTERNAL  
DEPENDENT-ARISING (རྐྱེན་)**

- 1) Earth (ས་)
- 2) Water (ལྷི་)
- 3) Fire (མེ་)
- 4) Air (རླུང་)
- 5) Space (ནམ་མཁའ་)
- 6) Consciousness (རྣམ་པར་ཤེས་པ་)

**F. THE FIVE CHARACTERISTICS ONE  
VIEWSWITHINDEPENDENT-ARISING  
(རྣམ་པ་ལྷུར་ལྷུ་བ་)**

- 1) Impermanence (རྟག་པར་མ་ཡིན་པ་)
- 2) Absence of Nihilistic Qualities (ཆད་  
པར་མ་ཡིན་པ་)
- 3) Non-production of Inherently  
Existent Phenomena (འཕོ་བ་མ་ཡིན་པ་)

- 4) Large Results Which Stem From Small Causes (རྒྱ་རྒྱུ་དང་ལྔ་ལས་འབྲས་བུ་ཆེན་པོ་)
- 5) The Mental Continuum in Which These Results Are Manifested (ཉེ་དང་འདྲ་བའི་རྒྱ་)

## 6. THE SIX CAUSES (རྒྱ་)

- A. Acting Cause (བྱེད་བའི་རྒྱ་)
- B. Innately-Born Cause (ལྷན་ཅིག་འབྱུང་བའི་རྒྱ་)
- C. Equal-state Cause (སྐལ་བ་མཉམ་བའི་རྒྱ་)
- D. Concomitant Cause (མཚུངས་བར་ལྡན་བའི་རྒྱ་)
- E. Omnipresent Cause (ཀུན་དུ་འགོ་བའི་རྒྱ་)
- F. Ripening Cause (ནས་བར་སྐྱིན་བའི་རྒྱ་)

The **acting causes** are those that do not block the arising of a phenomenon. That which does not block the growth of a sprout is an acting cause by virtue of its not blocking the growth. The **innately-born causes** are like earth, water, fire or air, which all exist in any one particle. In order for one to arise, all four elements must act as the cause. Thus each element depends on each other element. The way in which they arise simultaneously is similar to the way in which one person cannot go alone to a frightening place. After several people gather together, they accompany each other and are delivered from the fear. **Equal-state causes** refer to

the arising of mental factors that are in accordance with the state of mind. Thus if one has a virtuous state of mind, virtuous mental factors will arise, while non-virtuous mental factors arise from non-virtuous states of mind. The **concomitant causes** also refer to the relationship between the mind and mental factors. Neither the mind nor mental factors alone can penetrate and analyze an object. The mind and the many mental factors act as reciprocal causes. Because they accompany each other, they occur simultaneously. Whereas in the previous example, there were several companions who merely accompanied one to the frightening place, in this situation, these companions will not allow one to stay in one place. They push and shove one to a certain area. In this way, similar to the mental factors and the mind, these helpers lead one to a certain place. The **omnipresent causes** refers to births in the desire realm, the four concentrations of the form realm and the four formless absorptions of the formless realm, which cause the future rebirth in a body with afflictive emotions. The **ripening causes** are the causes of virtuous actions which result in higher rebirth and non-virtuous actions which result in lower rebirth.

## 7. THE FOUR CONDITIONS (རྒྱན་)

- 1) Objective Condition (དམིགས་རྒྱན་)
- 2) Fundamental Condition (བདག་པོའི་རྒྱན་)
- 3) Immediate Condition (དམ་ཐག་རྒྱན་)
- 4) Causal Condition (རྒྱ་རྒྱན་)

The six external objects such as form and sound are the **objective conditions** of consciousness. Because the five sense powers such as the eye sense power are responsible for the generation of consciousness, they are called **fundamental conditions**. Because the mental consciousness follows immediately after the cessation of the mental sense power, it is called the **immediate condition**. The mind basis-of-all acts as a cause and a condition and is thus called a **causal condition**.

## 8. THE FIVE TYPES OF RESULTS (འབྲས་བུ)

- A. Ripened Results (རྒྱས་པར་སྐྱིན་པའི་འབྲས་བུ)
- B. Results That Accord With the Cause (རྒྱ་མཐུན་གྱི་འབྲས་བུ)
- C. Cessational Results (བྲལ་བའི་འབྲས་བུ)
- D. Results Caused By Persons (སྐྱེ་བུའི་བྱེད་པའི་འབྲས་བུ)

E. Environmental Results (བདག་པོའི་འབྲས་བུ)

**Ripened results** refers to effects such as generosity leading to wealth, stealing leading to poverty, and killing or hurting leading to a short life or many illnesses. **Results that accord with the cause** refers to the desire to do virtuous activities in this life if one did virtuous activities in past lives or the desire to do negative actions in this life if one performed negativities in past lives. **Cessational results** is the abandonment of afflictive emotions after one meditates on the Arya path. **Results caused by persons** include the accrual of many barley sprouts after one does farming, the accrual of many goods by doing business, or the accrual of many livestock by animal husbandry. **Environmental results** refers to the quality of the location of one's birth. If one performed negativities in previous lives, then one is born in a bad location. If one performed virtuous activities, then one is born in a good location.

9. THE TWO TRUTHS (བདེན་པ་)

A. CONVENTIONAL TRUTH

(ཀུན་རྫོབ་གྱི་བདེན་པ་)

- 1) Correct Conventional Truth (ཡང་དག་བའི་ཀུན་རྫོབ་)

- 2) Incorrect Conventional Truth  
(ཡང་དག་མ་ཡིན་པའི་ཀུན་རྫོབ་)

B. ULTIMATE TRUTH (དོན་དམ་པའི་བདེན་པ་)

10. THE THREE NATURES (མཚན་གྱིད་)

- A. Imputed Phenomena (ཀུན་བདུགས་)  
B. Dependent Phenomena (གཞན་དབང་)  
C. Thoroughly Established Phenomena (ཡོངས་  
གྲུབ་)

The mistaken imputation of inherent existence onto the six objects of consciousness such as form, the six sense powers, phenomena and individuals is what is known as **imputed phenomena**. The mode in which the mind basis-of-all and the neighbouring consciousnesses exist is a string of moments consisting of causes and results. This mode of existence is called **dependent phenomena**. The non-conceptual wisdom which understands the emptiness of dharma spheres is called **thoroughly established phenomena**.

11. THE FIVE PHENOMENA (ཚོས་)

- A. Name (མིང་)

- B. Reasoning<sup>1</sup> (རྒྱ་མཚན་)
- C. Conceptualization (རྣམ་བར་རྟོག་པ་)
- D. Suchness (དེ་བཞིན་ཉིད་)
- E. Perfect Wisdom (ཡང་དག་པའི་ཡེ་ཤེས་)

All phenomena are included in the conglomeration of these five phenomena. A name, or categorization, in and of itself is not an object of consciousness. One cannot explain why arbitrary sounds are attached to certain objects. Yet in order to illustrate symbolically the significance of the object of examination, one attaches a name to it. Reason refers to the reciprocal relation between the mind basis-of-all which is the cause, and the other seven consciousnesses, which are the result. Through the eight consciousnesses, one conceptualizes the characteristics of phenomena such as the solidity of earth or the fluidity of water, their natures, their impermanence or their suffering. Thus one speaks of **conceptualization**. All phenomena are not inherently produced. Rather they are empty of inherent existence, and this is called **suchness**. Unmistaken, thoroughly established, pure wisdom is called **perfect wisdom**.

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<sup>1</sup> This term can be rendered into English as either "reason" or "suitability". There is substantiation for both. Yet "reason" is in accord with the accompanying commentary. Furthermore, some translate the terms as "awareness" stemming from a different Tibetan spelling i.e. "rig pa".

12. THE TWO SELFLESSNESSES (བདག་མེད་པ་)

- A. The Selflessness of Phenomena (ཚོས་ལ་བདག་མེད་པ་)
- B. The Selflessness of Beings (གང་ཟག་ལ་བདག་མེད་པ་)

13. THE THREE VEHICLES (ཐེག་པ་)

- A. Hearer (ཉན་ཐོས་ཀྱི་ཐེག་པ་)
- B. Solitary Realizer (རང་སངས་རྒྱལ་གྱི་ཐེག་པ་)
- C. Mahayana (ཐེག་པ་ཆེན་པོ་)

Through reliance on the spiritual guide, one develops an understanding of the four truths and of the four individual characteristics of each. Through this, one perceives the selflessness of individuals and abandons all obscurations of passions. This state is called the state of a **Hearer**. Without relying on a teacher, one perceives the characteristics of dependent arising and its cessation. Then one perceives the selflessness of individuals and abandons all obscurations of passions. This state is called the state of **Solitary Realizer**. One gradually achieves the six perfections and the ten Bodhisattva grounds and perceives the selflessness of phenomena and of individuals. Then one abandons both obscurations of passion and

wisdom. This state is called the true attainment of the Mahayana.

14. THE THREE JEWELS (དཀོན་མཚོག་)

- A. Buddha (མངས་རྒྱལ་དཀོན་མཚོག་)
- B. Dharma (ཚེས་དཀོན་མཚོག་)
- C. Sangha (དགེ་འདུན་དཀོན་མཚོག་)

15. THE THIRTY-SEVEN LIMBS OF ENLIGHTENMENT (བྱང་རྒྱལ་གྱི་ཕྱོགས་)

The thirty-seven limbs of enlightenment are the ways of contemplating the stages and antidotes leading to enlightenment. Enlightenment is the achievement of the wisdom of exhaustive, complete perception of emptiness and the lack of inherent production, which is in the mental continuums of the Hearers, Solitary Realizers and Bodhisattvas. The stages are the ten grounds of a Bodhisattva. The antidotes are the abandoning and aversion to those qualities such as miserliness which are not compatible with the ten grounds. This is similar to an enemy and his opponent.

- A. THE FOUR CLOSE CONTEMPLATIONS (དྲན་པ་ཉི་བར་བཞག་པ་)
- 1) Close Contemplation of the Body

- (ལྷུས་དྲན་པ་ཉེ་བར་བཞག་པ་)
- 2) Close Contemplation of Feelings
- (ཚོར་བ་དྲན་པ་ཉེ་བར་བཞག་པ་)
- 3) Close Contemplation of the Mind
- (སེམས་དྲན་པ་ཉེ་བར་བཞག་པ་)
- 4) Close Contemplation of Phenomena (ཚོས་དྲན་པ་ཉེ་བར་བཞག་པ་)

By contemplating single-pointedly the object of examination through correct wisdom, one practices calm abiding. This is close contemplation. **Close contemplation of the body** is of three types: the internal body, which is one's own body; the external body, which are those worldly forms without consciousness such as trees; and the internal body of those in the external world, which includes the bodies of sentient beings and inanimate objects that are outside of oneself. The specific characteristics of the internal body are birth and change, which result in disintegration and destruction. Their general characteristics are impermanence and suffering. One must identify these characteristics and the nature of the impurities such as pus, lymph, and phlegm, which fill the body from head to toe. The internal body of those in the external world is similar to one's own internal body. The specific characteristic of the external body is that it is a combination of minute particles. Its general characteristics are the same as the

internal body. After one has ascertained these characteristics through wisdom, one contemplates them single-pointedly. The **close contemplation of feelings** has three correlated aspects. The three types of feelings that arise when one focuses on the internal body are called the internal feelings. Those that arise when one focuses on the external body are called external feelings. Those that arise upon focusing on the internal body of those in the external world are called the internal-external feelings. As for the three types of feelings that arise, contentment of body and mind is called happiness. Unhappiness of body and mind is called suffering. When neither of these feelings are present, this state is neutrality. The general characteristics of these feelings are the same as those of the internal body. The specific nature of these is that each of the three is the nature of suffering. The feeling of suffering is the suffering of suffering. The feeling of happiness is the suffering of change. The feeling of neutrality is the suffering of all-pervasive conditionedness. One identifies these characteristics and contemplates them single-pointedly. The **close contemplation of the mind** involves an examination of twenty factors which occur in pairs: desire and a mind free from desire, hatred and freedom from hatred, ignorance and freedom from ignorance, gathering within of the mind and wandering to external

objects, depression and uplifting, excitement and lack of excitement, pacification and lack of pacification, meditative absorption and lack of meditative absorption, meditation on the path and lack of meditation on the path, and liberation from meditation on the path and lack of liberation from meditation on the path. The first six of these factors are considered trainings because they are to be practised. The remaining factors are considered abidings because they are states of engagement in stabilization. When these factors arise in connection with the internal body, they are considered to be the internal mind. When they arise in connection with the external body, they are considered to be the external mind. When they arise in connection with the internal body of those in the external world, they are considered to be the internal-external mind. One contemplates single-pointedly the impermanence, suffering, emptiness and selflessness of all these phenomena. The **close contemplation of phenomena** is the contemplation of the afflictive emotions and purification. The above-mentioned twenty factors and the secondary afflictive emotions are all afflictive emotions. Purification refers to the antidote to the afflictive emotions, which is their abandonment. It consists of an understanding of the impure nature of the body, an understanding of love and an

understanding of dependent arising. One must realize and meditate on these phenomena and their emptiness of inherent existence and their selflessness.

**B. THE FOUR PERFECT ABANDONMENTS (ཡང་དག་པར་སྦྱོང་བ་)**

- 1) The Generation of the Aspiration To Not Generate Non-virtues That Have Not Yet Been Produced (སྡིག་པ་མི་དགེ་བའི་ཚེས་མ་སྐྱེ་བ་ནམས་མི་བསྐྱེད་པར་བྱ་བའི་ཕྱིར་འདུན་པ་བསྐྱེད་པ་)
- 2) The Generation of the Aspiration To Abandon Non-virtues That Have Been Produced (སྡིག་པ་མི་དགེ་བའི་ཚེས་སྐྱེས་པ་ནམས་སྦོང་བའི་ཕྱིར་འདུན་པ་བསྐྱེད་པ་)
- 3) The Generation of the Aspiration To Generate Virtues That Have Not Yet Been Produced (དགེ་བའི་ཚེས་མ་སྐྱེ་བ་ནམས་བསྐྱེད་པའི་ཕྱིར་འདུན་པ་བསྐྱེད་པ་)
- 4) The Generation of the Aspiration To Sustain Without Decline And To Perfect Virtues That Have Been Produced (དགེ་བའི་ཚེས་སྐྱེས་པ་ནམས་གནས་པར་བྱ་བ་དང་ཕྱིར་ཞིང་འབྱུང་བ་དང་ཉམས་པར་མི་འགྱུར་བ་དང་ཡོངས་སུ་རྫོགས་པར་བྱ་བའི་ཕྱིར་འདུན་པ་བསྐྱེད་པ་)

The four perfect abandonments are the four types of enthusiastic actions that

accompany the realizations one obtains when one engages in close contemplation of phenomena. These realizations are the awareness that the afflictive emotions are not conducive with a pure practice, and that purification is the antidote to them, which requires their abandonment. Among the ten non-virtues, three are actions of the body, four are actions of speech and three are actions of mind. The causes of these actions arising, such as desire and anger, hurting oneself and others, and their ripening becomes great suffering. Therefore their generation is called negativity. These non-virtues are not consistent with virtuous activity, and they lower one's position among the Aryas. By focusing on these non-virtues as the object, one accumulates impressions on one's mental continuum through these actions. Therefore, this process is called generation. If the impressions are not accumulated, then there is no generation. Aspiration is the train of thought that concentrates on not generating these negativities in the present, not allowing them to arise in the future, and causing the definite cessation of those generated in the past. Thus one thoroughly avoids and abandons them. Virtues are the opposite of the non-virtues stated above. They consist of the ten virtues which are non-attachment, non-hatred and so forth. The term abandonment refers to the perfect abandonment of everything that is

not compatible with the Dharma through virtuous actions. Sustaining is the thought that will truly accomplish the cultivation within one's mental continuum of whatever virtue has not been previously cultivated. Furthermore, that small virtue which is already present should increase without decline.

### C. THE FOUR LEGS OF MIRACLES

(རྩ་འབྲུལ་གྱི་རྒྱུ་ལ་བ)

- 1) The Concentration On Aspiration With the Application of the Eight Antidotes (འདུན་པའི་ཉིང་འཛིན་སྤོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩ་འབྲུལ་གྱི་རྒྱུ་ལ་བ)
- 2) The Concentration of Mind With the Application of the Eight Antidotes (སེམས་ཀྱི་ཉིང་འཛིན་སྤོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩ་འབྲུལ་གྱི་རྒྱུ་ལ་བ)
- 3) The Concentration On Perseverance With the Application of the Eight Antidotes (བརྩོན་འགུམ་གྱི་ཉིང་འཛིན་སྤོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩ་འབྲུལ་གྱི་རྒྱུ་ལ་བ)
- 4) The Concentration On Analysis With the Application of the Eight Antidotes (དཔྱད་པའི་ཉིང་འཛིན་སྤོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩ་འབྲུལ་གྱི་རྒྱུ་ལ་བ)

'Miracle' refers to the five exceptional

powers. The causes of the four legs are the four common practices of concentration. ['Common' here means that it is common to both Hinayana and Mahayana practice.] Through the power of fondness and aspiration, one's concentration reaches fruition. Thus by way of constant concentration, one achieves single-pointedness. This concentration is called the concentration on aspiration. It is the nature of this concentration to want to attain the results which are the qualities of higher rebirth and emancipation. There are five obscurations that are not conducive to concentration. These are laziness, losing the meditative support, lethargy or excitement, not applying the antidotes and distraction through too much gathering within. The first four antidotes, which are aspiration, effort, faith and suppleness, are the antidotes to laziness. The antidote to losing the meditative support is mindfulness. Intro-spection is the antidote to lethargy or excitement. Watchfulness is the antidote to not applying the antidotes, and equanimity is the antidote to distraction through too much gathering within. The concentration of mind is the attainment of single-pointedness through the force of the effect of the long-term practice of stabilization meditation in previous lives. The concentration on perseverance is the single-pointedness one achieves through unceasing effort in

abandoning non-virtuous activities and cultivating virtuous activities. The concentration on analysis is the single-pointedness that is attained by analysis, without doubt, that ascertains the important characteristics of phenomena such as impermanence and emptiness through the teachings and wisdom one receives from one's spiritual guide.

#### D. THE FIVE POWERS (དབང་ཕོ་)

- 1) The Power of Faith (དད་པའི་དབང་ཕོ་)
- 2) The Power of Effort (བརྗོན་འགྲུམ་གྱི་དབང་ཕོ་)
- 3) The Power of Mindfulness (རྟོག་པའི་དབང་ཕོ་)
- 4) The Power of Concentration (ཉིང་ལེ་འཛིན་གྱི་དབང་ཕོ་)
- 5) The Power of Wisdom (ཤེས་རབ་གྱི་དབང་ཕོ་)

'Power' refers to the empowerment given by these factors to obtain the elements conducive to enlightenment and to cultivate the roots of virtue. **Faith** is the combination of conviction, faith and aspiration. If one has faith, one can be delivered from cyclic existence. With this thought, one develops **effort**. Effort empowers one to accomplish the three

trainings. The power of mindfulness empowers one to have superior ethical conduct. The power of concentration empowers one to have superior thought. The power of wisdom empowers one to have superior wisdom. Furthermore, each power empowers the proceeding power. For example, faith empowers effort.

### E. THE FIVE FORCES (སྡོམས་)

- 1) The Force of Faith (དད་པའི་སྡོམས་)
- 2) The Force of Effort (བརྩོན་འགྲུས་གྱི་སྡོམས་)
- 3) The Force of Mindfulness (དྲན་པའི་སྡོམས་)
- 4) The Force of Concentration (ཉིང་འཇུག་གྱི་སྡོམས་)
- 5) The Force of Wisdom (ཤེས་རབ་གྱི་སྡོམས་)

The forces prevent wavering towards factors that are not conducive to enlightenment, such as non-faith, laziness, losing the meditative support, distraction, and lack of introspection. The difference between the powers and the forces can be understood in terms of the four conducive factors which separate out the elements not conducive to enlightenment from the conducive elements. These four factors are

the conceptual understanding of emptiness, the enhancement of this, the direct perception of emptiness as conceived through a conceptual understanding, and the moment of thought that immediately precedes the direct perception of emptiness. At the time that one understands inferentially that the name and identity attached to an object are illusory, this is the conceptual understanding of emptiness. When one understands inferentially that the actual object that is referred to by this name is illusory, this is the enhancement of this understanding. The five powers are achieved during these two periods. At that time when one understands that the name and identity attached to an object is empty of inherent existence, then this is considered to be direct perception of emptiness as conceived of through a conceptual understanding. When one understands that the actual object that is referred to by this name is empty of inherent existence, then this is the moment of thought that immediately precedes the direct perception of emptiness. One who has attained the path of seeing has obtained both the five powers and the five forces.

## F. THE SEVEN AUXILIARIES TO

ENLIGHTENMENT (བྱང་ཆུབ་ཡན་ལག་)

1) The Mindfulness Auxiliary of

- Perfect Enlightenment (དྲན་པ་ཡང་དག་  
བྱང་རྒྱལ་གྱི་ཡན་ལག་)
- 2) The Wisdom Auxiliary of Perfect Enlightenment (ཚམ་རྣམ་པར་འབྱེད་པ་ཡང་དག་བྱང་རྒྱལ་གྱི་ཡན་ལག་)
  - 3) The Effort Auxiliary of Perfect Enlightenment (ཚོན་འགྲུམ་ཡང་དག་བྱང་རྒྱལ་གྱི་ཡན་ལག་)
  - 4) The Joy Auxiliary of Perfect Enlightenment (དགའ་བ་ཡང་དག་བྱང་རྒྱལ་གྱི་ཡན་ལག་)
  - 5) The Suppleness Auxiliary of Perfect Enlightenment (ཤིན་ཏུ་སྐྱུང་བ་ཡང་དག་བྱང་རྒྱལ་གྱི་ཡན་ལག་)
  - 6) The Concentration Auxiliary of Perfect Enlightenment (ཉིང་ཇི་འཛིན་ཡང་དག་བྱང་རྒྱལ་གྱི་ཡན་ལག་)
  - 7) The Equanimity Auxiliary of Perfect Enlightenment (བདང་སྡོམས་ཡང་དག་བྱང་རྒྱལ་གྱི་ཡན་ལག་)

The term enlightenment in the phrase ‘the seven auxiliaries to enlightenment’ refers to the understanding of the emptiness of all phenomena and the wisdom that sees the impermanence of all appearances. The principal auxiliary is the wisdom auxiliary. The others accompany this one. Pure mindfulness is the auxiliary of abiding where wisdom abides. If one has

mindfulness, then through the arising and cultivation of wisdom, it abides in this mindfulness. **Wisdom** is the auxiliary of nature because it is the perception of actual characteristics of phenomena, which is the nature of wisdom. **Effort** is the auxiliary of renunciation because effort leads to the renunciation of an ordinary individual's circumstance, and thus one goes beyond this state. **Joy** is the auxiliary of fortune because the joy one receives at attaining the first Bodhisattva ground gives the body and mind such fortuitous benefits and contentment. **Suppleness**, concentration, and equanimity are all auxiliaries without afflictive emotions. Suppleness is the basis of this lack of afflictive emotions. This lack of afflictive emotions abides in **concentration**. **Equanimity** is the actual nature of this state of being without afflictive emotions. This relationship between the auxiliaries and the lack of afflictive emotions exists because attachment, desire and so forth cannot arise if one holds one's body and mind appropriately, that is, with suppleness. Through single-pointedness, or concentration, one abandons all the objects of abandonment of the path of seeing. After one abandons these objects, then from that point on, afflictive emotions such as desire do not arise. This comes about because the mental continuum, which is the nature of purity, enters into a state of equanimity.

## G. THE EIGHT-FOLD NOBLE PATH

(འཕགས་པའི་ལམ་ཡན་ལག་)

- 1) right view (ཡང་དག་བའི་ལྟ་བ་)
- 2) right thought (ཡང་དག་བའི་ཉལ་བ་)
- 3) right speech (ཡང་དག་བའི་ངག་)
- 4) right action (ཡང་དག་བའི་ལས་གྱི་མཐའ་)
- 5) right livelihood (ཡང་དག་བའི་འཚོ་བ་)
- 6) right effort (ཡང་དག་བའི་རྩོལ་བ་)
- 7) right mindfulness (ཡང་དག་བའི་དྲན་བ་)
- 8) right concentration (ཡང་དག་བའི་ཉིང་ཇི་  
འཛིན་)

The term 'noble' (*'phags pa, Arya*) in 'eightfold noble path' refers to a person who has completely abandoned all the afflictive emotions such as attachment which are the objects of abandonment of the path of seeing and meditation. These eight paths are the cause of the attainment of the rank of an Arya. Although these paths are called the noble paths, they are actually the paths of the specific types of wisdom of a Superior, or Arya. **Right view** is the pure worldly wisdom without discursive thought that is a characteristic of a person on the second Bodhisattva ground and higher. It is followed by a post-meditative state. Through non-discursive wisdom, which has spheres of phenomena as its object, one

sees things as they are. One then proceeds to analyze what is seen, and this is called the limb of perfect analysis. **Right thought** is the unerring examination of the specific and general characteristics of phenomena. One explains to others through pure speech the phenomena in exactly the way one has realized them. Through these teachings, one's realizations and speech become the limb that makes others understand. **Right speech** is the unerring explanations given as answers to those who question or doubt the teachings. This is pure wisdom, and it is the limb which causes others to believe. **Right action** means that one has completely abandoned all non-virtuous conduct, and it is the limb which causes others to believe. **Right livelihood** is the lack of desire for material wealth. After the number of one's possessions has been reduced, one only looks for the possessions that one needs to perform virtuous activities. Thus one's income becomes moderate and one minimizes one's possessions. This is the limb which causes others to believe. Because right speech, right action, and right livelihood are faultless, they are the limb which causes others to believe. **Right effort** is the abandonment of even the hidden afflictive emotions such as desire, which are the objects of abandonments of the meditation. **Right mindfulness** is the abandonment of the secondary afflictive emotions. If lethargy or excitement arise,

then one uses single-pointedness to correct the situation and lift oneself up. In this way, even the secondary afflictive emotions are abandoned. **Right concentration** is the abandonment of all obscurations to the six extraordinary wisdoms. Because they result in the extraordinary wisdoms, right effort, mindfulness, and concentration are called the antidotes to factors not conducive to enlightenment]

## 16. THE FIVE PATHS (ལམ་)

### A. PATH OF ACCUMULATION (ཚོགས་གྱི་

ལམ་)

- 1) The Ethical Conduct of One Who Has Just Entered the Path (སོ་སོ་སྐྱེ་བུའི་རྒྱལ་ཁྲིམས་)
- 2) The Restraint of the Senses [From Objects of Attachment] (དབང་པོའི་སྒོ་བསྐྱམས་པ་)
- 3) The Restriction of One's Food Intake (ཟས་གྱི་ཚོད་ཤེས་པ་)
- 4) The Refraining From Sleep in the Evening and at Dawn and the Enthusiastic Practice of Yoga During Those Periods (ནམ་གྱི་ཆ་ལྗོངས་རྒྱུད་ལ་མི་ཉལ་བར་རྣལ་འབྱོར་ལ་བརྩོན་པ་)
- 5) The Thorough Enjoyment of

Abiding in Introspection (ཤེས་བཞིན་དུ་  
གནས་པ་ལ་མངོན་པར་དགའ་བ་)

**B. PATH OF PREPARATION (སྦྱར་ལམ་)**

- 1) The Concentration on the Conceptual Understanding of Emptiness (སྐར་བ་ཐོབ་པའི་ཉིང་འཇིན་)
- 2) The Enhancement of This Concentration (སྐར་བ་མཆེད་པའི་ཉིང་འཇིན་)
- 3) The Direct Perception of Emptiness As Conceived of Through a Conceptual Understanding (དེ་ལོ་ནའི་དོན་ཚིག་གི་ཐུགས་གཅིག་དུ་ལྷགས་པའི་ཉིང་འཇིན་)
- 4) The Moment of Thought That Immediately Precedes the Direct Perception of Emptiness (དེ་མ་ཐག་པ་ལེས་ཀྱི་ཉིང་འཇིན་)

**C. PATH OF SEEING (མཐོང་བའི་ལམ་)**

This path consists of the first Bodhisattva ground.

**D. PATH OF MEDITATION (བསྒྲུབ་པའི་ལམ་)**

This path comprises the second through tenth Bodhisattva grounds.

**E. PATH OF PERFECTION**

(མཐར་ཕྱིན་པའི་ལམ་)

This is the Buddha ground.

The five routes by which one goes from the state of an ordinary individual to the state of an Arya are called the five paths. These paths can be joined with the thirty-seven limbs of enlightenment. After one has generated the thought of enlightenment, one meditates on the four close contemplations, the four perfect abandonments, and the four legs of miracles. Thus one accumulates merit, and this is the path of accumulation. One meditates on the five powers and the five forces. Thus by generating aspiration, one abides on the level of practice. This is called the path of preparation. When one meditates on the seven auxiliaries to enlightenment, one attains the first Bodhisattva ground. This is called the path of seeing. When one meditates on the eight-fold noble path, one abides in each of the Bodhisattva grounds from the second through the tenth level. This is called the path of meditation. The path of perfection is the abiding on the level of omnipresent light by a Buddha, or a Hearer's accomplishment of the state of Foe Destroyer.

17. THE TEN PERFECTIONS (ཕ་རོལ་ཏུ་བྱིན་པ་)

- A. The Perfection of Generosity (བྱིན་པའི་ཕ་རོལ་ཏུ་བྱིན་པ་)
- B. The Perfection of Ethical Discipline (ཚུལ་ཁྲིམས་ཀྱི་ཕ་རོལ་ཏུ་བྱིན་པ་)
- C. The Perfection of Patience (བཟོན་པའི་ཕ་རོལ་ཏུ་བྱིན་པ་)
- D. The Perfection of Enthusiastic Perseverance (བརྩོན་འགྲུས་ཀྱི་ཕ་རོལ་ཏུ་བྱིན་པ་)
- E. The Perfection of Meditative Equipoise (བསམ་གཏན་གྱི་ཕ་རོལ་ཏུ་བྱིན་པ་)
- F. The Perfection of Wisdom (ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་བྱིན་པ་)
- G. The Perfection of Means (ཐབས་ཀྱི་ཕ་རོལ་ཏུ་བྱིན་པ་)
- H. The Perfection of Power (ལྷན་པ་ཀྱི་ཕ་རོལ་ཏུ་བྱིན་པ་)
- I. The Perfection of Aspirational Prayers (སྨོན་ལམ་གྱི་ཕ་རོལ་ཏུ་བྱིན་པ་)
- J. The Perfection of Primordial wisdom (ཡེ་ཤེས་ཀྱི་ཕ་རོལ་ཏུ་བྱིན་པ་)

These are called the ‘perfections’ (literally ‘going to the other side’) because one goes beyond the suffering of the three realms.

## 18. THE TEN BODHISATTVA GROUNDS

(བྱང་ཚུབ་སེམས་པའི་ས་)

- A. Joyful (རབ་དྲ་དགའ་བ་)
- B. Stainless (རྫི་མ་མེད་པ་)
- C. Illuminating (འོད་བྱེད་པ་)
- D. Radiant (འོད་འཕྲོ་བ་)
- E. Difficult to Train (གཉན་དུ་སྦྱང་དཀའ་བ་)
- F. Advancing (མངོན་དུ་གྱུར་བ་)
- G. Gone Afar (རིང་དུ་སོང་བ་)
- H. Unwavering (མི་གཡོ་བ་)
- I. Excellent Wisdom (ལེགས་པའི་སྒོ་སྟོན་)
- J. Cloud of Dharma (ཚོས་ཀྱི་སྒྲིན་)
- K. The Buddha Ground is the Omnipresent Light (ཀུན་དུ་འོད་).

The ten grounds are the results of the ten perfections, which act as their cause. They are connected in a consecutive manner. The first ground, **Joyful**, is like a poor person who has found a valuable jewel such as he has never seen before. Similarly, a practitioner has never seen a Dharma sphere as he actually sees it at that point. One is capable of fulfilling one's own and other's purposes in a supreme manner.

After one has accomplished the perfection of generosity, one generates limitless joy and thus this stage is called 'Joyful'. The second ground,

**Stainless**, is free of the stains of enjoying the non-virtuous and compassionless activities of cyclic existence and of the Hinayana. Furthermore, having accomplished the perfection of ethical discipline, one does not even perform unethical activities in one's dreams. Thus this ground is called 'Stainless'. After one accomplishes the perfection of patience, one seeks the teachings without regard for one's body or life. Thus one's own ignorance and other's ignorance is cleared away, and the wisdom that is generated is called the ground of 'Illuminating'. The fourth ground is **Radiant**. Through the accomplishment of the perfection of enthusiastic perseverance, one meditates on the practices of a Bodhisattva. This leads to the cultivation of a wisdom, which, like a fire blazing in a forest, burns away afflictive emotions. Thus this ground is called 'Radiant'. By accomplishing the perfection of meditative equipoise, one simultaneously trains in the cultivation of meditative stabilization that is unconceptualized wisdom and the unceasing fulfillment of others' purposes. Since this simultaneous training is very difficult, this stage is called 'Difficult to Train'. Through the accomplishment of perfection of wisdom, one cognizes directly dependent arising and the unhindered nature of emptiness. Through this advancement to direct insight, this ground is called 'Advancing'. By the accomplishment of the perfection of means, one has reached the ground of **Gone Afar** because one becomes free of any indication of applying efforts. Having accomplished the perfection of power, one spontaneously realizes the lack of inherent

existence of all phenomena. Since one has entirely overcome this view, this ground is called 'Unwavering'. Through the accomplishment of the perfection of aspirational prayers, one obtains the specific, perfect understandings of dharma, meaning, definitive words, and confidence. Thus one becomes a great teacher, and so this ground is called 'Excellent Wisdom'. Through the perfection of primordial wisdom, just as the rain from a huge cloud causes a barren land to grow crops, the huge cloud of this Bodhisattva's wisdom and compassion causes the barren minds of sentient beings to cultivate the crops of virtue. Thus this stage is called 'Cloud of Dharma'.

## 19. THE FOUR TYPES OF WISDOM OF THE

### BUDDHA (སངས་རྒྱས་ཀྱི་ཡེ་ཤེས་)

- A. Mirror-like Wisdom (མེ་མོང་ལྗ་བུའི་ཡེ་ཤེས་)
- B. Wisdom of Equality (མཉམ་པ་ཉིད་ཀྱི་ཡེ་ཤེས་)
- C. Wisdom of Discrimination (མི་མོར་རྟོག་པའི་ཡེ་ཤེས་)
- D. Wisdom of Accomplishment (བྱ་བ་ནན་ཏན་གྱི་ཡེ་ཤེས་)

The four types of wisdom of a Buddha consist of the categorization of objects of consciousness that are understood to be pure by a Buddha. When an ordinary individual attains enlightenment, all eight consciousnesses are transformed. After the mind basis of all becomes purified of its

stains, it is called the **mirror-like wisdom**. When the afflicted consciousness becomes purified of its stains of the egoistic view, then it no longer distinguishes between self and other and thus is called the **wisdom of equality**. When the mental consciousness becomes purified of its stains such as attachment, it is called the **wisdom of discrimination**. When the five sense consciousnesses are purified of their stains of the conceptualization of phenomena as existing in isolation from each other, this is called the **wisdom of accomplishment**.

## 20. THE THREE BODIES OF BUDDHA

(སངས་རྒྱས་ཀྱི་སྐུ་བཅུ་ལྔ་ལ་བཤམ་པ་)

- A. Wisdom Body (ཚེས་ཀྱི་སྐུ་)
- B. Complete Enjoyment Body (ཡོངས་སྤྱོད་ཀྱི་སྐུ་)
- C. Manifestation Body (སྐུ་ལ་བཤི་སྐུ་)

The wisdom which acts like a mirror of Dharma spheres is called the **wisdom body**. The body that abides in the palace in heaven where teachings are given to the Bodhisattvas on the tenth ground and is adorned with the major and minor marks is called the **complete enjoyment body**. The body presented to the world as the Buddha Shakyamuni is the **manifestation body**.

21. THE FOUR SPECIFIC PERFECT UNDERSTANDINGS OF THOSE WHO HAVE GONE BEYOND

(དེ་བཞིན་གཤེགས་པའི་སོ་སོར་ཡང་དག་པར་རིག་པ་)

- A. Specific Perfect Understanding of Dharmas (ཚུལ་སོ་སོར་ཡང་དག་པར་རིག་པ་)
- B. Specific Perfect Understanding of Meaning (དོན་སོ་སོར་ཡང་དག་པར་རིག་པ་)
- C. Specific Perfect Understanding of Definitive Words (ངེས་པའི་ཚིག་སོ་སོར་ཡང་དག་པར་རིག་པ་)
- D. Specific Perfect Understanding of Confidence (སྣོབས་པ་སོ་སོར་ཡང་དག་པར་རིག་པ་)

The 'specific perfect understandings' refer to the four categories of unerring understanding of certain characteristics of phenomena. The **specific perfect understanding of Dharmas** is the knowledge that there are many different terms used for the same phenomenon, and there is no contradiction in the terms used. Thus one teaches about the 84,000 afflictive emotions in the minds of different sentient beings and various antidotes to these states. When teaching from the sutras, one teaches general meanings found within blocks of the sutras. One can give either the general or

specific meaning. The **specific perfect understanding of meaning** refers to a Buddha's knowledge of the meanings of the words he uses when he teaches. Thus he understands the meaning of the general characteristics of impermanence, suffering, emptiness, and selflessness as well as the ultimate characteristics of no inherent production or cessation and no true subject-object duality. The **specific perfect understanding of definitive words** is the knowledge of the languages, communication patterns, and sounds of sentient beings. There are many different meanings to each word of a Buddha, so many different sentient beings understand him simultaneously. His words are without deception, distortion, redundancy, or senselessness. The people who like the Buddha's teachings are the people who are praised by the Aryas. The **specific perfect understanding of confidence** is what follows the other three specific perfect understandings. A Buddha listens to other's philosophies in which doubt about the Buddha's teachings is expressed. A Buddha, through his knowledge of the Dharma, clears away the doubts of those who listen to him. His words are meaningful, sweet like Brahma's words, slowly stated, without gaps, and without stuttering.

22. THE FOUR FEARLESSNESSES OF THOSE WHO HAVE GONE BEYOND

(དེ་བཞིན་གཤམས་པའི་མི་འཇིགས་པ་)

- A. The Fearlessness in Connection With Becoming Enlightened Through the Thorough Understanding of All Phenomena (ཚོས་ཐམས་ཅད་མངོན་པར་ཇོགས་པ་བྱང་རྒྱུ་པ་ལ་མི་འཇིགས་པ་)
- B. The Fearlessness in Connection With the Wisdom That Eliminates All Contamination (ཟག་པ་ཐམས་ཅད་ཟད་པར་མཁྱེན་པ་ལ་མི་འཇིགས་པ་)
- C. The Fearlessness in Connection With Teaching Others How to Avoid Hindrances (བར་དུ་གཙོད་པའི་ཚོས་རྣམས་གཞན་དུ་མི་འགྱུར་པར་ལྷང་བསྟན་པ་ལ་མི་འཇིགས་པ་)
- D. The Fearlessness in Connection With the Accomplishment of the State of Suchness, Which is the Path of Renunciation in Order to Achieve All Excellences (ཕྱན་སྲུང་ཚོགས་པ་ཐམས་ཅད་འཕོབ་པར་འགྱུར་བ་ལ་ངེས་པར་འབྱུང་བའི་ལམ་དེ་བཞིན་ཉིད་དུ་གྱུར་པ་ལ་མི་འཇིགས་པ་)

The four fearlessnesses are the aspects of fearlessness that a Buddha has in terms of fulfilling his own excellent purposes as well as the excellent purpose of others. The fearlessness in connection with becoming enlightened through the thorough understanding of all phenomena

and the fearlessness in connection with the wisdom that eliminates all contamination are fearlessnesses in terms of the Buddha's fulfilling his own excellent purpose. By understanding all produced and unproduced phenomena without exception, one obtains perfect enlightenment. Although there are those who argue that a Buddha does not have such understanding of all phenomena, the Buddha has no fear of their doubts. Thus this fearlessness is excellent wisdom. A Buddha has eliminated all of his contaminations such as attachment, and he is aware of how others can exterminate all their contaminations. Although others argue that he has not eliminated all contaminations or that he does not know how others can exterminate their contaminations, he has no fear of their doubts. This fearlessness is called excellent abandonment. The fearlessness in connection with teaching others how to avoid hindrances and the fearlessness in connection with the accomplishment of the state of suchness, which is the path of renunciation in order to achieve all excellences are fearlessnesses in terms of fulfilling others' purposes through teachings. A Buddha is not afraid to teach others how to abandon discordant factors and how to apply the antidotes to them. Thus he teaches that sensory stimuli are obstructions to the state of emancipation, which goes beyond the nature of suffering.

Although some argue that these stimuli are not obstructions, a Buddha has no fear of these doubts and does not waver. This fearlessness is called the teaching of the abandonment of discordant factors. All excellences are the excellences of wisdom and abandonment. In order to achieve them, one follows the path of renunciation, which is the path of an Arya. It is just as the Buddha instructed. Although others argue that one does not achieve these excellences through this path, a Buddha is not afraid of their doubt. This fearlessness is the teaching of the correct path, which is the antidote.

### 23. THE SIX EXTRAORDINARY KNOWLEDGES OF THOSE WHO HAVE GONE BEYOND

(དེ་བཞིན་གཤེགས་པའི་མངོན་པར་ཤེས་པ་)

- A. The Divine Eye (ལྷའི་མིག་)
- B. The Divine Ear (ལྷའི་རྒྱ་བ་)
- C. Knowledge of Others' Thoughts (སེམས་ཀྱི་རྣམ་གུངས་ཤེས་པ་)
- D. Knowledge of Miracles (ལུས་ཀྱི་རྒྱ་འགྲུལ་ཤེས་པ་)
- E. Knowledge Recollecting Past Lives (ཕྱོད་ཀྱི་གནས་རྗེས་སུ་དྲན་པ་)
- F. Knowledge of the Extinction of Contamination (ཟག་བ་ཟད་བ་ཤེས་པ་)

Extraordinary knowledge is the realization

or knowledge that perceives invisible phenomena from other places and times as if they are right in the immediate area. The **divine eye** sees forms regardless of their distance, and it sees where beings take rebirth after they die. The **divine ear** hears and understands various sounds, speeches, and other communicative noises. The **knowledge of others' thoughts** allows one to understand the conscious and unconscious thoughts of sentient beings. The **knowledge of miracles** allows one to resist being burnt, to fly, to control one's mass, to control one's quality, to walk on water, and to go through earth. The **knowledge recollecting past lives** allows one to remember one's string of rebirths and the events in these past lives. The **knowledge of the extinction of contamination** is the knowledge which understands which afflictions have to be abandoned during the path of seeing and the path of meditation as well as their order. One attains the wisdoms which extinguishes and does not generate afflictive emotions.

24. THE TEN POWERS OF THOSE WHO HAVE

GONE BEYOND (དེ་བཞིན་གཤེགས་པའི་སྣེ་བས་)

- A. Power of Knowing Right From Wrong  
(གནས་དང་གནས་མ་ཡིན་བ་མཐུན་པའི་སྣེ་བས་)
- B. Power of Knowing Consequences of

Actions (ལས་ཀྱི་རྣམ་པར་སྐྱིན་པ་མཁྲིན་པའི་སྣོབས་)

- C. Power of Knowing Various Mental Inclinations (མོས་པ་སྣ་ཚོགས་མཁྲིན་པའི་སྣོབས་)
- D. Power of Knowing Various Mental Faculties (ཁམས་སྣ་ཚོགས་མཁྲིན་པའི་སྣོབས་)
- E. Power of Knowing Various Degrees of Intelligence (དབང་པོ་མཚོག་དང་མཚོག་མ་ཡིན་པ་མཁྲིན་པའི་སྣོབས་)
- F. Power of Knowing the Paths of All Goals (ཐམས་ཅད་དུ་འགྲོ་བའི་ལམ་མཁྲིན་པའི་སྣོབས་)
- G. Power of Knowing Concentration, Emancipation, Stabilization, Meditative Absorption, the Ever-Afflicted, and Purified Phenomena (བསམ་གཏན་དང་རྣམ་པར་ཐར་བ་དང་ཉིང་འཛིན་དང་སྣོམས་པར་འཇུག་པ་དང་ཀུན་ནས་ཉོན་མོངས་པ་དང་རྣམ་པར་བྱང་བ་དང་ལྡན་པ་ཐམས་ཅད་མཁྲིན་པའི་སྣོབས་)
- H. Power of Knowing Past Lives (སྤོན་གྱི་གནས་རྗེས་སུ་བྲན་པ་མཁྲིན་པའི་སྣོབས་)
- I. Power of Knowing Deaths and Births (འཆི་འཕོ་བ་དང་སྐྱེ་བ་མཁྲིན་པའི་སྣོབས་)
- J. Power of Knowing the Exhaustion of Contaminations (ཟག་པ་ཐམས་ཅད་ཟད་པར་མཁྲིན་པའི་སྣོབས་)

The ten powers are the specific powers of wisdom of a Buddha. The power of knowing right from wrong means a

Buddha understands causes and non-causes. Karma and afflictive emotions are the cause of rebirth. An inherently existent self, a universal creator, and the god Indra are not the causes of rebirth. Furthermore, virtuous activities are the causes of rebirth in the upper realms, and are not the causes of rebirth in the lower realms. Non-virtuous activities are the causes of rebirth in the lower realms, and are not the causes of rebirth in the upper realms. The **power of knowing consequences of actions** means a Buddha has the power of understanding the accumulation of karma by individuals. If one engages in actions such as generosity and ethical conduct, one will achieve happy results such as higher rebirth and wealth. If one engages in actions such as killing, one will achieve the results of rebirth in the lower realms and suffering. The **power of knowing various mental inclinations** is the Buddha's knowledge of the various inclinations of individual sentient beings. Some sentient beings are inclined towards the great vehicle; some are inclined to the small vehicle. Some are inclined to the middle vehicle; some are inclined towards generosity; some are inclined to ethical conduct; and some are inclined to meditative equipoise. The **power of knowing various mental faculties** means that a Buddha is skilled at understanding why individuals are born with certain characteristics. One's fate might be to take

rebirth as an individual without certainty as to which vehicle to enter, or one might not enter a vehicle at all. The Buddha understands the specific fates and previous impressions of individuals, which cause them to be reborn as beings of one of the six species of the desire realm. The **power of knowing various degrees of intelligence** is the Buddha's skill at knowing the level of an individual. Thus he understands that some individuals are of middle capacity, and that others are of dull faculties. The **power of knowing paths to all goals** is the Buddha's skill at understanding the cyclical pattern of rebirth as beings of the six species of the desire realm and the causes of such migration throughout all the three realms. He also is skilled at focusing on the paths which lead to higher rebirth and enlightenment. The **power of knowing concentration, emancipation, stabilization, meditative absorption, the ever-afflicted, and purified phenomena** refers to a Buddha's understanding that by entering into meditation on the four concentrations, the eight emancipations, stabilization on developing confidence and so forth, and the nine meditative absorptions existing in series, one removes all discordant obstacles, which are called the ever-afflicted. The development of the antidotes to these afflictive emotions is called purified phenomena. A Buddha knows the ways in which faults arise and the ways in which one develops virtuous

qualities when going through this process. The power of knowing past lives is the Buddha's skill at knowing the place of an individual's past rebirths, his name in these rebirths, his parents' names, his activities, his lifespan and his wealth. The power of knowing deaths and births is Buddha's skill at knowing the times and places of all the rebirths of sentient beings. The power of knowing the exhaustion of contaminations is the skill at knowing the exhaustion of contaminations, such as afflictive emotions, of sentient beings.

## 25. THE TEN CAPABILITIES

[of Those Who Have Gone Beyond] (དབང་)

- A. Capability of Controlling the Length of One's Own Life (ཚེ་ལ་དབང་བ་)
- B. Capability of Giving Provisions to Sentient Beings (ཨོ་བྱ་དུ་ལ་དབང་བ་)
- C. Capability of Controlling One's Mind Without Hindrances (སེམས་ལ་དབང་བ་)
- D. Capability of Mitigating the Consequences of Others' Negativities (ལས་ལ་དབང་བ་)
- E. Capability of Controlling One's Rebirth (སྐྱེ་བ་ལ་དབང་བ་)
- F. Capability of Being Resolute in One's Aspiration (ཚོས་བ་ལ་དབང་བ་)
- G. Capability of Having Only Pure Prayers (སྨོན་ལམ་ལ་དབང་བ་)
- H. Capability of Performing Miraculous

## Deeds (རྫོགས་ལ་དབང་བ་)

- I. Capability of Teaching the Dharma (རྫོགས་ལ་དབང་བ་)
- J. Capability of Understanding All Phenomena (ཡི་ཤེས་ལ་དབང་བ་)

Sentient beings have no control over the ten types of harms which they always experience. Bodhisattvas possess the ten capabilities, which are the antidotes to these harms. **The capability of controlling the length of one's own life** means that one can remain for immeasurable aeons without birth or death. Thus one does not have the harm of death. **The capability of giving provisions to sentient beings** refers to a Bodhisattva's ability to fill all the space in the world with jewels through his miraculous powers. Thus he removes the harm of poverty. **The capability of controlling one's mind without hindrances** refers to the Bodhisattva's ability to enter into countless concentrations, such as developing confidence, through his wisdom. Thus he is free from afflictive emotions such as desire, lethargy, or excitement. **The capability of mitigating the consequences of other's negativities** refers to a Bodhisattva's ability to cause an individual to be reborn in a higher rebirth even though this individual performed non-virtuous activities. Thus he removes the harm of experiencing suffering for one's actions. Furthermore,

although the Bodhisattva has performed virtuous activities, he has the power to cause himself to be reborn in the lower realms. The **capability of controlling one's rebirth** is a Bodhisattva's ability to manifest himself in any body in any location in cyclic existence in accordance with his wish. Even if he takes rebirth in the lower realms, the harm of the sufferings of the lower realms does not fall upon him. The **capability of being resolute in one's aspirations** means that a Bodhisattva thoroughly abandons any negative aspirations towards the Dharma. Also, if the Dharma were to be destroyed, he would fill the whole world with manifestations of Buddhas and spiritual friends who would give teachings to sentient beings. Thus the harm of the destruction of the Dharma does not arise. Because a Bodhisattva has accomplished the perception of exhaustion, this is also the capability to be resolute in one's aspirations. The **capability of having only pure prayers** refers to the prayers of a Bodhisattva who makes requests to eventually reach a pure land and complete enlightenment. He becomes empowered to fulfill his wishes just as he has prayed. Thus the harm of not accomplishing one's wishes does not arise. The **capability of performing miraculous deeds** refers to the ability of those in a pure land, whose pure manifestations can resist fire and can fly. These miraculous bodies are without

obstruction, and can go anywhere in an instant. Thus the harm of not being capable of going anywhere for the sake of the Dharma does not exist. The **capability of teaching the Dharma** refers to a Bodhisattva's ability to understand all phenomena without exception, including mundane and supramundane phenomena, and produced and non-produced phenomena. Thus the harm of others' doubting one's understanding does not arise. The **capability of understanding all phenomena** means that a Bodhisattva has all good qualities such as the powers and fearlessnesses. Thus there is no harm of others' questioning one's abilities.

## 26. THE EIGHTEEN UNSHARED ATTRIBUTES OF BUDDHAS (མངས་གྲུབ་གྱི་ཚོས་མ་འདྲེས་པ་)

- A. Being Without Mistakes (དེ་བཞིན་གཤེགས་པ་ལ་  
འགྲུལ་བ་མི་མངའ་བ་)
- B. Being Without Mistakes Verbally (ཅེ་ཙེ་  
མངའ་བ་)
- C. Not Decreasing in Mindfulness (བརྟེན་བཅི་  
མངའ་བ་)
- D. Not Ever not Being in Meditative  
Equipose (སེམས་མཉམ་པར་མ་བཞག་པ་མེད་པ་)
- E. Non-Discrimination of Cyclic Existence  
and Nirvana as Separate (ཐ་དད་བའི་འདུ་ཤེས་མེད་  
པ་)

- F. Not Being Disinterested (སོ་སོར་མ་བདགས་པའི་བཏང་སྡོམས་མེད་པ་)
- G. Aspiration Without Decline (འདུན་པ་ཉམས་པ་མེད་པ་)
- H. Effort Without Decline (བརྩོན་འགུས་ཉམས་པ་མེད་པ་)
- I. Mindfulness Without Decline (དྲན་པ་ཉམས་པ་མེད་པ་)
- J. Wisdom Without Decline (ཤེས་རབ་ཉམས་པ་མེད་པ་)
- K. Concentration Without Decline (ཉིང་ངེ་འཛིན་ཉམས་པ་མེད་པ་)
- L. Liberation Without Decline (རྣམ་པར་གྲོལ་པ་ཉམས་པ་མེད་པ་)
- M. The Governing of All Bodily Activities by Wisdom (ལུས་ཀྱི་ལས་ཐམས་ཅད་ཡེ་ཤེས་ཀྱི་ལྡོན་དུ་འགྲོ་ཞིང་ཡེ་ཤེས་ཀྱི་རྗེས་སྲུ་འབྲང་བ་)
- N. The Governing of All Verbal Activities by Wisdom (ངག་གི་ལས་ཐམས་ཅད་ཡེ་ཤེས་ཀྱི་ལྡོན་དུ་འགྲོ་ཞིང་ཡེ་ཤེས་ཀྱི་རྗེས་སྲུ་འབྲང་བ་)
- O. The Governing of All Mental Activities by Wisdom (ཡིད་ཀྱི་ལས་ཐམས་ཅད་ཡེ་ཤེས་ཀྱི་ལྡོན་དུ་འགྲོ་ཞིང་ཡེ་ཤེས་ཀྱི་རྗེས་སྲུ་འབྲང་བ་)
- P. The Unobstructed Wisdom Which Sees All Objects From the Past (འདས་བའི་དུས་ལ་མ་ཚགས་མ་ཐོགས་པའི་ཡེ་ཤེས་མཐོང་བ་ལ་འཇུག་པ་)
- Q. The Unobstructed Wisdom Which Sees

- All Objects From the Future (མ་འོང་བའི་དུས་ལ་  
མ་ཆགས་མ་ཐོགས་པའི་ཡི་ཤེས་མཐོང་བ་ལ་འཇུག་པ་)
- R. The Unobstructed Wisdom Which Sees  
All Objects From the Present (ད་ལྟར་བཞུགས་  
བའི་དུས་ལ་མ་ཆགས་མ་ཐོགས་པའི་ཡི་ཤེས་མཐོང་བ་ལ་འཇུག་པ་)

The unshared attributes of Buddhas are so called because Hearers, Solitary Realizers, and ordinary individuals do not possess these qualities. **Being without mistakes** means that beings such as Hearers have faulty actions of body, speech and mind, but the deeds of a Buddha's body, speech and mind are flawless. **Being without mistakes verbally** means that a Hearer shouts to others in a dense forest if he has lost the way, or he will shout, "Who is in there?" into an empty house. This is a result of previous impressions of enjoying meaningless talk. A Buddha does not engage in such speech. **Not decreasing in mindfulness** means that whereas a Hearer engages in awareness of only those factors in his immediate environment, because a Buddha's wisdom has no obstructions or attachment, his mindfulness is without decline. **Not ever not being in meditative equipoise** means that whereas a Hearer can enter into meditative equipoise and then rise from it, a Buddha, however, engages in meditative equipoise at all times and in all activities. Thus a Buddha is never not in meditative equipoise. **Non-discrimination of cyclic existence and**

**nirvana as separate** means that after a Hearer sees the harms of cyclic existence and the virtuous qualities of nirvana, he then discriminates between them. Therefore, he abandons afflictive emotions and practices pure conduct. On the other hand, because a Buddha has great compassion, unmistaken wisdom and an understanding of emptiness, he does not discriminate between cyclic existence and nirvana, which both have the nature of emptiness. **Not being disinterested** means that a Hearer does not take interest in sentient beings' potential for pacification. He does not work for their benefit and abandons them. Thus he has a disinterested equanimity. A Buddha, on the other hand, takes interest in sentient beings' potential for pacification. A Buddha has equanimity for those who have no potential because even if he works for their benefit, nothing will be gained. Yet for those who have potential, he does not enter into equanimity and abandon them. Thus he is not disinterested. **Aspiration without decline** means that Hearers do not have the supreme altruistic aspiration to fulfill the purposes of all sentient beings. Thus they have the inferior aspiration to fulfill their own purposes and the purposes of a few other sentient beings. A Buddha has aspiration without decline because he aspires to accomplish the purposes of all sentient beings without exception. **Effort**

**without decline** refers to ever-present awareness of mind and body and the lack of discouragement a Buddha experiences when he is fulfilling the purpose of even one sentient being who is trying to realize his potential. In this way, a Buddha continually gives teachings. **Mindfulness without decline** is always present within the wisdom of a Buddha which understands the behaviour, the thoughts, the unconscious ideas, the mental faculties, the antidotes and the manner of subduing the specific discordant factors of all sentient beings. Hearers do not have this mental capacity. **Wisdom without decline** is the knowledge of 84,000 antidotes to afflictive emotions and the types of behaviour that are in accord with these antidotes. Because a Buddha's perfect understanding remains until the purposes of all sentient beings are fulfilled, his wisdom is called wisdom without decline. **Concentration without decline** means that whereas Hearers experience some decline when they enter into meditative equipoise, a Buddha experiences no decline in his meditative equipoise. **Liberation without decline** means that Hearers abide in pacification in which one has only abandoned afflictive emotions. Thus this is an inferior form of liberation. A Buddha has been liberated from both afflictive emotions and obstructions to wisdom. Thus he has attained non-abiding nirvana. Since he

remains in the world as long as is necessary to fulfil the purposes of sentient beings, this is called liberation without decline. **The governing of all bodily activities by wisdom** refers to the effortlessness of the deeds of the Buddha even during the period when he was a Bodhisattva. In this period, all of his actions were preceded by deliberation. After attaining enlightenment, his thoughts are unlike a Hearer's; all of his actions are governed by wisdom, and ensue from his initial wisdom. **The governing of all verbal activities by wisdom** refers to the sixty qualities of a Buddha's speech which are in accordance with the minds of sentient beings. These are the result of his previous declaration of all that is required to fulfill the purposes of sentient beings through his wisdom. **The governing of all mental activities by wisdom** refers to the deeds of a Buddha's mind. Having thoroughly abandoned all conceptualization and illusory thought, a Buddha's mind enters into a perception of ultimate reality. His mind penetrates into dharma spheres, and this is therefore called the governing of all mental activities by wisdom. **The unobstructed wisdom which sees all objects from the past** refers to a Buddha's undeceived understanding of all phenomena which have occurred during previous countless aeons as well as all virtuous and non-virtuous actions of the past. The

**unobstructed wisdoms which see all objects from the future and present are similar to the type of wisdom stated above. A Buddha clearly knows all phenomena which will occur in the future as well as phenomena which exist presently in all directions.**

**27. THE THREE SETS OF TEACHINGS (ལྔ་ལྔ་དུ་གྲུབ་པའི་སྐུ་མཛན་པའི་སྐུ་མཛན་)**

- A. The Teachings on Moral Discipline (འདུལ་བའི་སྐུ་མཛན་)
- B. The Teachings on Discourses (མདོ་ལྟུང་པའི་སྐུ་མཛན་)
- C. The Teachings on Knowledge (མངོན་པའི་སྐུ་མཛན་)

**28. THE TWELVE SCRIPTURAL CATEGORIES**

(གཞུང་རབ་ཡན་ལག་)

- A) Sets of Discourses (མདོའི་སྐུ་)
- B) Intermediate Verses (དབྱངས་ཀྱི་བསྟན་པའི་སྐུ་)
- C) Prophetic Teachings (ལུང་དུ་བསྟན་པའི་སྐུ་)
- D) Verses (ཚིགས་སུ་བཅད་པའི་སྐུ་)
- E) Specific Teachings (ཚེད་དུ་བཅོད་པའི་སྐུ་)
- F) Introductory Teachings (སློང་གཞིའི་སྐུ་)
- G) Parables (དོགས་པ་བཅོད་པའི་སྐུ་)
- H) Legends (དེ་ལྟ་བུར་བྱང་པའི་སྐུ་)
- I) Rebirth Stories (སྐྱེ་རབས་ཀྱི་སྐུ་)
- J) Grand Scriptural Teachings (ཡིན་དུ་རྒྱས་པའི་སྐུ་)

- K) Marvellous Teachings (མད་དུ་བྱུང་བའི་མྱེ་)
- L) Finalized Teachings (གཞན་དུ་དབབ་བར་བསྐྱུན་བའི་མྱེ་)

The discourses, intermediate verses, verses, specific teachings, prophetic teachings, grand scriptural teachings and marvellous teachings are all included in the teachings in discourses. The introductory teachings, parables, legends and rebirth stories are all included in the teachings on moral discipline. The finalized teachings are classified as teachings on knowledge.

**29. THE FOUR BASIC INTENTIONS OF BUDDHA FOUND WITHIN THE INTERPRETIVE**

**SUTRAS (དགོངས་པ་)**

- A. Determining the Samenesses (མཉམ་བ་ཉིད་ལ་དགོངས་པ་)
- B. Determining Another Period (དུས་གཞན་ལ་དགོངས་པ་)
- C. Determining Another Meaning (དོན་གཞན་ལ་དགོངས་པ་)
- D. Determining the Interest of a Particular Person (གང་ཟག་གཞན་ལ་དགོངས་པ་)

These intentions refer to a specific method of subduing the minds of sentient beings. Although the original understanding of these words is separate

from the meaning attached to them later, there is no contradiction that arises from the words themselves. Therefore these methods are referred to as intentions. **Determining the samenesses** refers to Buddha's statement that he was the previous Buddhas. This is correct because there is no difference in the wisdom body obtained, the amount of merit and wisdom accumulated, or in the number of deeds performed for the sake of sentient beings by both the previous Buddhas and Buddha Shakyamuni. The Buddha said that by merely reciting the names of Buddhas such as Amitabha and Avalokiteshvara one will attain enlightenment. However, he did not mean that this would occur immediately. Due to this cause, enlightenment will be obtained eventually. Although the Buddha also said that one will get exactly what one prays for, he did not mean that this would happen immediately. This will happen eventually. Therefore this interpretation is called **determining another period**. The Buddha said that if one does not pay homage to all the Buddhas who are as numerous as the grains of sand on the River Ganges, then one will not understand the present sutra. Yet he did not mean that one would not understand it at the moment it was being told. Rather, at the moment one reaches the first Bodhisattva ground, the sutra will not be clear. Thus this interpretation is called **determining**

**another meaning.** A Buddha gives instructions on those virtuous activities such as ethical conduct for which specific individuals have faith and ability and explains how to enter into their practice. Yet there are those individuals who believe that practising ethical conduct is all that is necessary. In order to make these people practice the other virtuous activities, he disparages ethical conduct and gives instructions on generosity and so forth. This action of encouraging one to perform all the six perfections is determining the interest of a particular person.

**30. THE FOUR TYPES OF BUDDHA'S TEACHINGS WHICH REQUIRE INTERPRETATION**

(ལྷེམ་པོར་དགོངས་པ་)

- A) Teachings that Encourage Beings to Enter the Mahayana Path (ལྷེམ་པོར་དགོངས་པ་)
- B) Teachings on Definitions (མཚན་ཉིད་ལ་ལྷེམ་པོར་དགོངས་པ་)
- C) Teachings on the Antidotes (གཉེན་པོ་ལ་ལྷེམ་པོར་དགོངས་པ་)
- D) The Meanings of the Terms Used in the Teachings (བསྐྱར་བ་ལ་ལྷེམ་པོར་དགོངས་པ་)

Although these teachings are not of definitive meaning, the Buddha intended

for them to be interpreted. In this way, he taught in a manner which leads others to enlightenment. Thus these teachings are called the teachings requiring interpretation. For those holding extreme views who questioned whether or not there is an 'I', the Buddha said that there is an 'I' because sentient beings consist of a continual flow of moments. When the Hearers asked if produced objects inherently exist, the Buddha said that the aggregates, sources and constituents all inherently exist because he did not want them to be afraid of the Mahayana teachings and to avoid them. Thus these teachings are the teachings that encourage beings to enter the Mahayana path. For those who questioned whether phenomena are produced or not, the Buddha, focusing on the three natures, asserted that phenomena are not produced. This assertion is based upon the nature of imputed phenomena. Buddha also said that phenomena are produced, in which case he was referring to the natures of dependent phenomena and thoroughly established phenomena. Thus these teachings are called the teachings on definitions. The reason Buddha taught 84,000 antidotes is because there are 84,000 wrong behaviours. Focusing on the impurities such as attachment, he gave teachings on the antidotes. The Buddha taught that one should kill one's father and mother, one should cause division

among the religious community, one should kill a Foe Destroyer, and one should draw blood with evil intentions from one who has gone thus [a Tathagata]. If one does so, one will reach enlightenment. The meaning of these statements is not exactly as they are stated. Rather, one must kill one's mother, which is ignorance, and one's father, which is hatred. One must refute the inherent existence of the five aggregates with a view of their emptiness, which is dividing the religious order. Recognizing that the mind basis-of-all and previous impressions have no inherent existence is killing a Foe Destroyer. The perception through wisdom that all phenomena are empty of inherent existence is the transformation of the term drawing blood from one who has gone thus. Furthermore, Buddha taught that that which has no essence has an essence, wrong view abides underneath, and one abandons afflictive emotions with afflictive emotions. In this way, one obtains pure enlightenment. Yet he means that one understands the essence of all phenomena as being emptiness through unwavering meditation, that wrong view abides as the opposite of correct view, and that one abandons the objects of asceticism through ascetic actions. In these ways, one obtains enlightenment. These transformations in meanings are referred to as the **interpretation of the terms used in the teachings.**

### 31. THE FOUR TRUTHS (བདེན་པ་)

#### A. SUFFERINGS (སྐྱུག་བསྐྱལ་གྱི་བདེན་པ་)

- 1) Impermanence (མི་དྭགས་པ་)
- 2) Suffering (སྐྱུག་བསྐྱལ་བ་)
- 3) Emptiness (སྟོང་པ་)
- 4) Selflessness (བདག་མེད་པ་)

**Impermanence** means that regeneration occurs in every instant, which is the nature of death. **Suffering** is either the three sufferings or the eight sufferings, which inflict harm unceasingly. **Emptiness** is the absence of a permanent self abiding in the five aggregates. Those holding extreme views believe in a permanent self. That which those holding extreme views hold to be the self is actually **selfless**.

#### B. TRUE CAUSES OF SUFFERING

(ཀླན་འབྱུང་གི་བདེན་པ་)

- 1) Origin of All (ཀླན་འབྱུང་)
- 2) Cause (རྒྱུ་)
- 3) Condition (རྐྱེན་)
- 4) Production (རབ་ཏུ་སྐྱེ་བ་)

The **origin of all** is the abiding within one's continuum of the seeds of rebirth as a being of one of the three realms, through the impressions of afflictive

emotions and karma. The virtuous and non-virtuous worldly activities which stem from the afflictive emotions such as desire and hatred are called **causes**. **Conditions** refer to the accumulation of virtuous impressions, which come from virtuous karma, and the accumulation of non-virtuous impressions, which come from non-virtuous karma. The fruits of these eventually mature. **Production** means that after the causes and conditions have come together, one acquires the suffering of the upper or lower realms in accordance with the virtuous or non-virtuous impressions accumulated.

**C. TRUE CESSATIONS (འགོག་པའི་བདེན་པ་)**

- 1) Cessation (འགོག་པ་)
- 2) Peace (ཞི་བ་)
- 3) Excellence (གྲོ་མོ་པ་)
- 4) Renunciation (ངེས་པར་འགྲུང་བ་)

**Cessation** is the abandonment of afflictive emotions such as desire and hatred as well as of non-virtuous actions such as killing. **Peace** means that suffering, which is the result of karma and afflictive emotions, never arises. **Excellence** means that there are no future rebirths within the three realms, and that one never experiences suffering. **Renunciation** means that after one realizes that the three realms are like a prison, one goes to the blissful abode

which is beyond sorrow.

**D. TRUE PATHS (ལམ་གྱི་བརྟེན་པ་)**

- 1) Paths (ལམ་)
- 2) Reason (རིག་པ་)
- 3) Achievement (བསྐྱབ་པ་)
- 4) Definite Freedom (རིམ་པ་འབྲིན་པ་)

The **path** is the way in which one goes from the level of an ordinary individual to the abode of the Aryas. **Reason** is the antidote that abandons the afflictive emotion of ignorance. **Achievement** is the abandonment of wrong views and the accomplishment of the correct view. **Definite freedom** is the freedom from the harms of cyclic existence. One goes to the abode beyond sorrow.

The four truths are to be ascertained in the same order as they are stated. A thorough understanding of true suffering means that one realizes that animate and inanimate objects are the result of the ripening of previous karma. Although one cannot abandon previous karma, one can understand impermanence, suffering, emptiness and selflessness. The abandonment of true causes of suffering involves the understanding that a rebirth as a being of any of the three realms comes from previous karma and afflictive emotions. Thus a body, which is a heap of suffering, is born. After one sees the way

all origins, causes, conditions and production arise, one understands that one can abandon these by following the path. To know true cessation correctly, one realizes that the abandonment of both true suffering and true causes of suffering is the state of nirvana with remainder or the state of nirvana without remainder. One understands that these states are similar to cessation, peace, excellence and renunciation. Next is the way in which one meditates on the path which leads to the cessation of suffering. The path is either the [thirty-seven] limbs of enlightenment or the eightfold noble path. Through these actions, one extirpates and abandons suffering and the causes of suffering. Thus one understands path, reason, achievement and definite freedom. After one searches for the selflessness of people and phenomena, one finds them, and one goes from the state of an ordinary being to the state of an Arya.

**32. THE FIVE ASPECTS OF THE PATH OF ACCUMULATION OF THE HEARERS**

(ནཏྲ་ཐོས་ཀྱི་ལམ་)

- A. The Ethical Conduct of One Who Has Just Entered the Path (མོ་མོ་སྐྱེ་པའི་རྩལ་ཁྲིམས་)
- B. The Restraint of the Senses [From Objects of Attachment] (དབང་པོའི་སྣོ་བལྟམས་པ་)
- C. The Restriction of One's Food Intake (ཟས་

གྱི་ཚོད་ཤེས་པ་)

- D. The Refraining from Sleep in the Evening and the Dawn and the Enthusiastic Practice of Yoga During Those Periods  
(ནམ་གྱི་ཆ་ལྗོད་དང་ཆ་སྐད་ལ་མི་ཉལ་བར་ནལ་འབྱོར་ལ་བརྩོན་པ་)
- E. Thorough Enjoyment of Abiding in Introspection (ཤེས་བཞིན་དུ་གནས་པར་མངོན་པར་དགའ་བ་)

33. THE FOUR LEVELS OF THE PATH OF PREPARATION (ངེས་པར་འབྱུང་པའི་ཆ་)

- A) Heat (རྫིད་)
- B) Peak (ཚུ་མོ་)
- C) Patience (བརྗོད་པ་)
- D) Supreme Worldly Dharma (འཇིག་རྟེན་ཚོས་གྱི་མཚོག་)

34. THE SIXTEEN MOMENTS OF CONSCIOUSNESS OF THE PATH OF SEEING

(སེམས་གྱི་གྲུ་སྐད་ཅིག་མ་)

- A. Forbearance With the Reality of Suffering  
(སྤྲུག་བསྐྱེད་ལ་ཚོས་ཤེས་བའི་བརྗོད་པ་)
- B. Cognition of the Reality of Suffering (སྤྲུག་བསྐྱེད་ལ་ཚོས་ཤེས་པ་)
- C. Subsequent Forbearance With Suffering  
(སྤྲུག་བསྐྱེད་ལ་ཇིས་སུ་རྟོགས་པར་ཤེས་བའི་བརྗོད་པ་)

- D. Subsequent Cognition of Suffering (སྐྱེས་སྐྱེས་ལ་ཇི་སྲིད་སྐྱེས་སྐྱེས་པ་)
- E. Forbearance With the Reality of the Origin of suffering (ཀུན་འབྱུང་ལ་ཚམས་ཤེས་པའི་བརྗོད་པ་)
- F. Cognition of the Reality of the Origin of Suffering (ཀུན་འབྱུང་ལ་ཚམས་ཤེས་པ་)
- G. Subsequent Forbearance With the Origin of Suffering (ཀུན་འབྱུང་ལ་ཇི་སྲིད་སྐྱེས་སྐྱེས་པས་ཤེས་པའི་བརྗོད་པ་)
- H. Subsequent Cognition of the Origin of Suffering (ཀུན་འབྱུང་ལ་ཇི་སྲིད་སྐྱེས་སྐྱེས་པར་ཤེས་པ་)
- I. Forbearance With the Reality of Cessation of Suffering (འགོག་པ་ལ་ཚམས་ཤེས་པའི་བརྗོད་པ་)
- J. Cognition of the Reality of the Cessation of Suffering (འགོག་པ་ལ་ཚམས་ཤེས་པ་)
- K. Subsequent Forbearance With the Cessation of Suffering (འགོག་པ་ལ་ཇི་སྲིད་སྐྱེས་སྐྱེས་པར་ཤེས་པའི་བརྗོད་པ་)
- L. Subsequent Cognition of the Cessation of Suffering (འགོག་པ་ལ་ཇི་སྲིད་སྐྱེས་སྐྱེས་པར་ཤེས་པ་)
- M. Forbearance With the Reality of the Path (ལམ་ལ་ཚམས་ཤེས་པའི་བརྗོད་པ་)
- N. Cognition of the Reality of the Path (ལམ་ལ་ཚམས་ཤེས་པ་)
- O. Subsequent Forbearance With the Path (ལམ་ལ་ཇི་སྲིད་སྐྱེས་སྐྱེས་པར་ཤེས་པའི་བརྗོད་པ་)
- P. Subsequent Cognition of the Path (ལམ་ལ་ཇི་སྲིད་སྐྱེས་སྐྱེས་པར་ཤེས་པ་)

35. PATH OF MEDITATION (སྒྲུབ་པའི་ལམ་)

- A. The Small Path (ལམ་ཆུང་དུ་)
- 1) the small small (ཆུང་དུ་མི་ཆུང་དུ་)
  - 2) the small middle (ཆུང་དུ་མི་འབྲིང་)
  - 3) the small big (ཆུང་དུ་མི་ཆེན་པོ་)
- B. The Middle Path (ལམ་འབྲིང་པོ་)
- 1) the middle small (འབྲིང་པོ་མི་ཆུང་དུ་)
  - 2) the middle middle (འབྲིང་པོ་མི་འབྲིང་པོ་)
  - 3) the middle big (འབྲིང་པོ་མི་ཆེན་པོ་)
- C. The Big Path (ལམ་ཆེན་པོ་)
- 1) the big small (ཆེན་པོ་མི་ཆུང་དུ་)
  - 2) the big middle (ཆེན་པོ་མི་འབྲིང་པོ་)
  - 3) the big big (ཆེན་པོ་མི་ཆེན་པོ་)
- D. The Path of Preparation (སྒྲུབ་པའི་ལམ་)
- E. The Path Without Obstructions (བར་ཆད་མེད་པའི་ལམ་)
- F. The Path of Complete Liberation (རྣམ་པར་གྲོལ་པའི་ལམ་)
- G. The Extraordinary Path (ཉུང་བར་གྱི་ལམ་)

36. THE PATH OF NO MORE LEARNING

(མི་སྒྲོབ་ལམ་)

This is the Path of Perfection (མཐར་ཕྱིན་པའི་ལམ་)

**37. THE EIGHT LEVELS OF ULTIMATE FREEDOM OF A HEARER**

(ཉན་ཐོས་ཀྱི་རྣམ་པར་གྲོལ་བའི་ལམ་)

*[This path can happen gradually in the stages listed below, or these can all occur simultaneously. The simultaneous fruition of the stages comes after direct insight into the two truths. One then simultaneously abandons all the afflictive emotions that arise from contact with objects in the three realms, by following the transcendental path without obstructions. Thus the fruit of a stream-enterer and the fruit of a Foe Destroyer occur simultaneously.]*

**A. THE FOUR TYPES OF APPROACHER**

(འཇུག་པ་)

- 1) Approacher to the Fruit of a Stream-enterer (རྒྱན་དུ་ཞུགས་པ་ལ་འཇུག་པ་)
- 2) Approacher to the Fruit of a Once-  
returner (ལན་ཅིག་གི་ལྷན་ལོང་པ་ལ་འཇུག་པ་)
- 3) Approacher to the Fruit of a  
Never-returner (གྱིར་མི་ལོང་པ་ལ་འཇུག་པ་)
- 4) Approacher to the Fruit of a Foe  
Destroyer (དག་བཅོས་པ་ལ་འཇུག་པ་)

**B. THE FOUR TYPES OF ABIDING**

(འབྲས་བུ་ལ་གནས་པ་)

- 1) Abider in the Fruit of a Stream-  
enterer (རྒྱན་དུ་བཞགས་པའི་འབྲས་བུ་ལ་གནས་པ་)

- 2) Abider in the Fruit of a Once-  
returner (ཡན་ཅིག་ཕྱིར་འོང་གི་འབྲས་བུ་ལ་གནས་  
པ་)
- 3) Abider in the Fruit of a Never-  
returner (ཕྱིར་མི་འོང་བའི་འབྲས་བུ་གནས་པ་)
- 4) Abider in the Fruit of a Foe  
Destroyer (དགྲ་བཅོམ་བའི་འབྲས་བུ་ལ་གནས་པ་)

By abandoning the eighty-eight afflictive emotions of the path of seeing, which is characterized by the sixteen moments of wisdom, one attains the position of stream-enterer. One condenses all four objects of abandonment of the path of meditation, which are the afflictive emotions of the desire realm, into one object. This is then divided into nine (that is, the great-great, great-middle, great-small, and so on, down to small-small). The antidotes of the obstructions to wisdom also have nine corresponding parts. By abandoning the first six of these [obstructions], one obtains the position of a once-returner. By gradually abandoning all nine, one obtains the position of a never-returner. Both the form and formless realm each have three objects of abandonment that are condensed into one. There are four concentrations and four formless absorptions. The detailed approach consists of taking the one object of abandonment for each of these eight levels and again dividing it into nine. Through the gradual abandonment of

these objects one reaches the peak of cyclic existence. At that point one's afflictive emotions become ever more minute and one's wisdom becomes ever greater. Through the cultivation of vajra-like concentration at this point, one becomes a Foe Destroyer.

### 38. THE TWO SOLITARY REALIZERS

(རང་སངས་རྒྱས་)

*[The Solitary Realizer practices the Dharma in accordance with the teachings given to the Hearers. Thus he obtains emancipation from suffering in worldly existence even when no Buddha has appeared.]*

- A) Rhinoceros-like Solitary Realizer (བསེ་རུ་ལྷ་ར་གཅིག་ཏུ་གནས་པ་)
- B) Sociable Solitary Realizer (ཚོགས་དང་སྦྱོང་པ་)

### 39. THE EIGHT MUNDANE PATHS

(འཇིག་རྟེན་གྱི་ལམ་)

#### A. THE FOUR CONCENTRATIONS

(བསམ་གཏན་)

*[The nature of the subdivisions of the four concentrations is such that they can be placed into one of three categories: antidotes, benefits, or both of these.]*

1) The First Concentration (བསམ་

བྱུང་དང་པོ་)

- a) investigation (རྟོག་པ་)
- b) analysis (དཔྱད་པ་)
- c) joy (དགའ་བ་)
- d) bliss (བདེ་བ་)
- e) single-pointed mind (མེས་མ་རྩེ་  
གཅིག་པ་ཉིད་)

2) The Second Concentration (བསམ་

བྱུང་གཉིས་པ་)

- a) internal clarity (ནང་རབ་ཏུ་དང་བ་)
- b) joy (དགའ་བ་)
- c) bliss (བདེ་བ་)
- d) single-pointed mind (མེས་མ་རྩེ་  
གཅིག་པ་ཉིད་)

3) The Third Concentration (བསམ་

བྱུང་གསུམ་པ་)

- a) equanimity (བདང་སྡོམས་པ་)
- b) mindfulness (ཏུན་པ་)
- c) introspection (ཤེས་བཞིན་)
- d) bliss (བདེ་བ་)
- e) single-pointed mind (མེས་མ་རྩེ་  
གཅིག་པ་ཉིད་)

4) The Fourth Concentration (བསམ་

གཏན་བཞི་པ་)

- a) pure equanimity (བདང་སྐྱེམས་ཡོངས་སྲུ་དག་པ་)
- b) pure mindfulness (དྲན་བ་ཡོངས་སྲུ་དག་པ་)
- c) the feeling free from suffering or bliss (སྐྱུག་བཟུལ་བ་ཡང་མ་ཡིན་བདེ་བ་ཡང་མ་ཡིན་པའི་རྫོར་བ་)
- d) Single-pointed mind (སེམས་རྩེ་གཅིག་པ་ཉིད་)

The four concentrations are the four abodes of the form realm. One is not moved by discordant factors at this stage, and one's mental stabilization abides under its own power. The first concentration is characterized by investigation and analysis. One understands that making use of sensory stimuli in the desire realm is fault-ridden, like a sickness or scabies. Also, one understands that the four concentrations are pacification and bliss. Thus one acquires these qualities, and one has the joy and bliss that comes from the decline of discordant factors. The second concentration is characterized by happiness. By way of meditating on the antidotes, joy and bliss arise out of the superior concentration. The third

**concentration** is characterized by bliss. If one has happiness, then unhappiness will arise, thus one abandons happiness and therefore one abandons unhappiness as well. Equanimity ensues from this abandonment. Because one has not abandoned bliss, this stage is bliss. The **fourth concentration** is characterized by equanimity. Since one has bliss on the lower levels, suffering, its counterpart, also arises. Thus one abandons even bliss. Along with this, one abandons even the suffering of breathing in and out. This state is a state of equanimity.

## B. THE FOUR FORMLESS ABSORPTIONS

(སྒྲིམས་པར་འཇུག་པ་)

- 1) The Perception of Infinite Space  
(ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཚེད་)
- 2) The Perception of Infinite Consciousness (ནམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཚེད་)
- 3) The Perception of Nothingness (ཅི་ཡང་མེད་པ་)
- 4) The Perception That is Neither Discriminating Nor Non-discriminating (འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་གྱི་སྐྱེ་མཚེད་<sup>1</sup>)

Through the aggregates of feeling, recognition, composite factors and consciousness, one enters into single-

pointed meditation on the four formless absorptions. If all phenomena are negated, then there are no longer any produced objects. Everything becomes absorbed by space only, which is infinite. This is the perception of infinite space. The perception of infinite consciousness comes about when one takes the absorption of infinite space as the object of recognition. Therefore this accompanying consciousness is also infinite. The ensuing aspirational concentration is the perception of infinite consciousness. The perception of nothingness comes after one perceives infinite consciousness. One holds the opposite of infinite consciousness as the object of investigation. At that point, one sees neither phenomena with form nor phenomena without form. This results in nothingness. Through aspiration to this and transic meditation on this object, one obtains the perception of nothingness. The perception that is neither discriminating nor non-discriminating follows the perception of nothingness. One realizes that the discrimination of nothingness is like sickness, scabies and pain. Thus by blocking this discrimination, it becomes more and more subtle. Furthermore, one thinks that if one removes it completely, that as well is inappropriate because it causes fogginess of the mind to arise. Abiding in this subtle discrimination, one engages in a transic meditation which is neither a gross discrimination nor a

complete absence of discrimination. Thus this is called the perception that is neither discriminating nor non-discriminating.

#### 40. THE EIGHT EMANCIPATIONS(རྣམ་པར་ཐར་པ་)

- A. The Embodied Looking at a Form (གཟུགས་ཅན་གཟུགས་ལ་ལྟ་བ་)
- B. The Discrimination of Formlessness Looking at a Form (ནང་གཟུགས་མེད་པར་འདུ་ཤེས་བས་ཕྱི་རོལ་གྱི་གཟུགས་རྣམས་ལ་ལྟ་བ་)
- C. Abiding in the Accomplishment of the Emancipation of Beautiful Form (སྐྱུག་བའི་རྣམ་བ་མངོན་དུ་བྱས་ནས་གནས་བ་)
- D. Perception of Infinite Space (ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཚེད་)
- E. Perception of Infinite Consciousness (རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཚེད་)
- F. Perception of Nothingness (ཅི་ཡང་མེད་བའི་སྐྱེ་མཚེད་)
- G. Perception That Is Neither Discriminating Nor Non-Discriminating (འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་གྱི་སྐྱེ་མཚེད་)
- H. Abiding in the Accomplishment of the Cessation of Discrimination and Feeling (འདུ་ཤེས་དང་ཚོར་བ་འགོག་བ་ལུས་ཀྱི་མངོན་སུམ་དུ་བྱས་ནས་གནས་བ་)

The emancipations are the steps one goes through in order to become free from the bonds of afflictive emotions. After one abandons all the afflictive emotions of the path of seeing, one then uses effort to abandon all the objects of abandonment of the path of meditation. The **embodied looking at a form** occurs while one has not yet negated one's own body. However, one refutes inherent existence and permanence by concentrating on the emptiness of inherent existence and impermanence of external forms. The **discrimination of formlessness looking at a form** is the stage where one negates one's own body through the discrimination that it is empty of inherent existence because it is made of parts. Also, one refutes the inherent existence of external forms such as a piece of cloth or a vase through concentration on its emptiness as stated in the first emancipation. **Abiding in the accomplishment of the emancipation of beautiful form** comes after the refutation of inherent existence of one's own body and external forms. At this point, afflictive emotions such as desire do not arise. In order to abolish the generation or non-generation of attachment, one uses one's mind to meditate on the actual nature of beauty. Therefore this is called the emancipation of beautiful form. Abiding in the accomplishment means that one does not generate afflictive emotions such as attachment. One's discriminations go

beyond the discrimination of form. At that point, all obstructive discriminations are eradicated. Because the various discriminations of the mind also do not arise, one thinks of this state as limitless space. Thus, having achieved the state of the **perception of infinite space**, one abides in it. After one negates all the objects of eye consciousness such as form, colour and shape through an understanding of emptiness, the consciousness, which no longer has an object, does not arise. Also, the accompanying discrimination does not arise. In this way, one's discriminations go beyond the discrimination of form. The objects of the consciousnesses such as ear consciousness, consisting of sound, smell, taste and touch, are also obstructive discriminations, which are negated through an understanding of emptiness. Because these objects do not arise, the consciousnesses which focus on these objects also do not arise. Therefore the accompanying discriminations do not arise. In this way all obstructive discriminations are eradicated. Because these consciousnesses have been eradicated, the ensuing mental consciousness and accompanying mental discriminations also do not arise. Accordingly, because the consciousnesses which perceive and penetrate external objects do not arise, one enters into transic meditation which perceives that all phenomena are absorbed by infinite space. This is the

abiding in the perception of infinite space. **The perception of infinite consciousness** surpasses the perception of infinite space. After one's mind moves towards the transic meditation on the infinite nature of space which absorbs all phenomena, one thinks that not only is space infinite, but also the discrimination that focuses on infinite space and the accompanying consciousness are infinite like space. Transic meditation on this thought is that which surpasses the perception of infinite space. After one achieves this stage of the perception of infinite consciousness, one abides there. **Nothingness** surpasses the perception of infinite consciousness. After one's mind moves towards the perception of infinite consciousness, one focuses on its opposite. After one examines the nature of this, one sees no phenomena, neither those with form nor those without form. Thus one enters into transic meditation on this thought, which then surpasses the perception of infinite consciousness. One then abides in the achievement of the stage of the perception of nothingness. **Perception that is neither discriminating or non-discriminating** surpasses the perception of nothingness. After one's mind moves towards the perception of nothingness one sees it as full of faults, as if it were sickness, scabies or pain. After one extirpates this discrimination, one's discrimination becomes more and more subtle. Yet if one

has no discrimination, fogginess of mind arises, and thus this is also an inappropriate state. Thus one abides in a very subtle state of discrimination. Transic meditation on this object surpasses the perception of nothingness. One then abides in the achievement of this stage which is the perception that is neither discriminating nor non-discriminating. **Abiding in the accomplishment of the cessation of discrimination and feeling** surpasses the perception that is neither discriminating nor non-discriminating. After one's mind moves towards the perception that is neither discriminating or non-discriminating, one enters into transic meditation on its cessation. This state surpasses the perception that is neither discriminating nor non-discriminating. At this stage, one extirpates discrimination and its counterparts, the sixth consciousness which is the mental consciousness and the afflicted consciousness. One abides in the cessation of feelings, which all have the nature of suffering, and in the cessation of discrimination, which is like sickness, scabies and pain.

#### 41. THE EIGHT SURPASSING

CONCENTRATIONS (ཟླུ་བྱི་གོ་ན་པའི་སྐྱེ་མཆེད་)

A. White (དཀར་པོ་)

- B. Red (དམར་པོ་)
- C. Yellow (སེར་པོ་)
- D. Blue (སྒྲིན་པོ་)
- E. Attractive (སྐྱག་པ་)
- F. Unattractive (མི་སྐྱག་པ་)
- G. Good (བཟང་པོ་)
- H. Evil (རན་པ་)

42. THE NINE MEDITATIVE ABSORPTIONS  
EXISTING IN SERIES

(མཐར་གྱི་གནས་པའི་སྣོ་མས་པར་འཇུག་པ་)

- A. Non-conceptionuality (མི་དྭོག་པ་)
- B. Joy (དགའ་བ་)
- C. Bliss (བདེ་བ་)
- D. Equanimity (བདང་སྣོ་མས་)
- E. Perception of Infinite Space (ནམ་མཁའ་མཐའ་  
ཡས་སྐྱེ་མཆེད་)
- F. Perception of Infinite Consciousness (རྣམ་  
ཤེས་མཐའ་ཡས་སྐྱེ་མཆེད་)
- G. Perception of Nothingness (ཅི་ཡང་མེད་བའི་སྐྱེ་  
མཆེད་)
- H. Perception That Is Neither Discriminating  
Nor Non-Discriminating (འདུ་ཤེས་མེད་འདུ་ཤེས་  
མེད་མིན་གྱི་སྐྱེ་མཆེད་)
- I. Meditative Absorption of Cessation (འཕོག་  
བའི་སྣོ་མས་པར་འཇུག་པ་)

The nine meditative absorptions existing in series are the four concentrations, the four formless absorptions, and the cessation of discrimination and feeling. These states are described individually under their respective headings. They are also included under the eight emancipations.

#### 43. THE TEN PERCEPTIONS OF EXHAUSTION

(ཟད་པར་གྱི་སྐྱེ་མཆེད་)

- A. The Perception of Total Pervasion of White (ཟད་པར་དཀར་པོའི་སྐྱེ་མཆེད་)
- B. The Perception of the Total Pervasion of Red (ཟད་པར་དམར་པོའི་སྐྱེ་མཆེད་)
- C. The Perception of the Total Pervasion of Yellow (ཟད་པར་མེར་པོའི་སྐྱེ་མཆེད་)
- D. The Perception of the Total Pervasion of Blue (ཟད་པར་སྨོན་པོའི་སྐྱེ་མཆེད་)
- E. The Perception of the Total Pervasion of Earth (ཟད་པར་སའི་སྐྱེ་མཆེད་)
- F. The Perception of the Total Pervasion of Water (ཟད་པར་རླུང་གི་སྐྱེ་མཆེད་)
- G. The Perception of the Total Pervasion of Fire (ཟད་པར་མེའི་སྐྱེ་མཆེད་)
- H. The Perception of the Total Pervasion of Wind (ཟད་པར་རླུང་གི་སྐྱེ་མཆེད་)
- I. The Perception of the Total Pervasion of Space (ཟད་པར་ནམ་མཁའའི་སྐྱེ་མཆེད་)

J. The Perception of the Total Pervasion of  
Consciousness (ཟད་པར་རྣམ་པར་ཤེས་པའི་སྐྱེ་མཚན་)

Some yogis practice the **perception of the exhaustion of earth**. In this way, what is above, below and straight ahead becomes indistinguishable. One's perception of this lack of distinction becomes limitless. Others practice the perception of the **exhaustion of water, fire, wind, blue, yellow, red or white**. In all these cases, what is above, below and straight ahead becomes indistinguishable, and one's perception of this lack of distinction becomes limitless. The yogi who is empowered by this concentration can perceive the exhaustion of whatever he wants. By thinking of any of the four elements, the four colours, space or consciousness, all directions including above and below become only an aggregation of the chosen factor such as fire. Similarly, one has the complete capability to make any of the factors such as colours arise as required. This is the meaning of the perceptions of exhaustion. When one is engaged in this perception of oneness of some factor such as earth or water, then specific, separate phenomena become indistinguishable. This state is limitless because it extends forwards and backwards without limit. One thinks that everything is filled with the chosen factor. One's perception is the focusing on only this one factor.

44. THE THREE REALMS OF SENTIENT BEINGS

(སེམས་ཅན་གྱི་ཁམས་)

A. THE TWENTY TYPES OF BEINGS IN THE DESIRE REALM

(འདོད་པའི་ཁམས་ན་གནས་པའི་སེམས་ཅན་གྱི་  
 རིས་)

1-8) The Eight Hot Hell Realms (ཚ་བའི་  
 དམུལ་བ་)

a) the eight cold hell realms  
 (གུང་བའི་དམུལ་བ་)

b) the trifling hell realms (ཉ་ཚེ་  
 བའི་དམུལ་བ་)

*[These hell realms sometimes only last for a day or two, arising from the karma previously accumulated by an individual. Although the eight cold hell realms and the trifling hell realms are part of the desire realm, only the eight hot hells are considered to be part of this enumeration because they are considered to be the major hell realms]*

9) The Animal Realm (དུད་ལོན་) -  
*[There are those who live in the sea and those who are dispersed among various land masses.]*

10) The Hungry Ghost Realm (ཡི་དགས་)  
- [These beings live in the palace of  
the Ruler of Death (gshin rje)]

11-14) The Four Human  
Continents (མིའི་གླིང་)

- a) Using Oxen (བ་མྲང་ལྷོད་)
- b) Unpleasant Sound (སྤྲ་མི་སྣན་)
- c) Great Body (ལུས་འཕགས་པོ་)
- d) the Land of Jambu (འཛམ་གུ་  
གླིང་)

15-20) Six Types of Gods (ལྷའི་རིམ་)

- a) the Land of the Four Great  
Lineages (རྒྱལ་ཆེན་རིམ་བཞི་)
- b) the Land of the Thirty-three  
(སུམ་རྩ་ཙ་གསུམ་)
- c) the Land Without Combat  
(ཐབ་གཡ་)
- d) the Joyous Land (དགའ་ལྡན་)
- e) the Land of Enjoying  
Emanation (འཕྲུལ་དགའ་)
- f) the Land of Controlling  
Others' Emanations (གཞན་  
འཕྲུལ་དབང་བྱེད་)

## B. THE SEVENTEEN TYPES OF BEINGS

### IN THE FORM REALM (གཟུགས་ཁམས་)

- 1) The First Concentration (བསམ་གཏན་  
དང་པོ་)

- a) Brahma (ཚངས་པ་)
  - b) Great Brahma (ཚངས་ཚེན་)
  - c) in front of Brahma (ཚངས་པ་  
མདུན་ན་འདུན་)
- 2) The Second Concentration (བསམ་  
གཏན་གཉིས་པ་)
    - a) little light (འོད་ཚུང་)
    - b) bright light (འོད་ཚེན་)
    - c) limitless (ཚད་མེད་འོད་)
  - 3) The Third Concentration (བསམ་གཏན་  
གསུམ་པ་)
    - a) little virtue (དགེ་ཚུང་)
    - b) vast virtue (དགེ་རྒྱས་)
    - c) limitless virtue (ཚད་མེད་དགེ་)
  - 4) The Fourth Concentration (བསམ་  
གཏན་བཞི་པ་)
    - a) cloudless (སློན་མེད་)
    - b) born from merit (བསོད་ནམས་  
སྐྱེས་)
    - c) great fruit (འབྲས་བུ་ཚེ་)
  - 5) The Five Pure Places (གནས་གཙང་མའི་ལྗ་)
    - a) not great (མི་ཚེ་བ་)
    - b) without pain (མི་གདུང་བ་)
    - c) excellent appearance (གྲོ་ཚོས་  
སྣང་བ་)
    - d) great perception (ཤིན་ཏུ་མཐོང་བ་)

e) below none (འདག་མེད་)

**C. THE FOUR DEITIES OF THE  
FORMLESS REALM (གཞུགས་མེད་པའི་  
ལྷའི་རིས་)**

- 1) Approaching the Perception of Infinite Space (ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆེད་  
དུ་ཉེ་བར་འགྲོ་བ་)
- 2) Approaching the Perception of Infinite Consciousness (ནམ་ཤེས་མཐའ་  
ཡས་སྐྱེ་མཆེད་དུ་ཉེ་བར་འགྲོ་བ་)
- 3) Approaching the Perception of Nothingness (ཅི་ཡང་མེད་པའི་སྐྱེ་མཆེད་དུ་ཉེ་བར་  
འགྲོ་བ་)
- 4) Approaching the Perception That is Neither Discriminating Nor Non-  
discriminating (འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་  
གྱི་སྐྱེ་མཆེད་དུ་འགྲོ་བ་)



“Wherever the Buddha’s teachings have flourished,  
either in cities or countrysides,  
people would gain inconceivable benefits.  
The land and people would be enveloped in peace.  
The sun and moon will shine clear and bright.  
Wind and rain would appear accordingly,  
and there will be no disasters.  
Nations would be prosperous  
and there would be no use for soldiers or weapons.  
People would abide by morality and accord with laws.  
They would be courteous and humble,  
and everyone would be content without injustices.  
There would be no thefts or violence.  
The strong would not dominate the weak  
and everyone would get their fair share.”

※ THE BUDDHA SPEAKS OF  
THE INFINITE LIFE SUTRA OF  
ADORNMENT, PURITY, EQUALITY  
AND ENLIGHTENMENT OF  
*THE MAHAYANA SCHOOL* ※

# ***GREAT VOW***

***BODHISATTVA EARTH-TREASURY  
( BODHISATTVA KSITIGARBHA )***

***“ Unless Hells become empty,  
I vow not to attain Buddhahood;  
Till all have achieved the Ultimate Liberation,  
I shall then consider my Enlightenment full !”***

***Bodhisattva Earth-Treasury is  
entrusted as the Caretaker of the World until  
Buddha Maitreya reincarnates on Earth  
in 5.7 billion years.***

***Reciting the Holy Name:  
NAMO BODHISATTVA EARTH-TREASURY***

***Karma-erasing Mantra:  
OM BA LA MO LING TO NING SVAHA***

**With bad advisors forever left behind,  
From paths of evil he departs for eternity,  
Soon to see the Buddha of Limitless Light  
And perfect Samantabhadra's Supreme Vows.**

**The supreme and endless blessings  
of Samantabhadra's deeds,  
I now universally transfer.  
May every living being, drowning and adrift,  
Soon return to the Pure Land of  
Limitless Light!**

**~The Vows of Samantabhadra~**

**I vow that when my life approaches its end,  
All obstructions will be swept away;  
I will see Amitabha Buddha,  
And be born in His Western Pure Land of  
Ultimate Bliss and Peace.**

**When reborn in the Western Pure Land,  
I will perfect and completely fulfill  
Without exception these Great Vows,  
To delight and benefit all beings.**

**~The Vows of Samantabhadra  
Avatamsaka Sutra~**

# DEDICATION OF MERIT

May the merit and virtue  
accrued from this work  
adorn Amitabha Buddha's Pure Land,  
repay the four great kindnesses above,  
and relieve the suffering of  
those on the three paths below.  
May those who see or hear of these efforts  
generate Bodhi-mind,  
spend their lives devoted to the Buddha Dharma,  
and finally be reborn together in  
the Land of Ultimate Bliss.  
Homage to Amita Buddha!

**NAMO AMITABHA**

**南無阿彌陀佛**

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ཐུག་དཔེ་འདི་ཚོས་སྤྱོད་དུ་འབྲུལ་རྒྱུ་ལས། ཚོར་བསྐྱེད་མི་ཚོགས་དགོངས་འཇགས་ལྷ།

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