USE OF THESES

This copy is supplied for purposes of private study and research only. Passages from the thesis may not be copied or closely paraphrased without the written consent of the author.
ERRATA

p. v.1 Theil-Horstmann; read: Thiel-Horstmann
p. xii.4 Mahāyāna; read: Mahāyāna
p. xiv.7 as well his; read: as well as his
p. xiv.16 Stcherbatsky's and well annotated; read: Stcherbatsky and is well annotated
p. xiv.29 Sanskritīyāyāna; read: Sankrītīyāyāna
p. xv.3 1976; read: 1976
p. xvi.7 were listed; read: might be listed
p. xvii.41 accommodate; read: accommodate
p. xviii.25 imminent; read: immanent
p. xix.27 incumbent; read: future
p. xix.28 Heavens; read: Heaven
p. xx.5 Abhisamāyāṁkāra; read: Abhisamayālamkāra
p. xx.9 Madhyāmi-kārṣṭa; read: Madhyāmika-prāsaṅga
p. xx.15 upadhyāya; read: upadhyāya
p. xx.38 Geistesgeschichte; read: Geistesgeschichte
p. xxiii Insert immediately prior to the reference to Saṃyutta-nikāya:

 "Saṃdhīnirūpaka-sūtra #20.2.199 & 219"

N43.11
Y133.12-13

p. xxiii.7 contemporary; read: contemporary
p. 2.22 (a) by demonstrating what is expressed; read: (a) by demonstrating that it is expressed
p. 3, n.9 tian pai; read: tian pai
p. 9.28 common to the bodhisattvas and the śrāvakas together with their novices; read: common to the bodhisattvas and the śrāvakas etc. who are inferior to them
p. 9, n.46 Delete and replace with: Read: sarvam apy etat sottarājāvatānām saṃdhāraṇām bodhisattvāṇāṁ in place of sarvam apy etat sotārač ca rājāvatānām saṃdhāraṇām bodhisattvāṇāṁ: Tib. (D193a.2): de dag thams cad kyah bla ma dan bcas pas byan chub sems dpa’ rams dan tian thos la sogs pa dan tshun mor ste
p. 11, n.51 Sūlasūfata; read: Cūlasūfata
p. 15.24 devoidedness; read: devoidness
p. 17.10 possess a nature; read: possesses a nature
p. 21.25 refer to the six; read: refers to the six
p. 28.1 Insert the following sentence after "...subject.": The three natures are thus included in the imagination of what is unreal.

p. 35.24 Noble Ones and ordinary people etc.; read: Noble Persons etc.

p. 41.1 from that matured 'seed' which has undergone a special transformation; read: from that special transformation which is obtained due to the maturation of the 'seed'

p. 43.23 It is due to suffering that the world is completely defiled, by birth, old-age and death; read: It is due to being made to suffer by birth, old-age and death, that the world is completely defiled

p. 49.19 It is due to suffering that the world is completely defiled, by birth, old-age and death; read: It is due to being made to suffer by birth, old-age and death, that the world is completely defiled

p. 49, n.283 mnom par; read: mnon par
p. 76.7-11 even when no counteragent has arisen, ...liberation would be in vain.; read: even when no counteragent has [yet] arisen, because of the absence of defilement, all sentient beings would be liberated quite without effort. But if, even when the counter-agent has arisen, should [emptiness] not be pure, the under-taking [of effort] with a view to liberation would be fruitless
even when no counteragent has arisen ...because of the absence of defilement; read: even when no counteragent has [yet] arisen - because of the word 'even' this [would be] like [the case where the counteragent] had arisen - then, because of the absence of defilement, all sentient beings would be liberated quite without effort421

Now, even when the counteragent has arisen ...liberation would be in vain; read: But if, even when the counteragent has arisen - because of the word 'even' it [would be] like [the case when the counteragent] had not arisen - should [emptiness] not425 be pure, then the undertaking [of effort] with a view to liberation would be fruitless

skeptics who believe that [emptiness] is subject to defilement and purification; read: those who are uncertain whether defilement or purification will ensue in this way

refers to obscuration consisting in both moral defilement and the knowable; read: refers both to obscuration consisting in moral defilement and [obscuration] in regard to the knowable

refers to obscuration consisting in both moral defilement and the knowable; read: refers both to obscuration consisting in moral defilement and [obscuration] in regard to the knowable

Insert: "[obscuration] in regard to" after "...consists in moral defilement and"

that consists in; read: of

sphere; read: object

Delete: "[those consisting in moral defilement and the knowable]"

that consists in; read: of

Similarly, ...as is ignorance; read: Similarly, nescience in regard just to the sphere of the truth of suffering etc. is not [nescience] in regard to other spheres known as ignorance and moral defilement. In regard to other spheres it is just nescience, and neither ignorance nor defiled. Hence, since this [nescience] is known as the obscuration of the knowable because of obstructing the activity of direct intuition only in respect to the knowable, moral defilement, karma and rebirth are not produced as is ignorance

that consists in; read: of

and the knowable; read: and that in regard to the knowable

that consists in; read: of

from from; read: from

a craftsman; read: knowledge of craft

a craftsman; read: knowledge of craft

Delete and replace with: Ms.(26a.1); paripūṭaṇaṣṭhālāḥṃ ca, but Y's emendation to paripūṭaṇaṣṭhālāḥṃ ca is preferred.

sītīrītī; read: sītīrītī

āvarāṇaṇam; read: āvarāṇaṇam

Insert: "which should be deleted" after "...sentence"

relevent; read: relevent

relevent; read: relevent

parṣanmandałęśu; read: parṣanmandałęśu

Delete and replace with: Read perhaps: -pratikṣeṇa 'pavādadasaśanam iti / grā-ḥakapratikṣeṇa iti cintyam etat in place of: -parihāro ...etat; Tib.: spor ba ni skur pa 'debs par i la ba'o žes zer te / 'dzin pa spor ba 'di ni bsam dgos pa (D244b.3).

in regard existent; read: in regard to existent

does exit; read: does exist

does exit; read: does exist

karmadhāraya; read: karmadhāraya

Sāṃkya; read: Sāṃkhyā
ERRATA

p. 197.12 heretics; read: Nihilists
p. 199.12 impossible; read: Impossible
p. 201, n.280 tathāgata kratvartin; read: tathāgata kratvartin
p. 210.26 goes forth; read: obtains liberation
p. 211 Insert: N48 on line 1 in left-hand margin
p. 211.2 goes forth [as a mendicant]; read: obtains liberation
p. 211.5 goes forth; read: obtains liberation
p. 211.33 goes forth [as a mendicant]; read: obtains liberation
p. 212.1 goes forth; read: obtains liberation
p. 212.4 goes forth; read: obtains liberation
p. 212.11 goes forth; read: obtains liberation
p. 212.14 a going forth; read: liberation
p. 212.18 a going forth; read: liberation
p. 212.19 a going forth; read: liberation
p. 217.7 going forth; read: obtaining liberation
p. 217.8 going forth; read: obtaining liberation
p. 218.2 going forth; read: obtaining liberation
p. 218.3 going forth; read: liberation
p. 218.5 going forth; read: obtaining liberation
p. 218.6 going forth; read: obtains liberation
p. 236.18 respectively; read: respectively
p. 237.20 unnourised; read: unnourished
p. 265.12 (k) the higher meditative development; read: (k) the inferior meditative development
p. 266.27 (k) The higher meditative development; read: (k) The inferior meditative development
p. 272, n.9 analogy; read: analogy
p. 274.4 (c) prerogative; read: (c) service
p. 274.13 (c) the highest degree of prerogative; read: (c) the highest degree of service
p. 274.23 (c) The highest degree of prerogative is due to the prerogative for deeds of benefit for all beings; read: (c) The highest degree of service is due to the service of deeds of benefit for all beings
p. 274.29-31 (f) The highest degree of non-hardship ...through his approval alone; read: (f) The highest degree of non-hardship is due to the fulfilment of the perfections merely through the act of approving of the generosity, etc., of others

while rejoicing in the birth of a Buddha; read: and attains [re-birth] when a Buddha is living

[3] The highest degree of prerogative is due to the prerogative for deeds of benefit for all beings; read: [3] The highest degree of service is due to the service of deeds of benefit for all beings

Delete paragraph 7 and replace with: The highest degree of non-hardship is due to the fulfilment of the perfections merely through the act of approving of the generosity, etc., of others. The bodhisattvas with joyous mind express their approval of [all other] beings' roots of the wholesome consisting in generosity, etc., in such a way that merely through the act of approving of them, the perfections of generosity, etc., are fulfilled [in themselves].

which consist in the transformation; read: which are transformed

while rejoicing in the birth of a Buddha; read: and attains [rebirth] when a Buddha is living
The action ...in each of one’s rebirths; read: The actions pertinent to this are the attainment [of rebirth] when a Buddha is living in each of one’s births and engagement in generosity etc. at all times.

Having paid respect to it, the giving of the written works etc. to others; read: The giving of the written works etc. to others, carefully.

Having paid respect to it, listening when it is being recited by another; read: Listening carefully when it is being recited by another.

These are due to ...is non-existent; read: These are due to imagining that: (a) there exists a personal entity whose destruction emptiness brings about, or else, (b) insubstantiality [means that it] does not exist.

emptiness is for the destruction of ...that insubstantiality does not; read: these are due to imagining that: (a) there exists a personal entity whose destruction emptiness brings about, or else, (b) insubstantiality [means that it] does not exist. If [knowledge] does not cause the dharmas to be empty through emptiness [knowledge] because they are empty by nature, then, (a) there exists a personal entity whose destruction emptiness brings about, or else, (b) insubstantiality [means that it] does not exist because of the absence of the personal entity; for, without an adverse element, there is no counteragent. Therefore, the existence of the personal entity or its absence due to its insubstantiality is necessarily to be accepted.

Sāstra; read: -sāstra. cārya; read: Ācārya
A STUDY OF THE

MADHYĀNTAVIBHĀGA-BHĀSYA-TIKĀ

A Thesis submitted for the Degree of
Doctor of Philosophy
of the Australian National University

April, 1988

by

Richard Stanley
This thesis is the result of my own research carried out while enrolled as a Ph.D. candidate at the Australian National University 1984 - 1988.

Richard Stanley
Dedication

for Hannah and Ellie
ABSTRACT

This work contains two main components: (a) an English translation of the Sanskrit texts comprising the Buddhist Yogācāra philosophical work known as the Madhyāntavibhāga. It includes the verses (kārikā) of Maitreyasaṅga, commentary (bhāṣya) of Vasubandhu and sub-commentary (ṭīkā) of Sthiramati. (b) Text critical remarks for the establishment of the Sanskrit text of Sthiramati’s commentary based upon: (i) a photographed copy of the original manuscript, (ii) the Edited Sanskrit text prepared by S. Yamaguchi and (iii) the Peking and Derge (sde dge) editions of the canonical blockprints of the Tibetan bsTan Ḥgyur.

The Madhyāntavibhāga contains an exposition of the analysis (vibhāga) of the middle way (madhyā) in relation to the various extreme views (anta). It is arranged in five chapters: The first chapter, "the defining characteristics" (lakṣapa) provides a detailed account of both the nature of the phenomenal world and the way that it is imaginatively constructed (parikalpyate) in consciousness, as well as the Yogācāra understanding of emptiness (śūnyatā). Chapter two identifies the main obscurations (āvaraṇa) to enlightenment for the śrāvaka, the pratyekabuddha and the bodhisattva. Chapter three provides an explanation of the ten realities (tattva) and their intrinsic relationship with the three natures (svabhāva), i.e. the imaginary (parikalpita), the other-dependent (paratantra) and the perfected (parinīpanna). Chapter four is concerned with the development of meditative practices (bhāvana), the various states (avasthā) of the latter and the results (phala) obtained from those states. Chapter Five extols the virtues of the universal vehicle (mahāyāna) in comparison to the other vehicles especially in regard to spiritual practice (pratipatti), objective support (sālambana) and full attainment (samudāgama).
I would like to express my sincere thanks to all the people who, in various ways, made this study possible. Firstly, I wish to thank Professor J. W. de Jong for his guidance both during my early years as a student of the Sanskrit language and literature and in the preparation of this work. Without the benefit of his scholarly expertise and learning the completed work would certainly have been of a much lower standard. I must also thank my co-supervisor, Dr. Tissa Rajapatirana, whose infinite patience and skills as a teacher of the Sanskrit and Tibetan languages made it possible for me to embark upon this project. This work has also benefitted immensely from his corrections and suggested changes made after reading through the entire work in its final stages.

I am also in debt to my friend Dr. Michael Comans with whom, as a fellow Ph.D. student at the A.N.U., I had the good fortune to share an office for three years. Michael's discipline and dedication to his task is an inspiration to all who work with him. To Peter Oldmeadow, a true kalyāṇaṃśtra and fellow Ph.D. student, I owe much for having sparked my initial interest in Indian Religions especially in regard to the theory and practice of Buddhism. The value of our discussions on the subject over the years has been immense.

Thanks are also due to the other members of the South and West Asia Centre: Dr. Luise Hercus, Dr. Richard Barz and Mr. Yogendra Yadav for their friendship and help. Special thanks are due to the Secretary of the Centre Miss Betty Kat whose good humour, abundant energy and willingness to be of assistance have eased the difficulties on countless occasions.

I would like to express my gratitude to Professor Gadjin M. Nagao who kindly provided me with photocopies of the actual manuscript of the Ṭīkā used by Susumu Yamaguchi in the preparation of his Sanskrit Edition. Thanks are due to Dr. Johannes Bronkhorst of the Kern Institute who generously provided advice concerning the proper interpretation of a Sanskrit grammatical term used by Stīrāmāti. I must acknowledge the help of Professor Michael Hahn who first suggested that I enquire of the Nepal-German Manuscript Preservation Project on the expectation that the original manuscript of the Madhyāntavibhāga-ṭīkā may have been re-discovered there and I must also express my gratitude to Dr. Horst Brinkhaus of the Nepal-German Manuscript Preservation Project who supervised the copying process and ensured that the copy was despatched to Australia without undue delay.
I am indebted to Professor Monika Theil-Horstmann and Dr. Akira Saito for their generous assistance in the translation of some articles in the German and Japanese languages, respectively, which were essential to my research. Thanks are due also to Mr. Yasuo Tsukada for material support given in the true spirit of dāna.

Finally, I wish to thank the Faculty of Asian Studies for the excellent facilities and opportunity to carry out this research.
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## Chapter One

The Defining Characteristics:

1. The Imagination of What is Unreal
2. Emptiness

### Introduction

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1. The Imagination of What is Unreal:
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   (b) The Individual Characteristic
   (c) The Characteristic of the Totality
   (d) The Characteristic of the Expedient for Entry into the Characteristic of Non-existence
   (e) The Characteristic of the Differentiation
   (f) The Characteristic of its Synonyms
   (g) The Actualizing Characteristic
   (h) The Characteristic of Defilement

The Summary Meaning of the Imagination of What is Unreal

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The Summary Meaning of the Supremacy of the Vehicle

Appendix I - Sample of Tikā Manuscript

Bibliography
Abbreviations

AS (G...) V.V. Gokhale’s edition of the Abhidharmasamuccaya: Fragments from the Abhidharmasamuccaya of Asanga.


AS-Bhāṣya Abhidharmasamuccaya-Bhāṣya.

BB N. Dutt’s edition of the Bodhisattvabhumi: Bodhisattvabhumi of Asanga.

Bhāṣya Madhyāntavibhāga-Bhāṣya.

BHSD F. Edgerton’s Buddhist Hybrid Sanskrit Dictionary.


D Derge (sde dge) Edition of the relevant Tibetan text.


Kośa P. Pradhan’s edition of the Abhidharmakośa-Bhāṣya: Abhidharmakośabhāṣyam of Vasubandhu

Kośa Index A. Hirakawa et al: Index to the Abhidharmakośabhāṣya, Part One


KP Baron A. von Stäel-Holstein’s edition of the Kāśyapaparivarta.

LVP Kośa L. de La Vallée Poussin’s translation & annotation of the Abhidharmakośa-Bhāṣya: L’Abhidharmakośa de Vasubandhu.

Ms. Copy of the original manuscript of the Madhyāntavibhāga-Ṭīkā re-discovered in Nepal by the Nepal German Manuscript Preservation Project.

MSA Mahāyānasūtraṃkāra.

MSA (L/B...) S. Lévi’s edition of the Mahāyānasūtraṃkāra re-edited by S. Bagchi: Mahāyāna-Sūtraṃkāra of Asanga.

MSG É. Lamotte’s translation and Tibetan edition of the Mahāyānasamgraha in two tomes: La Somme du Grand Véhicule D’Asanga (Mahāyāna-samgraha)

Mvy. Mahāvyutpatti.


P Peking Edition of the relevant Tibetan text.
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<td>Siddhi</td>
<td>L. de La Vallée Poussin's translation and annotation of the <em>Vijñaptimātratāśiddhi</em>: <em>Vijñaptimātratāśiddhi: La Siddhi de Hiuan-Tsang.</em></td>
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<tr>
<td>St.</td>
<td>Th. Stcherbatsky's translation &amp; annotation of the <em>Madhyāntavibhāga-Ṭīkā</em> (Ch. I): <em>Discourse on Discrimination Between Middle and Extremes.</em></td>
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<td>T-Bhāṣya</td>
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<tr>
<td>UCR</td>
<td>University of Ceylon Review.</td>
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<tr>
<td>V-Vṛti</td>
<td>S. Lévi's edition of the <em>Vimśatikā-Vṛti</em>: <em>Vijñaptimātratāśiddhi.</em></td>
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Introduction

The Madhyāntavibhāga (MA V) contains a comprehensive and detailed account of the philosophical thought of the Yogācāra school of Mahāyāna Buddhism at an early stage of its development. As a systematic exposition of the Mahāyana from the perspective of the early Yogācāra it is unique; thus its understanding is fundamental to a proper appreciation of Yogācāra thought.

In the Indian Yogācāra tradition the MAV comprises three essential works: (a) the Kārikā text attributed to Maitreya / Asaṅga, (b) Vasubandhu's Bhāṣya and (c) the Tilā of Sthiramati. Considering that all three of these works have been available for more than fifty years it is remarkable that they have not been comprehensively studied to date. The French translation and annotation of the Vijñapti-mātratāsiddhi by Louis de La Vallée Poussin in 1928-29 remains the most authoritative study of the Yogācāra-vijñaptimātra doctrine. However, this work is not representative of the Yogācāra as a whole but is heavily influenced by Dharmapāla's interpretation of the thought of Maitreya and Vasubandhu and has fundamental differences from Sthiramati's interpretations as contained in the MAV-Tilā. Apart from a flurry of scholarly activity that coincided with the publication of the Sanskrit Editions of Sthiramati's Tilā in the early 1930's and Vasubandhu's Bhāṣya in the 1960's, the MAV has received only piecemeal attention.

There are three main reasons for this neglect: (a) The MAV-Tilā stands virtually alone as a broad ranging account of early Yogācāra thought; consequently it is often not possible to seek help from other parallel texts for a proper understanding of some of its more complex passages. The Mahāyānasūtra-āṅkāra (MSA) is closely related to the MAV and a study of Sthiramati's commentary will undoubtedly shed more light on the MAV; however, the MSA reflects a more practice oriented doctrine and many of its ideas are generally at an earlier stage of development. There are other shorter works in existence that obviously share common doctrinal elements with the MAV, such as the Dharmadharmaṭavibhāga and Vasubandhu's Vijñaptimātratāsiddhi; however, these works are relevant only to specific aspects of the early Yogācāra and

1 Commonly known also as the vijñānavāda.
are themselves in need of further study. (b) An additional hindrance to the study of this school lies in the fact that the precise meaning of many of the words and concepts employed by Sthiramati is often of quite an enigmatic nature. This is due partly to his terse commentarial style but also because the reader's familiarity with many of the subjects discussed is assumed and no attempt is made at further clarification. In addition, when presenting the alternative views held by other schools Sthiramati never identifies the particular school intended; presumably because this is also assumed to be common knowledge. (c) The third factor that has had an inhibiting influence on the study of the MAV is the quality of the Sanskrit text of Sthiramati's Tikā edited and published by S. Yamaguchi. The manuscript used by Yamaguchi was hand-copied from a badly damaged original, a large portion of which was reconstructed with the help of the Tibetan translations. Since it is often impossible to recast much more than the known technical terms from the Tibetan into Sanskrit with any certainty, such an enterprise is never entirely satisfactory and this edition stands in need of improvement.

It was the French scholar Sylvain Lévi who first discovered the Sanskrit manuscript of the MAV-Tikā in Nepal in 1928 and arranged to have a copy prepared by hand. Inevitably scribal errors were incorporated during the copying process. As mentioned above, the original manuscript was incomplete with approximately one third of all the folios missing on the left-hand side. The copied manuscript was then entrusted to Susumu Yamaguchi who prepared a Sanskrit edition, the first two chapters of which were published over the next couple of years in various issues of Otani Gakuhō. Meanwhile, the MAV-Tikā was discovered for a second time in Nepal by Guiseppe Tucci, who, with the help of Vidhuśekhara Bhaṭṭācaṛya, also engaged in the preparation of a Sanskrit edition. Although originally intending to edit and reconstruct the missing portions of the entire text, they eventually published only the first chapter in 1932. This is a work of good quality (in devanāgarī script) and the reconstructed sentences are sometimes preferable to those of Yamaguchi's edition. In 1934 S. Yamaguchi published an edition of the complete Sanskrit text in five chapters (in Romanised form) which includes the portions recast from the Tibetan. Although this edition of the MAV-Tikā has many shortcomings, it must be regarded as a significant and valuable scholarly achievement; this edition is used as the basis of the present study.

---

7 Madhyāntavibhāgasūtraḥsāvatikā of Sthiramati. Part I, Calcutta Oriental Series No.24, 1932.
8 This work was reviewed by E. Obermiller in IHQ, Vol. IX, 1933, (pp.1019-1030) where he suggests some valuable alternative readings, especially in the reconstructed portions.
9 Cf. fn. 4 above; this edition was reprinted in 1966 by the Suzuki Research Foundation, Tokyo.
A Japanese translation of the MAV-Tīkā was published by S. Yamaguchi in 1935\textsuperscript{10}. The following year the great Russian scholar of Buddhism Theodore Stcherbatsky published an English translation of just the first chapter\textsuperscript{11} of the MAV-Tīkā. This work which includes a translation of Vasubandhu's Bhāṣya from the Tibetan is based on the Tucci and Bhaṭṭācārya edition of the Tīkā as well as the Tibetan translation. As far as the translation is concerned, it is not a very useful work since it suffers both from Stcherbatsky's somewhat florid and free style as well his many philosophical misconceptions regarding the Yogācāra doctrine. However, his text-critical remarks and annotations where he often provides a more literal translation are quite valuable; many are difficult to improve upon and are incorporated in the present study. At the same time that Stcherbatsky was preparing his translation, the Dutch scholar David Friedmann was also translating the first chapter of the Tīkā based on Yamaguchi's edition. When he discovered that the Russian scholar was translating the same work, Friedmann almost abandoned his translation but fortunately was persuaded by Stcherbatsky himself to complete his study\textsuperscript{12}. The result is a good translation, generally superior to that of Stcherbatsky's and well annotated particularly through its references to the LVP Kośa and Siddhi; however, no attempt has been made to rectify the Sanskrit textual problems.

The MAV-Bhāṣya then became the focus of scholarly attention with the publication in 1937 of S. Yamaguchi's edition of Vasubandhu's Bhāṣya which included the Tibetan translation and the Chinese translations of Hsüan-tsang and Paramāṇṭha\textsuperscript{13}. In 1953-54 P.W. O'Brien published an English translation of the third chapter of the Bhāṣya in two issues of Monumenta Nipponica\textsuperscript{14}. This is a very thorough and readable work based on the Tibetan and Chinese translations and includes abundant references to Śthiramati's Tīkā (Yamaguchi's ed.) and also to the LVP Kośa and Siddhi. An important contribution to the study of the MAV was made in 1964 when Gadjin M. Nagao published a Sanskrit (Romanised) edition of Vasubandhu's Bhāṣya which incorporates the Kārikā text\textsuperscript{15}. It was prepared from a manuscript discovered in the Ngor Monastery in Tibet by Rahula Sāṃskṛtyāyana in 1934 and is an exceptionally fine work requiring only a few minor corrections. The publication of this edition now made it possible to revise Yamaguchi's edition of the Tīkā since the latter contains many quotations from the Bhāṣya that were reconstructed


from the Tibetan. The Bhāṣya component of the present study is based on this edition of the Sanskrit. Nagao also published a Japanese translation of chapters I and III of the Bhāṣya\(^{16}\) and a translation of the whole Bhāṣya in 1976?17 Another edition of the Sanskrit Bhāṣya was published in 1967 by Nathmal Tatia and Anantalal Thakur\(^{18}\).

An attempt was made to improve upon Yamaguchi's edition of the Tikā by the Indian scholar Ramachandra Pandeya who published a revised edition in 1971\(^{19}\) incorporating the Bhāṣya and Kārikā text. In the introduction to this work Pandeya claims that his corrections to Yamaguchi's edition are made on the basis of the Tibetan translation (Peking Ed.). Pandeya's edition was reviewed by J.W. de Jong\(^{20}\) who demonstrated that in many instances his emendations appear to be made quite arbitrarily without recourse to the Tibetan text and for this reason Pandeya's edition has not been consulted in the present study. In his review, de Jong resolves many of the textual problems of the second chapter of the Tikā.

In 1982 Thomas A. Kochumuttom published a study of the essential doctrines from the works of Vasubandhu\(^{21}\) which includes an English translation of the first chapter of the MAV-Bhāṣya as well as selected parts of the Tikā. Although his translation of the Bhāṣya is generally quite accurate, his translation of the Tikā passages (upon which much of his interpretative comment depends) is based on Pandeya's edition which, as we have seen, is not completely reliable. It should be noted that Kochumuttom's understanding of the philosophy of Vasubandhu is controversial for he argues that it is open to interpretation as a system that embraces "realistic pluralism". An English translation of the whole MAV-Bhāṣya was included in a publication by Stephan Anacker in 1984\(^{22}\). This is an unsatisfactory work which abounds with errors and misunderstandings\(^{23}\).

When my own project was first conceived it was envisaged to have three main components: (a) A translation of the Kārikā, Bhāṣya and Tikā texts based on Nagao's and Yamaguchi's respective editions. (b) Text-critical annotations to the Yamaguchi edition of the Tikā with the help of the Sanskrit Bhāṣya and two versions of the Tibetan translation, i.e. the Derge (sde dge) and Peking editions, with the aim of making a significant contribution towards the establishment of a more reliable Sanskrit

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Several months after beginning my study I was fortunate enough to discuss my research with Professor M. Hahn of the Indologisches Seminar of the University of Bonn who was visiting the A.N.U. at the time. Following his suggestion I contacted the Nepal-German Manuscript Preservation Project in Kathmandu, Nepal, on the chance that the original manuscript of the MAV-Tīkā were listed among their records. As it turned out, this was in fact the case - the Tīkā had indeed been discovered for a third time and was catalogued and microfilmed in 1970 by that organization. Many months later I managed to secure a copy of the manuscript which was photographed from the microfilmed copy. The script of the manuscript is clearly a variety of Nevari and the reproduction is generally of a very high quality, most characters being quite legible as can be seen from the samples shown in Appendix I. It soon became obvious that it was the very manuscript found by Levi and Tucci more than fifty years earlier although a little worse for wear. When compared with Yamaguchi’s edition, the lacunae coincide almost exactly; the only differences being caused by further deterioration along the damaged side of some folios where up to ten characters may be lost. The first folio (1b) is in a particularly bad state with only a small fragment that can be read with certainty. Also, two folios are completely absent (31b and 32a equivalent to Y105.15 to 106.27). The microfilm is kept in the National Archives, Kathmandu, Nepal, and the details found on the title page are as follows: Manuscript No. 5 - 233 vi bauddhadārśana 66; Catalogue: bṛhat samkṣipta sūcīpatram; Title: Madhyāntavibhaga-kārikā; No. of leaves: 85; Size: 56 x 5.5 cm.; Date of filming: 22.9.70; Remarks: palm-leaf - half of the foll. very badly damaged; Reel No. A38/10.

The re-discovery of the original manuscript of the MAV-Tīkā has thus made it possible to include new material in this study, material that is particularly relevant to the establishment of the Sanskrit text. By comparing the original manuscript with the Yamaguchi edition it has been possible to detect and rectify many mis-readings and scribal errors that were incorporated into the Yamaguchi edition. This aspect of my work has been further complemented through the acquisition of a photo-copy of the actual manuscript used by Yamaguchi which was kindly supplied by Prof. G.M. Nagao.

As my research progressed it became apparent that there would not be time to carry out the third component originally envisaged, i.e. the exegesis of the text; rather, the completed study would be restricted to the translation and textual emendations. In addition to the textual problems encountered in the Sanskrit Tīkā, the Tibetan translation is also quite corrupt in many places, thus compounding the difficulties in establishing the Sanskrit. Although I am now reasonably satisfied that the majority of the textual problems have been resolved, the completed work cannot not be regarded as
definitive or conclusive. The MAV-Tikā will no doubt yield greater coherence to future scholars and many of its more enigmatic passages will be translated with more certainty only after the writings of Sthiramati are understood in greater depth. Suffice it to say that, although there is considerable scope for improvement through future research, it is intended that this study may serve as the basis for a critical edition of the Sanskrit text of the Tikā and that the translation will be of value to those seeking a proper understanding of the philosophy and doctrine of the early Yogācāra.

The main materials used in the preparation of this study are as follows:

7. Madhyāntavibhāga-Tikā, a photographed copy of the original manuscript from which S. Lévi prepared the hand-written copy used as the basis for the Yamaguchi Edition (6. above). The Ms. was re-discovered and catalogued in 1970 by the Nepal German Manuscript Preservation Project, Kathmandu, Nepal.
8. Madhyāntavibhāga-Tikā, a photo-copy of the actual hand-written copy of the manuscript that was used by S. Yamaguchi to prepare his edition. Courtesy of G.M. Nagao.

Synopsis of the Madhyāntavibhāga.

As its title suggests, the central theme of the Madhyāntavibhāga is the analysis (vibhāga) of the traditional Buddhist concept of the Middle Way (madhya) in relation to the various extreme views (anta) recast to accommodate the spiritual perspective of the Yogācāra. The extremes are normally identified as belonging to two essential categories, i.e. as the extreme views which lead to imputation (samāropa) or negation
(apavāda) in regard to the existence (bhāva) of phenomena in contrast to the way that they are to be understood in reality. The MAV is arranged in five chapters which deal with seven main subjects: (a) the defining characteristics (laksana), (b) the obscurations (āvarana), (c) the realities (tattva), (d) the meditative development of counteragents (pratipakṣa-bhāvanā), (e) the various states (avastha) in the latter, (f) the attainment of results (phala-prāpti) and (g) the supremacy of the [universal] vehicle (yānānuttaryya). Each chapter concludes with an abridged summary (piṇḍārtha) of contents which, according to Śhīramati, is included to enable the student to easily remember both the contents and sequential order of the subjects explained.

The first chapter, which is possibly the most complex of the five, provides a detailed account of the essential philosophy of this school. The chapter is divided into two parts: the defining characteristics (laksana) of: (a) the imagination of what is unreal (abhūta-parikalpa) and (b) emptiness (śūnyatā). Part (a) explores both the nature of the phenomenal world which is understood in essence as unreal (abhūta), and the way in which it comes into being or is imaginatively constructed (parikalpa). This part is divided into nine sections which include explanations of the three natures (trisvabhāva), the dynamics of the actualizing consciousnesses (pravṛtti-vijñānāni) and an extremely detailed re-interpretation of the theory of dependent origination (pratītya-samutpāda) according to this school. Part (b) defines the correct understanding of emptiness (śūnyatā) in the context of Yogācāra thought. This includes a sixteenfold differentiation of emptiness and contains some of the more enigmatic portions of the text particularly where emptiness is described as having some sort of positive ontological value, i.e. the characteristic of emptiness is defined as the existence of a non-ens. One of the most predominant themes throughout this chapter is the constantly re-stated significance of the imminent relationship between the conventional understanding of phenomena (dharma) and their real nature (dharman).

The second chapter has a more practical orientation than the first insofar as it examines the main obscurations (āvarana) to enlightenment (bodhi). These are reduced to two broad categories, namely, the obscurations that consist in moral defilement and that which consists in the knowable (kleśa-jñeya-āvarana). Firstly, it identifies obscuration that is common to the śrāvaka, the pratyekabuddha and the bodhisattva. It then concentrates specifically on the bodhisattva by defining the obscurations to his attainment of (a) the factors that contribute to enlightenment (bodhi-pakṣya), (b) the perfections (pāramitā) and (c) the spiritual levels (bhūmi).

The third chapter provides an explanation of the ten realities (tattva). These are identified as the ten main areas where one's understanding of phenomena as they are in reality (yathā-bhūta) is susceptible to confusion especially in regard to erroneous inversion (viparyāsa), imputation and negation. Fundamental to the ten realities are the
three natures (tri-svabhāva), i.e. the imaginary (parikalpita), the other-dependent (paratantra) and the perfected (pāramī españna). These three natures collectively comprise the basic reality (mūla-tattva) which has an intrinsic relationship with the other nine realities. The latter half of the chapter is devoted solely to the tenth reality, the reality of the skills (kauśalya-tattva), which leads into a detailed explanation of many of the essential Buddhist doctrines from the Yogācāra point of view. It includes explanation of the meaning of the five aggregates (pañca-skandha), the elements (dhatu) and the sense-fields (āyatana).

Chapter four is divided into three sections concerned mainly with description of various aspects of spiritual practice (pratipatti). These are: (a) the correct practices of meditative development (bhāvanā) for the generation of the thirty-seven factors that contribute to enlightenment (bodhi-pakṣya). The practices are examined through their modes as counteragents (pratipakṣa) to particular adverse elements (vipakṣa). These factors include the applications of mindfulness (smṛty-upasthāna), the correct exertions (samyak-prahāna) and the bases of psychic power (rddhi-piīḍa). (b) The nine states (avasthā) which define the progress of the bodhisattva engaged in these meditative practices. (c) The respective results (phala) that are attained by the bodhisattva stationed in any of these nine states.

The fifth chapter extols the virtues of the universal vehicle (mahāyāna) and indeed its superiority over the śrāvakayāna and the pratye-kabuddha-yāna. This superiority is explained in relation to three categories: (a) spiritual practice (pratipatti) that is based on the ten perfections, (b) objective support (ālambana) which is twelfeifold and (c) full attainment (samudāga-ma) which is tenfold. The chapter depends heavily on the Kāśyapa-paparivarta section of the Ratnakūṭa for a scriptural basis.

The Authorship of the Madhyāntavibhāga

The Madhyāntavibhāga [-Kārikā] is one of the five treatises which the Mahāyāna Buddhists traditionally ascribe to Maitreyanātha, the bodhisattva and incumbent Buddha who resides in the Tuṣita Heavens. The legendary accounts in the Tibetan tradition25 tell of his materialization in the presence of the Ārya Asaṅgā after he had completed twelve gruelling years of meditative practices. After transporting Asaṅgā to the Tuṣita Heavens, it is said that Maitreya instructed him in the fundamental doctrines of the Mahāyāna and then passed on to him five important treatises to be taught for the benefit of sentient beings. They are:

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The first three of these stand in close relation as works belonging to the early strata of the Yogācāra. The fourth, wherein the tathāgatagarbha doctrine features prominently, has some links with the Yogācāra (particularly the MSA) but is classified as belonging to the Madhyāmika-prāśangika school by certain Tibetan writers, notably Tson kha pa. The fifth is generally regarded as a Madhyamaka work which presents the bodhisattva path based on the Prajñāpāramitā literature.

For the past sixty years scholars have remained divided over the precise identity of Maitreyanātha with some, notably Ui and Tucci preferring to explain him as a historical personage. Others such as Obermiller and Demiéville argue quite convincingly that Maitreya is intended as the tutelary inspiration of Asaṅga and disclaim the need to read an unwarranted historical facticity into the legendary material. Obermiller has already drawn attention to the fact that it is in the MAV-Ṭīkā that Maitreya is explicitly described as the bodhisattva who has reached the tenth spiritual level and is separated from Buddhahood by just one birth - thus adding credence to his identification as a tutelary entity.

No such confusion exists concerning the historicity of Vasubandhu, the author of the MAV-Bhāṣya; rather, it is over the actual number of Vasubandhus that contemporary scholars are unable to reach agreement. Traditionally it is believed that there was only one Vasubandhu, who was the younger brother of Asaṅga. Paramārtha reports that he was born in Puruṣapura (modern day Peshawar) in the eleventh century after the parinirvāṇa of the Buddha and that he was initially allied with various sarvāstivāda schools. During this time he composed his definitive work illustrating the vaibhāṣika and sauṇdrāntika doctrines in the Abhidharmakoṣa and Bhāṣya. Although originally he was a staunch skeptic of the Mahāyana, it is said that through the efforts of Asaṅga he eventually became convinced of its theoretical and
practical integrity. It is reported that when he made the decision to enter the Mahāyāna, five hundred of his disciples also made the transition. He is credited with the authorship of numerous original works and commentaries and his reputation for excellence in meditative practices and learning was known throughout the North of India. After the death of Asanga, Vasubandhu became upadhyāya (Abbot) of Nālanda and Tāranātha records that he was responsible for the creation of 654 Dharma centres in and around Magadha.

The dates of Vasubandhu are problematical. Some scholars argue in favour of the acceptance of more than one author with this name during the period of the third to fifth centuries A.D., while others maintain that the available evidence does not allow for such an interpretation. It is a particularly hazy area of study that is based essentially on attempts to reconcile the Tibetan and Chinese historical accounts and hence necessarily contains considerable supposition and speculation. Suffice to say that Vasubandhu, the author of the MAV-Bhāṣya, probably lived during the third and fourth centuries A.D.

Bu-ston describes Sthiramati as a pupil of Vasubandhu who was more learned in the Abhidharma than his teacher. He is reputed to have joined Vasubandhu at the age of seven and worked diligently at his studies until becoming proficient in all the five sciences. According to the Chinese pilgrim I-Tsing, Sthiramati was at Nālanda for some years before moving on to Valabhi where he established a monastery and composed most of his works. He was a prolific writer who wrote sub-commentaries to most of Vasubandhu's commentaries in addition to numerous other works. Scholars are in rough agreement concerning his dates which can be put approximately at 500-570 A.D.

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For a complete list of his works as recorded in the Tibetan bsTan hgyur see L. Chimpa & A. Chattopadhyāya: Tāranātha's History..., pp.395-7.


For a complete list of his works as recorded in the Tibetan bsTan hgyur see L. Chimpa & A. Chattopadhyāya: Tāranātha's History..., pp.399-400.

Works Cited in the Bhāṣya and Tīkā.

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Notes on the Translation.

The arrangement of topics and sub-topics under their respective headings follows Nagao's edition of the Sanskrit Bhāṣya and sometimes differs slightly to the arrangement of Yamaguchi's edition of the Tīkā. The Kārikā and Bhāṣya text is translated in bold type and is placed immediately above the relevant Tīkā text. When the Kārikā or Bhāṣya is quoted in the Tīkā, this is also rendered in bold type. The numbers in the left-hand margin indicate: (a) the page number of the Sanskrit texts when a page break occurs or (b) the page and line number of the Sanskrit texts at the beginning of a new topic. The paragraph divisions of the Tīkā generally follow
Yamaguchi's arrangement although this is occasionally changed for the sake of a more coherent separation of Sthiramati's argument and discussion.

I have aimed for consistency in the choice of an English term for its Sanskrit or Tibetan equivalent although this principle is occasionally waived when it is felt that the context demands a different nuance. For example, svabhāva is usually translated as "own-being", but when used in the context of the tri-svabhāva doctrine, it is rendered as "nature" as is the normal practice of most contemporary commentators. Due to their multivalent meaning and cumbersome English equivalents, some Sanskrit words have not been translated: the word dharma is not translated when its sense as "constituent of reality", or "ontological category" etc. is intended; when it is used to refer to the doctrine or teachings of the Buddha, it is rendered as "Dharma". Where the word karma is used chiefly in the sense of "action" it is translated as such, however, it is not translated when it is clear that its other more abstract moral connotations (as the fruition of the actions of the past) are intended. The word jñāna is usually rendered as "knowledge" and occasionally "cognition" except when it signifies the knowledge that is free from conceptual discrimination (nirvikalpa), in which case it is translated as "direct intuition". This latter sense is often clarified by the Tibetan translation which renders it as ye ses rather than ses pa.

My fundamental principle when translating both Bhāṣya and Tīkā has been to take the Sanskrit text as the reference point. If it reads differently to the Tibetan but maintains coherence both syntactically and philosophically, its reading is adopted in preference to the Tibetan and the latter is noted as a variant. In the case of the Tīkā, any difference between the manuscript reading and Yamaguchi's text is noted. If a coherent rendering is not possible from the manuscript, the Tibetan forms the basis of the translation and an emendation to the Sanskrit is suggested. The translation of the missing portions of the manuscript is always based on the Tibetan, and an improvement is annotated where I am unable to agree with Yamaguchi's reconstruction.
Chapter One

Introduction

The 'Body' of the Treatise

The Defining Characteristics

1. The Imagination of What is Unreal:

(a) The Characteristic of Existence and Non-existence
   1. Introductory
   2. Rejection of the negation of the dharmas
   3. The imagination of what is unreal (abhūtaparikalpa) is a 'bare' existent devoid of
      the duality of subject and object
   4. Avoiding the extremes of imputation and negation (samāropāpavāda)
   5. The relationship between defilement and purification
   6. abhūtaparikalpa
   7. The characteristic of emptiness (śūnyatā)
   8. All dharmas are established as neither empty nor not empty
   9. This is the middle way

(b) The Individual Characteristic
   1. The individual characteristic (svalakṣaṇa) of abhūtaparikalpa
   2. The establishment of the sense faculties, sense-objects and consciousness (viśīṇa) in
      relation to abhūtaparikalpa
   3. abhūtaparikalpa is the essential nature of consciousness
   4. The four kinds of appearance (pratibhāsa)
   5. The appearance as object (artha) and sentient being (sattva) is without aspect (nirākāra)
      The appearance as self (ātman) and representation (viśīṇa) is a false appearance
      (vitābha-pratibhāsa)
   6. The object cannot be differentiated from the nature of consciousness
   7. Since the existence of the object cannot be established, consciousness - as discerning
      agent - is non-existent
   8. Consciousness does not exist as such, nor is it non-existent
   9. Why the non-existence of consciousness is not accepted
   10. Why consciousness does not exist in the way in which it manifests

(c) The Characteristic of the Totality
   1. The three natures (svabhāva)
   2. Explanation of the three natures in the context of abhūtaparikalpa
   3. abhūtaparikalpa is equivalent to the other-dependent nature (paratantra-svabhāva)

(d) The Characteristic of the Expedient for Entry into the
    Characteristic of Non-existence
   1. The characteristic of non-existence refers to the non-existence of the duality
   2. The perception of representation-only (viśīṇa-mātra) is the basis for the non-perception
      of the object
   3. Consciousness arises in the nature of the appearance of the object
   4. The nature of the objective support (ālambana)
   5. Rejection of the various 'atomistic' theories as attempts to account for the objective
      support
   6. Rejection of the sign (nimittā) as the objective support
   7. Rejection of non-resistant matter (apratighāṇa rūpam) as comprising the objective
      support
   8. Rejection of the theory that the objective support derives from past experience
9. The non-perception of the object is the basis for the non-perception of representation only
10. The sequential progression of the bodhisattva's understanding that non-perception has non-perception for its basis
11. The essential nature of perception is non-perception
12. Non-perception is equivalent to perception
13. Alternative explanation of 12
14. 2nd alternative explanation of 12
15. 3rd alternative explanation of 12

(e) The Characteristic of the Differentiation
1. Why the differentiation of abhūtaparikalpa is necessary
2. abhūtaparikalpa consists in mind and the mental concomitants of the three realms
3. Alternative explanation of the differentiation among realms
4. 2nd alternative explanation of 3
5. 3rd alternative explanation of 3
6. 4th alternative explanation of 3
7. Summary of the differentiation

(f) The Characteristic of its Synonyms
1. Why the synonyms are relevant
2. The perception of the object pertains to the object; the perception of particulars pertains to the mental concomitants
3. Rejection of the view that the mental concomitants are special modes of mind

(g) The Actualizing Characteristic
1. The cause / result dynamics of consciousness
2. The store-consciousness (ālaya-vijñāna) is the causal condition for the other consciousnesses
3. The actual consciousnesses (pravṛtti-vijñāna) are the basis of the sense experiences etc.; the store-consciousness is not
4. The relationship of sense experience, discrimination and stimulation to their respective skandhas
5. Alternative explanation of 4

(h) The Characteristic of Defilement
1. The explanation of dependent origination in the context of abhūtaparikalpa
2. Phenomena, as they are in reality, are concealed by ignorance
3. The latent impressions are implanted by the formative forces
4. The 'seed' of the new existence is conducted to the place of rebirth by consciousness
5. The individual nature is encapsulated by name/form
6. The individual nature is completed by the six sense-fields
7. There are three modes of discrimination through contact
8. There is sense experience through sensation
9. The new existence is attracted through craving
10. Consciousness is fettered through grasping
11. The karma performed causes the karma-result to be directed towards the new existence by becoming
12. The world is defiled by birth, old-age and death
13. Explanation of: "the world is defiled"
14. Threefold, twofold and sevenfold defilement
15. Threefold defilement: (a) moral defilement, (b) karma and (c) rebirth
16. Twofold defilement: (a) cause and (b) result
17. Sevenfold defilement: (a) erroneous inversion, (b) projection, (c) leading, (d) possession, (e) sense experience, (f) attraction and (g) agitation
18. Moral defilement and karma are the general and specific causes respectively
19. There is no agent of action etc. that is defiled
20. There are two kinds of dependent origination: (a) that characterized by projection (ākṣepa) and (b) that characterized by actualization (abhinirvṛtti)
21. All defilement manifests from abhūtaparikalpa

The Summary Meaning of the Imagination of What is Unreal
2. Emptiness:

Introductory

1. Explanation of the subjects discussed in relation to emptiness

(a) The Characteristic of Emptiness

1. Emptiness is characterized by the essential nature of a non-existent
2. Emptiness is equivalent to the absolute non-existence of the subject/object duality on the part of abhūtāparīkṣa
3. The essential nature of emptiness neither exists nor does it not exist
4. The characteristic of emptiness is neither different from nor identical to abhūtāparīkṣa
5. Why this differs from the Nirgrantha doctrine of the Jains
6. Summary

(b) The Synonyms of Emptiness

1. The five main synonyms are: (a) tathātā, (b) bhūtakoti, (c) nimitta, (d) paramarthatā and (e) dharmanāthā

(c) The Meaning of the Synonyms of Emptiness

1. The meaning of the five main synonyms

(d) The Differentiation of Emptiness

1. Emptiness is differentiated as defiled or pure
2. If it possesses the quality of change, why is emptiness not impermanent?

The Sixteen Kinds of Emptiness

1. Although its essential nature is undifferentiated, it can be differentiated in relation to four foundations (vasūraparīkṣa)
2. The four foundations are: (a) the enjoyer, (b) the enjoyment, (c) the physical body and (d) the inanimate world
3. The sixteen kinds of emptiness are: (a) Internal emptiness
4. (b) External emptiness
5. (c) Internal and external emptiness
6. (d) Universal emptiness
7. (e) The emptiness of emptiness and (f) the emptiness of the absolute
8. (g) The emptiness of the conditioned and (h) the emptiness of the unconditioned
9. (i) Absolute emptiness
10. (j) Emptiness without beginning and end
11. (k) The emptiness of non-rejection
12. (l) Intrinsic emptiness
13. (m) The emptiness of the characteristic marks of a supreme being
14. (n) The emptiness of all dharmas
15. (o) The emptiness of non-existence and (p) the emptiness of the essential nature of non-existence
16. Re-assessment of the fourteen kinds of emptiness in the light of the two kinds of emptiness mentioned in 15
17. The object and essential nature of emptiness and the aim of the meditative development of emptiness

(e) The Logical Proof of Emptiness

1. If it were not defiled, all beings would be liberated
2. If it were not pure, effort would be in vain
3. It is neither defiled nor undefiled, neither pure nor impure
4. The justification for the latter fourfold differentiation of emptiness

The Summary Meaning of Emptiness

1. In terms of its characteristics
2. In terms of its establishment
Chapter Two

1. The Five Obscurations Beginning with the 'pervading'
   1. The 'pervading' is pertinent to the bodhisattva
   2. The 'limited' pertains to the śrāvaka etc.
   3. The 'excessive' pertains to the bodhisattva and śrāvaka etc.
   4. The 'equal' pertains to the bodhisattva and śrāvaka etc.
   5. The 'acceptance and rejection' of samsāra pertains to the bodhisattva
   6. Summary of the five obscurations

2. The Obscuration that Consists in the Nine Fetters to Application
   1. The nine fetters
   2. Attachment and repugnance relate to anxiety and equanimity
   3. Pride obscures the clear comprehension of the false view of individuality
   4. Ignorance obscures the clear comprehension of the foundation of the latter
   5. False view obscures the clear comprehension of the truth of cessation
   6. Clinging obscures the clear comprehension of the truth of the path
   7. Doubt obscures the clear comprehension of the three 'jewels'
   8. Envy obscures the clear comprehension of gain and honour
   9. Avarice obscures the clear comprehension of austerity
   10. Summary of the nine fetters

3. The Obscuration Pertinent to the Bodhisattvas:
   (a) The Obscuration to the Tenfold [Qualities] Beginning with Virtue
      1. The ten qualities
      2. Why these are relevant to enlightenment
      3. The sequential order of the development of these qualities
      4. The obscurations to the wholesome are: (a) lack of application, (b) the application to unworthy objects and (c) superficial application
      5. The obscurations to enlightenment are: (a) the non-arising of the wholesome, (b) lack of mental attention and (c) incomplete accumulations
      6. The obscurations to complete acceptance are: (a) deprivation of spiritual lineage, (b) deprivation of good friends and (c) mental exhaustion
      7. The obscurations to intelligence are: (a) deprivation of spiritual practice, (b) living with foolish people and (c) living with pernicious people
      8. The obscurations to absence of error are: (a) the disquiet of error, (b) the defilement of passion etc. and (c) the non-maturation of wisdom
      9. The obscurations to the relinquishment of obscuration are: (a) innate disquiet, (b) laziness and (c) carelessness
     10. The obscurations to transformation are: (a) attachment to existence, (b) attachment to enjoyment and (c) faintheartedness
     11. The obscurations to lack of fear are: (a) a low opinion of people, (b) lack of firm conviction and (c) undue deliberation on the literal meaning
     12. The obscurations to lack of avarice are: (a) lack of enthusiasm, (b) enthusiasm for gain etc. and (c) lack of compassion
     13. The obscurations to mastery are: (a) loss of what is learnt, (b) learning little and (c) lack of the necessary preparation for samādhi
   (b) The Ten [Instrumental] Causes
      1. The ten instrumental causes
      2. The causes for origination
      3. The causes for the continuation of enlightenment
      4. The causes for the support, i.e. bodhicitta
      5. The causes for the manifestation of intelligence
      6. The causes for the modification of error, i.e. into non-error
      7. The causes for the disjunction from obscuration
      8. The causes for the transformation into universal enlightenment
      9. The causes for belief
     10. The causes for belief in others
11. The causes for the attainment of mastery
12. Alternative explanation of the ten causes by way of a sequential progression
13. Summary of the ten causes in two antara-ślokas

4. The Obscurations to the Factors that Contribute to Enlightenment, the Perfections and the Spiritual Levels

1. Introductory
(a) The Obscurations to the Factors that Contribute to Enlightenment
1. Introductory
2. Lack of skill as obscuration to the applications of mindfulness
3. Laziness as obscuration to the complete relinquishments
4. The two deficiencies in samādhi as obscurations to the bases of psychic power
5. The non-engendering of elements conducive to liberation as obscurations to the faculties
6. The weakness of the faculties as obscuration to the powers
7. False views as obscuration to the limbs of enlightenment
8. Disquiet as obscuration to the limbs of the path

(b) The Obscurations to the Perfections
1. These are shown through the obscuration to the relevant result of each perfection
2. The obscuration to dominion and sovereignty
3. The obscuration to the propitious states of existence
4. The obscuration to the non-abandonment of beings
5. The obscuration to the diminution of faults and the augmentation of virtues
6. The obscuration to the guidance of those to be trained
7. The obscuration to liberation
8. The obscuration to the imperishability of generosity etc.
9. The obscuration to the emergence of the wholesome elements
10. The obscuration to the assurance that the latter will arise
11. The obscuration to the enjoyment of the Dharma and the maturation of others
12. Substantially, there are six perfections; nominally, there are ten

(c) The Obscurations to the Spiritual Levels
1. Description of the bodhisatta’s progression through the ten spiritual levels
2. Underfitted nescience (akṣiṇam aśīlānam) is a tenfold obscuration to each spiritual level
3. On the first spiritual level the bodhisattva penetrates the all-pervadingness of the dharmaḥpu
4. On the second level he penetrates the latter as foremost
5. On the third level he penetrates that which flows out of the dharmaḥpu as being pre-eminent
6. On the fourth level he penetrates the dharmaḥpu as being devoid of possession
7. On the fifth level he penetrates it as a non-differentiation in mental continuum
8. On the sixth level he penetrates it as devoid of defilement and purity
9. On the seventh level he penetrates it as being devoid of multiplicity
10. On the eighth level he penetrates it as being neither diminished nor increased
11. Mastery is fourfold: (a) mastery over conceptual differentiation, (b) mastery over the purification of the ‘field’
12. (c) Mastery over direct intuition
13. (d) Mastery over karma
14. Summary

5. The Totality of Obscuration
1. All obscuration is subsumed in two: (a) obscuration that consists in moral defilement and (b) obscuration that consists in the knowable
2. The obscuration to the Buddha level

The Summary Meaning of Obscuration
Chapter Three

Introductory
1. The differentiation of realities (tattva) is necessary to enable the understanding of their essential natures
2. The relevance of the realities, in brief
3. Alternative explanation of 2
4. Various views on the realities

1. The Basic Reality
1. The basic reality comprises the three natures
2. Why the three natures should be studied
3. The imaginary nature (parikalpita-svabhāva) is eternally non-existent
4. The other-dependent nature (paratatra-svabhāva) exists, but not as a reality
5. The perfected nature (parinispamna-svabhāva) both exists and does not exist as a reality

2. The Reality of Characteristic
1. The reality-characteristic in relation to the imaginary nature
2. The reality characteristic in relation to the other-dependent nature
3. The reality characteristic in relation to the perfected nature

3. The Reality Free from Erroneous Inversion
1. The reality free from erroneous inversion consists in the knowledge of what is impermanent (anītya), painful (duśkha), empty (śūnya) and insubstantial (nairātmya)
2. The threefold nature of the impermanent object
3. Suffering that is due to appropriation
4. Suffering that is due to the characteristic
5. Suffering that is due to association
6. Emptiness as: (a) non-existence, (b) existence as something other and (c) intrinsic nature
7. Insubstantiality as: (a) the absence of characteristic, (b) a difference in characteristic and (c) the individual characteristic
8. Explanation of the difference between emptiness (śūnyatā) and insubstantiality (nairātmya)
9. The three kinds of impermanence as the counteragents to imputation and negation

4. The Reality of the Cause and the Result
1. The reality of cause and result refers to the four noble truths
2. The truth of suffering
3. The truth of origination
4. The truth of cessation
5. The truth of the path

5. Gross and Subtle Reality
1. The gross and subtle realities refer to the conventional and the absolute
2. The conventional as designation
3. The conventional as knowledge
4. The conventional as utterance
5. Explanation of the three aspects of the conventional
6. The absolute consists in the perfected nature
7. The absolute as object is thusness
8. The absolute as attainment is nirvāṇa
9. The absolute as spiritual practice is the path
10. The perfected nature includes both nirvāṇa (the unconditioned) and the path (the conditioned)

6. Well Established Reality
1. What is generally established is due to the imaginary nature
2. What is established through reasoning is due to the three natures
7. The Reality of the Sphere of Purity
   1. The sphere of purity is twofold
   2. The removal of obscuration that consists in both moral defilement and the knowable
   3. The twofold sphere of purity is due just to the perfected nature

8. The Inclusion Reality
   1. The five categories
   2. The causal-sign (nimitta) and conceptual differentiation (vikalpa) are included in the other-dependent and the name is included in the imaginary
   3. Thusness and correct direct intuition are included in the perfected nature

9. The Reality of Differentiation
   1. The reality of differentiation is sevenfold
   2. The imaginary and other-dependent consist in 'continuance'
   3. The latter two also consist in 'arrangement' and 'wrong course'
   4. The perfected consists in the 'characteristic', 'representations', 'purification' and 'correct spiritual practice'
   5. Alternative explanation of the sevenfold differentiation

10. The Reality of the Skills
    1. The ten false views in regard to the existence of a self among the aggregates
    2. The skills are included within the basic reality in terms of: (a) the imaginary (patikalpa), (b) conceptual differentiation (vikalpa) and (c) real nature (dhamma)
    3. The latter three apply equally to all five aggregates
    4. The aggregates in relation to the three natures
    5. How the imaginary nature can be conceptually differentiated
    6. The refutation of the theory that the object is generated by the name

Summary

(a) The Meaning of the Aggregates
   1. They are considered in the sense of: (a) multiple, (b) collected and (c) disparate

(b) The Meaning of the Elements
   1. They are considered in the sense of the 'seeds' of: (a) the subject, (b) the object and (c) the perception of these
   2. Alternative explanation of the ślaya-vijñāna as support for the three groups of elements

(c) The Meaning of the Sense-fields
   1. These are considered as the medium of origination for the experience of: (a) sensation and (b) the discrimination of the object
   2. There is no 'agent' of experience, nor 'object' of experience
   3. Explanation of the sense-field theory in the light of the vijñapti-mātra doctrine
   4. Reply to the objection that the latter conflicts with the traditional theory
   5. Reply to the objection that the vijñapti-mātra interpretation does not allow the appearance (nirbhāsa) of the object to be differentiated from consciousness

(d) The Meaning of Dependent Origination
   1. Considered in the sense of an absence of imputation and negation in regard to cause, result and efficacy
   2. The imputation of causality
   3. The negation of causality
   4. The imputation of the result
   5. The negation of the result
   6. The imputation of efficacy
   7. The negation of efficacy
   8. The absence of imputation and negation is due to the absence of these six
(e) The Meaning of the Possible and the Impossible

1. The possible and the not possible should be understood in the sense of a sevenfold dependency upon something other
2. Dependency in relation to what is not desired
3. Dependency in relation to what is desired
4. Dependency in relation to purity
5. Dependency in relation to the concurrent births of two tathāgatas or two cakravartins
6. Dependency in relation to sovereignty
7. Dependency in relation to complete attainment
8. Dependency in relation to behaviour
9. Summary

(f) The Meaning of the Faculties

1. The twenty-two faculties exercise an influence in five main areas: (a) perception, (b) duration, (c) continuity, (d) experience and (e) the two purities
2. The sense faculties are the influences in the perception of the object
3. The vital faculty is the influence in the duration of life-span
4. The female and male faculties are the influences in the continuation of the family
5. The faculties of sensation are the influences in experience
6. The faculties of faith etc. are the influences in mundane purity
7. The faculty of understanding what is not understood is the influence in supramundane purity
8. This arrangement is different for the yogacāra

(g) The Meaning of the Times

1. The perception and non-perception of cause and result

(h) The Meaning of the Four Truths

1. The truth of suffering is considered in the sense of sensation
2. The truth of origination is considered in the sense of the practice caused by 1
3. The truth of cessation is considered in the sense of the appeasement of 1 & 2
4. The truth of the path is considered in the sense of the counteragent

(i) The Meaning of the Three Vehicles

1. In order to go forth via the śrāvaka vehicle
2. In order to go forth via the pratyekabuddha vehicle
3. In order to go forth via the universal vehicle
4. Alternative explanation of the differentiation of the three vehicles

(j) The Meaning of the Conditioned and the Unconditioned

1. The conditioned consists in the causal-sign accompanied by both its designation and cause
2. Various alternative views on the definition of the causal-sign
3. The elements incorporated in the actual consciousness are: (a) mind, (b) apprehending and (c) conceptual differentiation
4. The unconditioned consists in: (a) tranquillity and (b) thusness - the object of tranquillity

The Summary Meaning of Reality

Chapter Four

Prologue

1. The Meditative Development of the Counteragent

Introductory

1 The counteragents are the factors that contribute to enlightenment
(a) The Four Applications of Mindfulness
1. The meditative development of the applications of mindfulness leads to the understanding of the four truths
2. Disquiet (daṣṭhulā) is made manifest through the body
3. The cause of craving is sensation
4. Mind is the foundation for notional attachment to the self
5. The investigation of the dharmas leads to the comprehension of the truth of the path
6. Explanation of the effects of the four mindfullnesses

(b) The Four Correct Exertions
1. The understanding engendered by mindfulness produces a fourfold vigour for the eradication of adverse elements and the production of the counteragents

(c) The Four Bases of Psychic Power
1. The psychic powers incorporate the mental stability that results from the above-mentioned fourfold vigour

The Five Faults
1. Explanation of the five faults

The Eight Formative Forces That Facilitate Relinquishment
1. Four are counteragents to the fault of laziness
2. Four are counteragents to the other four faults

(d) The Five Faculties
1. The five are: (a) will-power, (b) application, (c) non-loss of objective support, (d) non-diffusion and (e) analysis
2. Alternative explanation of the latter five

(e) The Five Powers
1. The five elements beginning with faith are called 'faculties' when mixed with adverse elements and 'powers' when these are eradicated
2. Why they can be described both as 'faculties' and 'powers'
3. The faculties that comprise the elements conducive to liberation
4. The elements conducive to penetration
5. The states of 'heat' and the 'summit' are faculties; the 'receptivities' and 'highest mundane realizations' are powers

(f) The Seven Limbs of Enlightenment
1. Definition of terms
2. The seven limbs are: (a) mindfulness, (b) the analysis of the dharmas, (c) vigour, (d) delight, (e) quiescence, (f) meditative concentration and (g) equanimity
3. Further explanation of the latter three limbs
4. Alternative explanation of equanimity

(g) The Eight Limbs of the Path
1. The eightfold path is established by way of: (a) accurate determination, (b) attainment for others, (c) the confidence of others and (d) the counteragent to adverse elements
2. Correct view is the limb for the accurate determination of the path of vision
3. Correct intention and correct speech are the limbs for attainment for others
4. Correct speech, correct action and correct livelihood are the limbs for confidence on the part of others
5. Correct effort, correct mindfulness and correct meditative concentration are the counteragents to the adverse elements

(h) The Differentiation of the Meditative Development of the Counteragent
1. The threefold differentiation
2. The threefold differentiation for the bodhisattva
2. The State Therein

1. There are nine states in the meditative development of the counteragent: (a) the 'causal' state
2. (b) 'Arrival', (c) 'preparatory', (d) 'result', (e) 'with duties to be performed', (f) 'without duties to be performed', (g) 'excellence', (h) 'superior' and (i) 'unsurpassable'
3. The nine states in the context of the spiritual levels and the Buddha Bodies
4. These states are differentiated as threefold in relation to the dharmadhatu
5. The states as the criteria for the assessment of individuals

3. The Attainment of the Result

1. The five main results are: (a) the karma-result, (b) strength, (c) inclination, (d) growth and (e) purification
2. Alternative description of these five results
3. Ten additional results

The Summary Meaning of the Meditative Development of the Counteragent, The State Therein and The Result

1. The summary meaning of the meditative development of the counteragent
2. The summary meaning of the states
3. The summary meaning of the results

Chapter Five

1. The Three Kinds of Supremacy

1. Since this is the final topic, it is now explained
2. There are three supremacies: (a) spiritual practice, (b) objective support and (c) full attainment
3. Supremacy consists in the universal vehicle which possesses a sevenfold universality

2. The Supremacy of Spiritual Practice

1. Spiritual practice is sixfold in relation to the perfections

(a) The Highest Spiritual Practice

1. The highest spiritual practice is twelvefold: (a) the highest degree of magnanimity
2. (b) The highest degree of duration
3. (c) The highest degree of prerogative
4. (d) The highest degree of inexhaustibility
5. Alternative explanation of 4
6. (e) The highest degree of continuity
7. (f) The highest degree of non-hardship
8. (g) The highest degree of wealth
9. (h) The highest degree of possession
10. (i) The highest degree of enterprise
11. (j) The highest degree of accomplishment
12. (k) The highest degree of natural outcome
13. (l) The highest degree of acquisition
14. Alternative explanation of 13
15. These twelve practices are contained within the perfections
16. The ten perfections and the actions pertinent to each: (a) through his generosity, the bodhisattva assists beings
17. (b) Through his morality, the bodhisattva does not injure beings
18. (c) Through his patience, he endures the injury inflicted by others
19. (d) Through vigour, he increases his virtues
20. (e) Through the meditative absorptions, he initiates beings
21. (f) Through his wisdom, he liberates beings
22. (g) Through the perfection of skill in expedients, his generosity etc. becomes inexhaustible
23. (h) Through the perfection of vows, he engages in generosity etc. at all times
24. (i) Through the perfection of strength, he engages eternally in generosity etc.
25. (j) Through the perfection of direct intuition, he experiences the enjoyment of the Dharma

(b) Spiritual Practice in Relation to Mental Attention
1. The mental attention to the Dharma through the three modes of wisdom
2. Mental attention acquires virtue through these three modes of wisdom
3. This spiritual practice is associated with the ten acts of the Dharma
4. Only in the universal vehicle do these Dharmic acts result in the immeasurable collection of merit
5. Alternative explanation of 4

(c) Spiritual Practice that Conforms with the Dharma
1. It is twofold: (a) without distraction and (b) without erroneous inversion

That Which Becomes Free from Distraction
1. There are six kinds of distraction: (a) innate distraction
2. (b) External distraction
3. (c) Internal distraction
4. (d) The distraction of signs
5. (e) The distraction of disquiet
6. (f) The distraction of mental attention

That Which Becomes Free from Erroneous Inversion
1. The absence of erroneous inversion manifests in relation to ten things; they are:
   (a) syllables
2. (b) The object
3. (c) Mental activity
4. (d) Non-dispersal of mind
5. (e) The individual characteristic
6. (f) The universal characteristic
7. The difference between the individual and universal characteristics
8. (g) The dharmadhātu's lack of purity and purity
9. (h) The adventitious nature of 8
10. (i) The absence of fear and (j) absence of arrogance
11. Alternative explanation of the lack of fear
12. Neither the pudgala nor the dharmas exist - it is all dependent origination
13. This is intended in the conventional sense, not the absolute
14. The ten absences of erroneous inversion in relation to the three natures

The Ten Vajra Words
1. Explanation of the ten vajra words which correspond respectively with the ten absences of erroneous inversion
2. The 'body' of the vajra words is established as fourfold:
3. (a) By way of the three natures
4. (b) By way of the objective support
5. (c) By way of the absence of conceptual differentiation
6. (d) By way of objections and their refutations
7. The second explanation of the 'body' of the vajra words in relation to error and non-error
8. The ten vajra words summarized as two antara-slokas
9. Summary of the ten absences of erroneous inversion

(d) Spiritual Practice Which Avoids the Two Extremes
1. That which is taught as the Middle Way in the Ratnakuta
2. The extremes in regard to separateness and identity
3. The extremes of the śrāvakas and śrāvīkās
4. The extremes of imputation and negation in regard to the pudgala
5. The extremes of imputation and negation in regard to the dharmas
6. The extremes in regard to adverse elements and their counteragents
7. The extremes of eternalism and annihilationism
8. The extremes in regard to the subject and object
9. The extremes in regard to defilement or purification of the dharmadhātu
10. The seven kinds of dual extremes consisting in conceptual differentiation: (a) in regard to existent and non-existent entities
11. (b) In regard to the object of appeasement and the act of appeasing
12. (c) In regard to the object of fear and the dread of the latter
13. (d) In regard to the subject and object
14. (e) In regard to correctness and falsity
15. (f) In regard to the performance of action and its non-performance
16. (g) In regard to non-origination and simultaneity

(e) Specific and Non-specific Spiritual Practice
1. The perfections that predominate on specific spiritual levels

3. The Supremacy of the Objective Support
1. There are twelve kinds of objective support considered to be supreme

4. The Supremacy of Full Attainment
1. There are ten kinds of full attainment; they are: (a) absence of defects in conditions
2. (b) The non-rejection of the universal vehicle
3. (c) The absence of distraction to the lesser vehicle
4. (d) The fulfillment of the perfections
5. (e) The generation of the noble path
6. (f) The development of the roots of the wholesome
7. (g) The pliability of mind
8. (h) Non-fixation in *samsāra or nirvāṇa*
9. (i) The absence of obscuration
10. (j) The non-interruption of the Buddha level

The Explanation of the Name of the Treatise
1. It consists in the analysis of the middle in relation to the extremes...

The Summary Meaning of the Supremacy of the Vehicle
1. Supremacy is threefold
2. The highest degree of spiritual practice
3. The absence of erroneous inversion
Chapter One

The Defining Characteristics:

1. The Imagination of What is Unreal

2. Emptiness
After honouring the author of this treatise, the son of the sugata, and the one who expounded it to us etc.,
I shall strive for a critical examination of its meaning.

[Sthiramati]

(Homage to the Noble Mañjuśrī - Kumārabhūta)

1 Since pre-eminent people, as a rule, engage in activities after paying homage to their preceptor and to their tutelary deity, in order to show that he too was a follower in the course of pre-eminent people, [Vasubandhu] wishing to compose a commentary on the Madhyāntavibhāga Sūtra says: "the author of this treatise etc.", demonstrating that he has undertaken an analysis of its meaning after paying respect to both the author and the expounder. What virtue is obtained when this is done? When respect is paid to one who possesses virtue and is beneficent, merit is accumulated; when merit is accumulated, with little effort one completes one's enterprise which is unafflicted by impediments and hindrances.

Alternatively, in order to generate reverence towards the author, the expounder, the Sūtra and the commentary by stating that: (a) the author had undertaken the treatise and (b) the expounder [had undertaken] the commentary, he says all this: "the author of this treatise etc."). In this respect, (a) by demonstrating what is expressed by the author², reverence is generated towards the Sūtra for the Noble Maitreya is the author of this treatise in verse form. Since he is separated [from the attainment of Buddhahood] only by one birth, he has reached the highest perfection of all the bodhisattvas' higher knowledges, mystical formulae, analytical knowledge, meditative concentration, masteries², intellectual receptivity and emancipations. He has also dispelled the obscurations in their entirety on all the bodhisattva levels. (b) Through the correct presentation of the expounder, reverence is generated towards the commentary [of

1 The first folio of the Ms.(1b) is in a particularly bad condition with just occasional words that can be read with any certainty, hence the translation of this folio is based essentially on the Tib. (D189b.2 - 190a.7).
2 Read (with St. p.13 fn.19): prapratipradarṣanāt in place of prapratā vaktaṁ upadiṣṭāḥ; Tib. rdzav pas bshad par bstan pas (D189b.6).
3 Read (with St. p.14 fn.20): vasitā in place of indriya; Tib. dban (D189b.7).
Vasubandhu], for the expounder here is the Noble Asanga\textsuperscript{4}. The Venerable Ācārya Vasubandhu, after receiving the teaching from him, composed the commentary to it. Reverence is generated towards the commentary because the meaning of the Śūtra is unerringly stated in it because these two, since they possess the highest wisdom\textsuperscript{5}, are able to understand, retain and explain [it], without erring. In this way reverence arises towards both the Śūtra and the commentary on the part of those who rely on the authority of individual people\textsuperscript{6}. Also, on the part of those who rely on the Dharma, reverence arises towards both the author and the expounder because after the true meaning of the Śūtra and the commentary has been understood, when a positive determination occurs, it is brought about through the understanding of the author and the expounder; but is not accomplished through just speculation and scriptural tradition\textsuperscript{7} - thus reverence is generated towards the author and the expounder.

This now should be discussed: what is the nature of a treatise and why is it [described as] a Śāstra? A treatise consists in representations/conceptualizations appearing as groups of names, words, and syllables. Or rather, a treatise consists in representations appearing as specific words that cause the attainment of supramundane direct intuition. [Objection]: How can representations\textsuperscript{8} be formulated or commented upon? [Response]: There is no fault here since the hearer's representations arise from the representations of the author and the expounder\textsuperscript{9}. It is a treatise (Śāstra) because it is an instruction for novices (Śīya-saśāna)\textsuperscript{10}. In order to generate excellence in morality, meditative concentration and wisdom, an instruction for novices dissuades them from the actions of body, speech and mind that do not produce the accumulations [of merit and direct intuition], and induces them [to engage] in actions that produce the accumulations. Alternatively, it is a treatise because it conforms with the characteristic of a treatise\textsuperscript{11}. The characteristic of a treatise consists in the fact that, when the teaching is practised, one relinquishes moral defilements along with their latent impressions and is also protected from both becoming and the wretched states of existence which are...
fearful on account of their manifold sufferings which are intense, continual and long-lasting.\(^{12}\) Therefore, it has the characteristic of a treatise (\textit{śāstra}) because it rules over (\textit{śāsana}) the enemy-like moral defilements, and because it protects (\textit{trāpa})\(^{13}\) from becoming and the wretched states of existence. Moreover, this pair [i.e. 'ruling over' and 'protecting'] are found in all works of the universal vehicle and in their interpretations - but nowhere else - hence this [work] is a treatise [\textit{śāstra}]. It is said:

That which rules over the enemy-like moral defilements in their entirety; which rescues [beings] from the wretched states of existence and becoming, is a treatise, by virtue of its authority and protection. These two are non-existent in any other doctrinal view.

Of this; the term "of this" is a direct reference to the verses of the Madhyānta-vibhāga \textit{śāstra} which is a compendium of seven topics and enables the relinquishment of obscuration that consists both in moral defilement and the knowable, by way of the triple vehicle since it is firmly fixed in the [author's] heart.

The author refers to the composer. Although this verbal root \textit{ni} has the sense of 'conveying', nevertheless, since it is compounded with the prefix \textit{pra}, it is to be understood in the sense of 'effecting' [lit. 'making']\(^{14}\), for it is said:

The meaning of a verbal root is forcibly changed through the addition of a prefix, just as the sweetness of the waters of the Ganges [is changed through mixing] with the waters of the sea.\(^{15}\)

\(^{16}\) The son of the \textit{sugata}; the \textit{sugata} refers to one who has excellently gone (\textit{sūṣṭhugata}) to the \textit{nirvāṇa} in which [the \textit{bodhisattva}] is not permanently fixed which is [free] from the obscurations that consist in moral defilements, together with their latent impressions, and the obscurations that consist in the knowable. One who has relinquished the obscurations of all latent impressions, who has the understanding of all the \textit{dharmas}, in every respect, for his essential nature, who is the basis of all might,

\(^{12}\) Read: \textit{tac ca śāstralakṣanaṃ yad upadeśe bhāvyasyamāne savāsanāklesāprahaṇam nirantaradṛgha-vividhatvarudhahkhāhibhitadurgumabhīyo bhavāc ca trāṇam bhavati in place of \textit{tac ca śāstralakṣanaṃ yad upadeśe bhāsanam bhāvyastak savāsanāklesāprahaṇīpādyaṇe nirantaradṛghavividhatvarudhahkhāhibhitayā ca durgate bhavāc ca samātrayaṃ; Tib.: \textit{luṅ moṅ pa goms par byas pa ba bag chags dan bcos pa'i sgon pa spon bya' brgyur ba dan / ba chad med pa yun rīṅ ba'i ēdug bsni drag po sna tshogs kyis 'jigs pa'i nyan sgon mams dan / srid pa las skyob pa ga'i yin pa de ni bstan bcos kyi mīshan thid} (D190a.6).

\(^{13}\) Read: \textit{trāṇaṃ} in place of \textit{santarāc}; Tib. \textit{skyob} pa. This reading is more appropriate in the context of this etymological explanation of the word \textit{śāstra}.

\(^{14}\) Read (with T&B\textsuperscript{3.17}): \textit{karuṇa} in place of \textit{viśeṣārthako} on the basis of the \textit{Tib. byed par} (D190b.3).

\(^{15}\) This verse is also quoted in Candrakīrti's Prasannapadā Madhyamakavṛttiḥ; cf. Y's fns. 3 & 4 p.3 for more details.

\(^{16}\) The Ms.(2a.3) inserts a passage here which, according to the \textit{Tib.} arrangement, belongs in a subsequent portion of the text; cf. Y's fn.6 p.3.
whose body possesses inconceivable power like the wishfulfilling gem, who is capable of performing all benefit for all sentient beings effortlessly and who has the nature of the excellence of direct intuition free from conceptual differentiation - he is the sugata. His nature consists in the thusness of purity. Since his direct intuition which is free from conceptual differentiation is brought forth from the latter, the son of the sugata is born, or in, that [thusness of purity].

Alternatively, he is the son of the sugata insofar as he is born in the nature of the sugata; as has been said in another Sutra: "he is born in the lineage of the tathāgata because he has obtained the essential qualities of the latter". And similarly perfect compassion and perfect wisdom [are indicated] through his authorship of the treatise without regard for gain and honour.

The expounder; i.e. the agent of exposition. This [term] is connected with the words "after honouring". Others believe that the term "son of the sugata" also refers to him. Moreover, he is the Noble Asaṅga, for this treatise was disclosed and elucidated to him through the [meditative concentration named] 'stream of dharmas' due to the Noble Maitreya's miraculous power.

24 [The word] and has a conjunctive sense or it is a superfluous word, i.e. it is an expletive. It also implies that he [Vasubandhu] pays respect to the other Buddhas and bodhisattvas, not only to the author and the expounder. In response to the question as to whom it is expounded, he replies: to us etc., which means that 'we etc.' comprise those of whom we are the first; it is to the latter that "to us etc." refers. Hereby it is shown that we ourselves have been instructed in a reliable manner.
After honouring; i.e. after paying respect [to him] as though he were actually present and positioned nearby. After honouring, i.e. after paying respect with body, speech and mind. Having paid respect to the author of the treatise and its expounder, what should you do then? He says:

I shall strive for a critical examination of its meaning; i.e. I shall undertake the effort to critically examine its meaning and to explain its meaning or to make distinctions between things. And here the locative case²⁶ [in the terms artha-vivecan etc.] has the sense of purpose; what is meant is: for the purpose of a critical examination of its meaning.

The 'Body' of the Treatise.

In this regard, the 'body' of the treatise is respectively determined from the beginning.

(a) the characteristic, (b) obscuration, (c) reality, (d) the meditative development of the counteragent, (e) the stage therein, (f) the attainment of the result and (g) the supremacy of the vehicle.

For these seven subjects are expounded in this treatise, namely: (a) the characteristic, (b) obscuration, (c) reality, (d) the meditative development of the counteragent, (e) the stage in regard to that meditative development of the counteragent, (f) the attainment of the result and (g) the supremacy of the vehicle which is the seventh subject.

[Sthiramati]

The subjects here [comprise] the 'body' of the treatise because of the statement: these seven subjects are expounded in this treatise²⁷. Why has this treatise been composed? (a) In order to generate correct²⁸ direct intuition devoid of conceptual differentiation belonging to the Buddhas, the Venerable Ones, (b) because direct intuition that is free from conceptual differentiation is generated on account of the

²⁶ Tib. omits saptamī; cf. D191a.7.
²⁷ Read: ...cchāstra upadiśyanta in place of śāstra akhyāyanta; cf. Bhāṣya N17.9.
²⁸ Ms.(2b/2): samvanvinirvikalpa contrary to Y's fn.2 p.5 but his emendation to samyagnirvikalpa is preferred; this term is omitted from the Tib. (cf. D191b.1).
teaching of the insubstantiality of the dharmas, and (c) due to the practice of the latter [the bodhisatta] obtains the complete relinquishment of obscuration consisting in both the knowable and moral defilement together with their latent impressions. Furthermore, concerning the insubstantiality of the dharmas, this treatise is undertaken in order to present the insubstantiality of the dharmas as it is in reality by refuting these two incompatible views: (a) that the non-existence of all dharmas is [equivalent to] the insubstantiality of the dharmas, and (b) that the non-existence of an internally active being is [equivalent to] the insubstantiality of the dharmas.

Others believe [the treatise is undertaken] in order to remove both the lack of insight and wrong insight on the part of those who lack insight or possess wrong insight in regard to the characteristic and obscuration etc. through the generation of correct understanding.

Alternatively, [the treatise is undertaken] in order to remove the faintheartedness of the bodhisattvas who, in regard to the fivefold objects of knowledge consisting in the realms of: (a) the world sphere, (b) sentient beings, (c) dharmas, (d) moral discipline and (e) expedients, may believe that these are difficult to discern individually because of their infinite differentiation; hence he says:

- (a) the characteristic, (b) obscur-ration, (c) reality etc.

In this regard, the 'body' of the treatise is respectively determined from the beginning. "In this regard" [means]: in regard to the critical examination of the subjects of the treatise, or else, in regard to the treatise [itself]. "From the beginning" [means]: from the very outset. The term "treatise" has already been elucidated.

Its 'body' is an abridgement or summary meaning; or it is the 'body' in the sense of a basis. For, just as the physical body, which has the external and internal sense-fields for its basis, is described as a 'body', similarly, the subjects upon which a treatise depends and proceeds form its 'body'; and these subjects are seven, beginning with the characteristic. By "respectively determined" is meant: 'designated', or, 'explained'.
[Objection]: is it not so that this 'body' will be discerned just through an understanding of the treatise and thus its respective determination at the beginning serves no purpose?

[Response]: No, it is not without purpose for the subjects are helpful for novices because a novice who has an appreciation of the subjects understands the details with ease when they are being discussed, like a horse galloping without fear on familiar ground. It is not for any other reason. For these seven subjects are expounded in this treatise. What is meant by this statement is that the 'body' of the treatise is complete. By "these" [is meant] the [subjects] beginning with the characteristic that are listed. "Seven" is their number; it is an enumeration in order to reveal the total. They are subjects (artha) because they are sought (arthyante), i.e. insofar as they are understood. By "in this treatise" is meant: in [this work] titled the Madhyāntavibhāga. By "expounded" is meant: "explained" or "ascertained". Namely; this is the term that introduces these subjects. The characteristic; it is a characteristic (laksana) insofar as [things] are characterized (lakṣyante) by this. And it is twofold: the characteristic of defilement and the characteristic of purification. Of these, the characteristic of defilement is ninefold, beginning with: "there is unreal imagination" (I.1a), and concluding with: "because of the seven kinds of unreal imagination" (I.11d). The characteristic of purification is explained in the remaining half [of the first chapter].

[Objection]: If it is said that it is a characteristic because [something] is characterized by it, this being the case, the characteristic would be something different from defilement and purification. 

[Response]: This is not so because the characteristic of something is none other than its own-being. For example, the element earth has the characteristic of solidity, and the element earth is not something separate from solidity. Alternatively, it is a characteristic insofar as [something] is characterized as that. For thus, defilement and purification are characteristics insofar as [something] is characterized as being of the nature of defilement or purification. Or again, the characteristic of both defilement and purification is a twofold characteristic: the individual characteristic and the universal characteristic. Obscuration (āvaraṇa) is so-called because it conceals the wholesome dharmas; or else, it is an obscuration since the wholesome dharmas are concealed by it since it prevents their arising. Furthermore, these obscurations have fifty-three modes. Reality implies that 'this'
here is none other than 'that'; the state (bhāva ~ -tva) of 'that' (tat) is 'reality' (tatvā); what is meant is: it is free from erroneous inversion and it has ten modes. The counteragent is the side that has the relinquishment of the adverse elements for its aim - it is the path; the practice of that is meditative development. The state refers to the particular [states] of that [path] which arise in a continuous sequence. This has nineteen modes beginning with the state of the spiritual lineage. The attainment of the result42; i.e. obtaining the 'fruit'; this has fifteen modes beginning with the karma-result. The supremacy of the vehicle; it is a vehicle since one travels by it, and since it is a vehicle and is also supreme, it is described as the supremacy of the vehicle. Furthermore, it is threefold beginning with the supremacy of spiritual practice. He states that this is the seventh subject so as to delimit [the exact number of subjects] and also to [show] their sequential order. Just this many subjects are explained, i.e. there are none other than these.

Now, this sequence is for conformity with supramundane direct intuition; for thus the bodhisattva stationed at the spiritual level43 of one who courses in firm conviction and is established in morality, should firstly become skilled in defilement and purification. Then, that particular obscuration to each wholesome dharma should be known because liberation is not possible without relinquishing it; and one is unable to relinquish what has not been discerned44 since the fault is not seen. Then, that objective support through which the mind is liberated from a particular obscuration should be understood as reality45. After that, the application which destroys that obscuration on account of that particular objective support is to be known as the meditative development of the counteragent. Then, owing to the diminution of the adverse elements and the increase in the counteragent, the state in regard to that meditative development of the counteragent should be known as the state of the spiritual lineage etc. Following from that there is the actual presence of the supramundane dharmas, i.e. the results which should be known as the result of winning the stream etc. And this whole [sequential progression] is common to the bodhisattvas and the śrāvakas together with their novices46 as has been stated in a Sūtra: "this recluse is trained in the instructions, conduct, associations and modes of address of the śrāvaka, is trained in the instructions, conduct, associations and modes of address of the pratyekabuddha, is trained in the instructions, conduct, associations and modes of address of the bodhisattva." However, since the supremacy of the bodhisattva is not common [to the others], supremacy is the seventh subject.

42 Ms.(3a.3): phalaprāptes but Y's rendering of phalaprañṭiḥ is better; cf. his fn.4 p.7.
43 Tib. omits bhūmi; cf. D192b.5.
44 Read avijñātām as per Ms.(3a.3) in place of avijñānam.
45 Read (with O. p.1027): tat tattvam ity avagantavyam in place of tat tattvāṃ veditavyam; Tib. de ni de kho na yin par khoi du chud par bya'o (D192b.7).
46 Read (with O. p.1027): saśiṣyaśrāvakādīnām in place of sottarācchārṣrāvakādibhiḥ; Tib. bla ma da'i bcas pas (D193a.2).
However, another [school] says that the characteristic [is explained] at the beginning in order to generate skill in regard to the characteristic of defilement and purification. Of these, defilement is [equivalent to] obscuration, and purification is [equivalent to] a reality; and since the relinquishment of obscuration is due to the understanding of reality, hence the [subjects of] obscuration and reality [follow in successive order]. After that comes the counteragent together with its associated elements, i.e. the path, in order to demonstrate the expediency for the relinquishment of that [obscuration]. The state therein [is then explained] in order to demonstrate the weak, middling and higher differentiations in relation to the beginning, middle and end of the path. And since the state brings a corresponding result, the result [is explained] immediately after that. All these are common to the bodhisattva and the śrāvaka etc., thus the supremacy of the vehicle [is then explained] in order to proclaim that the universal vehicle is not common [to the śrāvaka etc.].

Others again say that the characteristic is stated at the beginning in order to show the characteristics of existence and non-existence. When the characteristic is known, obscuration should be relinquished and reality should be realized, thus, immediately after that, obscuration and reality [are explained]. The meditative development of the counteragent [is explained next] since this is the expedient for both the relinquishment and realization [respectively] of the latter two and the special states are [equivalent to] the successive degrees of that [meditative development]. And the result is the relinquishment caused by the latter. In order to demonstrate that immediately after that [comes] the supremacy of the vehicle, this sequence [has been explained].

Others now believe that the explanation of the characteristic is for the purpose of relinquishing negation and imputation for one who is confused about the existence or non-existence of the dharmas. Obscuration is for the purpose of [developing] skill in regard to obscuration for one whose confusion has been relinquished. Since reality is obscured by the latter, reality comes immediately after that for the purpose of [developing] skill in regard to reality. Since there is the relinquishment of obscuration through meditative development which penetrates reality, the meditative development of the counteragent [is explained] immediately after reality. In order to develop skill in the classification of these [counteragents] the state [is then explained]. And since the result is constituted by the state, immediately after the state comes the result in order to generate skill in that. The supremacy of the vehicle is explained at the end because this whole [sequential progression takes place] owing to the universal vehicle.

47 Ms.(3b.1) line begins: -bhedapradarśanānātham...; these words are not reconstructed as Y’s text suggests; cf. T&B.20-22 which accords with Ms.
48 Read avasthā cānurūpam as per Ms.(3b.1) in place of avasthānurūpam; disregard Y’s fn.1 p.8.
49 Read aparopāpi manyate in place of anyac ca sattvasya; Tib. gzhan yin sems pa (D193b.1).
50 Read prativedha as per Ms.(3b.3), in place of pratiddha.
The Defining Characteristics

1. The Imagination of What is Unreal.


Therein, concerning the characteristic, he says:

I.1 abcde There is the imagination of what is unreal; the duality is not found therein; but here emptiness is found and the former is found in the latter.

In this [verse], the imagination of what is unreal refers to the conceptual differentiation of the apprehended object and the apprehending subject. The duality refers to the apprehended object and the apprehending subject. Emptiness is the absence of apprehended object and apprehending subject on the part of that unreal imagination. When he says: "and the former is found in the latter", ["the former" refers to] the imagination of what is unreal. Thus, the characteristic of emptiness which is not erroneously inverted is shown by this quotation51: "One perceives [phenomena] as they are in reality by realizing that where something is non-existent, it is empty of that, and furthermore one correctly comprehends [phenomena] as they are in reality by realizing that what is left as a remainder in this respect does really exist here".

I.2 abcde Therefore all is established as neither empty nor not empty, because of existence, non-existence and again existence; and this is the middle way.

[All] is neither empty of emptiness and unreal imagination, nor not empty of the duality of the apprehended object and apprehending subject. "All" refers to both the conditioned [phenomena] which are called 'the imagination of what is unreal', and the unconditioned [phenomena] which are called 'emptiness'. The term "is established" [means] "is explained". Because of the existence of: unreal imagin-

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51 G. Nagao has shown that this passage probably comes from the Sīlaśatiṭa sutta (Majjhima-nikāya sutta no. 121); cf. his "What Remains' in Śūnyatā: A Yogācāra Interpretation of Empúness" in Mahayana Buddhist Meditation...
ation; because of the non-existence of: the duality; and because of the existence of emptiness in the imagination of what is unreal and [the existence of] the imagination of the unreal in the former. Moreover, this is the middle way. All [phenomena] are neither absolutely empty nor are they absolutely not empty. Thus, this passage in the Prajāpāramitās etc.: "all this is neither empty nor not empty", is in agreement.

[Sthiramati]

11

Therein, concerning the characteristic, he says:

1.1 abcd There is the imagination of what is unreal; the duality is not found therein; but here emptiness is found, and the former is found in the latter.

Therein [means] with reference to, or with regard to the characteristic, among the seven subjects mentioned above, such as the characteristic and obscuration, he says: 

"[there is] the imagination of what is unreal". Considering that the explanation complies with the way [the subjects] are listed and the characteristic was listed firstly, hence, the explanation of just that [subject] is undertaken initially rather than the other [subjects].

2 Some believe⁵³ that all dharmas are devoid of own-being in every respect, like horns on a hare, hence, in order to refute their total negation he says: "there is the imagination of what is unreal"; the ellipsis here is: "by way of own-being". [Objection]: Is it not so that such a statement is at variance with the Śūtras because it is said in a Śūtra: "all dharmas are empty"? [Response]: There is no contradiction because: "therein the duality is not found". For the imagination of what is unreal is described as empty, i.e. as devoid of the essential nature of the apprehended object and apprehending subject, but not as devoid of own-being in every respect; consequently, it is not at variance with the Śūtras. [Objection]: If the duality is thus non-existent in every respect, like horns on a hare, and unreal imagination does exist by way of own-being in an absolute sense, then emptiness would be non-existent. [Response]: This is not so because: "but here emptiness is found". For, since this is the very emptiness which consists in the absence of the apprehended object and apprehending subject in the imagination of what is unreal, emptiness is not non-existent. If emptiness is free

⁵² Ms.(3b.5): abhūtaparikalpa ityādi, contrary to Y's rendering of abhūtaparikalpo 'sti ityādi which agrees with the Tib. (cf. D193b.5)

⁵³ Read: kēcin manyante in place of ke cid virundhantī; Tib. la la dag... sāham du semi pa (D193b.6).
from the duality and exists in unreal imagination, why is it that we are not [already] liberated; and if it were something existing, why is it not apprehended?54 - In order to remove such a doubt, he says: "and the former is found in the latter"; because the imagination of what is unreal is found in emptiness too, therefore one is not [already] liberated. And this is why [emptiness] cannot be perceived, like the clear water element [cannot be perceived], because it is accompanied by stain.

[3] Alternatively, in order to refute that [false] view of those who believe that mind, the mental concomitants and also form exist substantially55, he says: "there is the imagination of what is unreal". The latter certainly exists substantially but form does not exist separately from it; [form] does not exist substantially. What is the reason? Because: "the duality is not found therein"; for, the imagination of the unreal is not the apprehending of something nor is it apprehended by anyone. What is it then? It is just a 'bare' existent devoid of the apprehended object and apprehending subject. For thus, form and the like are not apprehended externally to consciousness; consciousness arises in the appearance of form etc., like in dreams etc., and if it has a cause, its arising in the absence of one is not tenable. Therefore it is devoid of an objective support, just as in dreams and the like; elsewhere too it is to be concluded that consciousness is produced in the appearance of the object due to the maturation of an individual 'seed'. The existence of the apprehending subject is not tenable if the apprehended object does not exist because, if the apprehended object does not exist, the apprehending subject [too] does not exist56. Therefore, form does not exist separately from unreal imagination.

[Objection]: If the apprehended object does not exist, there can be no liberation because of the absence of an objective support of purity. [Response]: This is not so because: "but here emptiness is found"; the word "but" has the sense of "because". For, emptiness is the objective support of purity57 and since it exists as an absence of the apprehended object and apprehending subject in the imagination of what is unreal, liberation is not non-existent. [Objection]: If it exists and is present in unreal imagination, what is the reason that it is not apprehended? [Response]: It is not apprehended because it is obscured by unreal imagination, like the stainlessness58 of space [is not apprehended] - but not because it does not exist. In order to illustrate this point he says: "and the former is found in the latter".

54 Ms.(3b.8): grññata but grñyata is preferred as suggested by N. Amend. p.19.
55 Read atha va cittam caitisikam ca rtpam ca dravyato stiti in place of atha va caitacaittebyo 'nyatra rtpādayo dravyavena santi; Tib. yad na sans daśi sans las byun ba rams daśi / gzugs dar rdzas thid du yod par... (D194a.4). St. (p.43 fn.11) is probably correct when he suggests that a better rendering of this statement would be: "form exists substantially like mind and the mental concomitants", in agreement with T-Bhāṣya (L16.9).
56 Read (with St. p.44 fn.15): grñbyābhāve grñhakayābhāvad asati grñhye grñhakabhāvyo na yuyate in place of grñbyābhāve grñhakayābhāvad grñhye 'san grñhako stūp na yuyate; Tib. gzus ba med na 'dan pa med par 'gyur ba gzus ba med na 'dan pa yod par mi rul ste (D194b.1).
57 Read: viśuddhyālambanam as per Ms.(4a.3) in place of -ālambanā.
58 Read: tātānairālmalyavat as per Ms.(4a.4) in place of -nairālmalyavat.
Alternatively, in order to refute all negation, he says: "there is the imagination of what is unreal"; considering that it is not entirely non-existent, nor does it have the nature of an existent since it exists in the nature of the transformation of consciousness. However, there are those who believe that form etc. exists, by way of own-being, in exactly that way in which they manifest, i.e. as separate from unreal imagination. With regard to such [people] and in order to refute imputation in regard to what is unreal, he says: "the duality is not found therein". The intended meaning is that there is just 'bare' unreal imagination. The non-existence of the duality is apprehended by some as of the nature of annihilation, like [the absolute non-existence of] the son of an infertile woman. The absence of an internally active being is said to be [equivalent to] the emptiness of the dharmas by others. Hence, in order to refute the negation of emptiness, and in order to reveal insubstantiality in reality, he says: "but here emptiness is found". [Objection]: If emptiness exists in the imagination of what is unreal, then all living beings would be liberated effortlessly. [Response]: This is not so because: "and the former is found in the latter"; since there is no liberation in an emptiness that has not been purified and [emptiness] that has been defiled is purified by a mighty effort, thus there is no liberation without effort.

Alternatively, there is no characteristic other than that mentioned in regard to defilement and purification, hence in order to explain the characteristic of defilement and purification, he says: "there is the imagination of what is unreal". Defilement has the imagination of what is unreal for its own-being because it is characterized by error. How should the fact that it is characterized by error be understood? Because: "the duality is not found therein". It is known to have an essential nature that consists in error because it manifests in the aspect of the apprehended object and apprehending subject which do not exist in its own nature. Now in order to examine the nature of purification, he says: "but here emptiness is found"; for the own-being of emptiness is purification because its own-being consists in the non-existence of the duality. And in this context, the inclusion of both the path and cessation should be understood because they are constituted by emptiness. In order to demonstrate that the side of purification is to be sought from the side of defilement and the individual continuum does not exist separately, he says: "here". The question arises: if the duality does not exist, how can

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59 Ms.(4a.5); abhūtasamāropa u- contrary to Y's fn.1 p.12 but his reading of abhūtasamāro-papratteṣadhārtham is preferred on the basis of the Tib.
60 Read: kaiś cid dvayam abhāvā; Tib. kha cig gnis po med pa (D194b.6).
61 Read: vandhyāпутравад ucchedarūpo as per Ms.(4a.6) in place of -putvac chedarūpo.
62 Read: sanmāṣīṣa ca as per Ms.(4a.7) in place of sanmāṣīṣa ca.
63 Read parāśārtham which agrees with Y's original reading in place of pradārṣānārtham since D has brtag pa'i phyir, cf. Y's errata p.128.
64 Read perhaps: na punaḥ prthāk svasatāna asyaṣṭāti in place of na punaḥ prthākṣvam asyaṣṭāti on the basis of the Tib.: rat gyi sgyud gud na med par (D195a.5); cf. St's fn.33 p.48. Ms.(4b.2) perhaps: na punaḥ prthāk svatvam asyaṣṭāti, but is not clear.
the world be in error if that [emptiness] exists? Hence he says: "and the former is found in the latter".

[6] There is the conceptual differentiation\(^65\) of the apprehended object and apprehending subject, just like the aspects etc. of elephants [which are imagined] in a magical creation that is empty of the aspects of elephants etc.\(^66\) It is the imagination of what is unreal (\textit{abhātāparikalpa}) since the duality which is unreal (\textit{abhātā}) is imagined (\textit{parikalpyate}) in it, or by it. By the word "unreal" he demonstrates that this [phenomenal world] does not exist in the way in which it is imagined, i.e. as the [dichotomy of] apprehended object and apprehending subject. By the word "imagination" he demonstrates that the way in which an object is imagined [qua existent object], it does not exist as such. Thus the characteristic of this [unreal imagination] is revealed as being quite devoid of the apprehended object and apprehending subject. What then is it? The mind and the mental concomitants of the past, present and the future, which consist in cause and result, which pertain to the three realms of existence, which exist from time immemorial, which end in \textit{nirvāṇa} and which are in conformity with \textit{samsāra}, are, without exception, unreal imagination; but especially it refers to the conceptual differentiation of the apprehended object and apprehending subject. Therein the conceptual differentiation of the apprehended object refers to consciousness with its appearances as objects and sentient beings. The conceptual differentiation of the apprehending subject refers to the appearances as the self and mental representations.

[7] The duality refers to the apprehended object and apprehending subject; of these, the apprehended object refers to form etc.; the apprehending subject, to eye consciousness etc. For, emptiness is the absence\(^67\), or devoidedness, of the apprehended object and apprehending subject on the part of the imagination of what is unreal, however the imagination of what is unreal itself is not non-existent; just as a rope is empty of the own-being of a snake\(^68\) because never at any time does it possess such an own-being, but it is not that a rope\(^69\) is empty of own-being. It is the same in this respect [i.e. unreal imagination is not empty of own-being]. When he says: "the former is found in the latter", ["the former" refers to] the imagination of what is unreal; for thus it has been described as not apprehended because it is defiled by adventitious obscuration, like the [clarity of the] water-element etc. Thus... "one perceives [phenomena]... by realizing that where

\(^{65}\) Ms. (4b.3): \textit{vikalpa} contrary to Y's fn.1 p.13.
\(^{66}\) Tib. is slightly different: "just like a magical creation appears as an elephant etc. but is empty of elephants etc." (cf. D195a.6).
\(^{67}\) Read: \textit{viratītā} in place of \textit{rahitā}; cf. Bhāṣyā N18.3.
\(^{68}\) Ms. (4b.6): \textit{sarpavabhāvena} although, as N. Amend. (p.19) notes, Y's Ms. reads \textit{sarpavabhāvena} which agrees with T&B (cf. fn.128 p.12); Tib. \textit{shrub gyi dais pos} (D195b.4).
\(^{69}\) Ms. (4b.6): \textit{rajjul}; disregard Y's fn.1 p.14.
something is non-existent, it is empty of that. What does not exist in what? The duality [does not exist] in the imagination of the unreal; consequently, one sees that the imagination of the unreal is empty of the duality; ...and furthermore what is left as a remainder in this respect does really exist here...". Just what is left as a remainder here? The imagination of the unreal and emptiness - since both of these exist herein, seeing without superimposition and negation, one correctly comprehends [phenomena] as they are in reality. It is free from superimposition in this regard because one sees the absence of the duality in the imagination of the unreal; and it is free from negation because one sees the existence of both the imagination of the unreal and emptiness. The characteristic of emptiness, which is not erroneously inverted, is shown...; because of the actual existence of that which is empty and because of the non-existence therein of that which it is empty of. If on the one hand all [dharmas] exist or on the other, all were non-existent, the characteristic of emptiness would not be non-erroneously inverted because this would lead to the non-existence of emptiness itself. If that which is called 'empty' were non-existent, emptiness would not be tenable, because real nature (dharmati) is dependent upon something existing, like the impermanence [of what is impermanent] etc. If the duality did exist, emptiness would not exist. [Objection]: If [the non-existence of] the duality is just like the [absolute non-existence of the] horns of a hare, how is the emptiness of that [duality] on the part of the imagination of the unreal possible, for that the one is empty of the other has [already] been seen? For example, a hermitage can be [empty] of monks. [Response]: This is not so; just as a rope or a magical creation, although non-existent in themselves, appear in the aspect of a snake or as men etc. and are described as empty of the snake and men etc. in order to check the grasping of any [entity] there. Similarly, the imagination of the unreal too, which manifests in the aspect of the apprehended object and apprehending subject which are non-existent in themselves, is described as empty of the duality in order to induce naive people to abandon their attachment to such a notion.

[8]

1.2 a [Therefore all is established] as neither empty nor not empty.

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70 Read: yad yatra in place of yasmin yan; cf. Bhāṣya N18.4.
71 Read: saśavistīнакalpaṃ eva as per Ms.(5a.2), in place of -kalpena.
72 Read: vihārasya as per Ms.(5a.2), in place of vihāram sūlān.
73 Tib. omits naitad evam; cf. D196a.3-4.
75 Read: sūnya iṣī as per Ms.(5a.3), in place of sūnyam iṣī.
76 Read: tadgraha as per Ms.(5a.3), in place of tadgrāha.
For what reason was this verse composed? In order to show that all conditioned and unconditioned dharmas are devoid of the duality\textsuperscript{77}. For thus\textsuperscript{78}, by rejecting absoluteness the intended meaning of the quotation from the Prajñāpāramitās is made evident\textsuperscript{79}: "All this is neither empty nor not empty". For otherwise\textsuperscript{80} there would be an inconsistency between the former and the latter. Furthermore, [this verse was composed] in order to demonstrate the middle way; otherwise it would lead to the extremes of that which is absolutely empty on the one hand; and that which is not empty on the other\textsuperscript{81}. Alternatively, it was composed to sum up the refutation of both negation and imputation. The imagination of what is unreal is conditioned because it possess a nature\textsuperscript{82} that is bound to causes and conditions; however, emptiness is unconditioned because it does not depend on these. "Is established" [means] is quoted in the Prajñāpāramitās and other works. Because of existence, i.e. of the imagination of what is unreal - that which is conditioned is not empty since it has the nature of the imagination of the unreal. Because of non-existence, i.e. of the duality - it is empty of the nature of the apprehended object and apprehending subject. And because of existence, i.e. of emptiness in the imagination of what is unreal\textsuperscript{83}, considering that that [emptiness] is the real nature of the latter; the imagination of the unreal is found in emptiness too in the nature of the possessor of that dharma. Similarly, even what is unconditioned is not empty of the nature of real nature but is described as a non-existent insofar as it is empty of a nature that consists in the duality\textsuperscript{84}. [9] And this is the middle way, i.e. that which is taught in the Ratnakūṭa and other works\textsuperscript{85}:

"To say it exists, O Kāśyapa, this\textsuperscript{86} is one extreme and to say it does not exist is a second extreme; that which lies between these two extremes is described as the middle way, O Kāśyapa, since it consists in the investigation of the reality of the dharmas."\textsuperscript{87}
This middle way is thus in agreement with the latter. All refers to the conditioned and unconditioned dharmas; they are neither absolutely empty, because of the actual existence of both the imagination of what is unreal and the emptiness of that, nor are they absolutely not empty, because of the non-existence of the duality. If all dharmas were to exist, or all were non-existent, these would indeed be extremes and not the middle way.

b. The Individual Characteristic.

Thus, having stated both the characteristic of existence and the characteristic of non-existence on the part of the imagination of the unreal, he states the individual characteristic:

1.3 abcd

Consciousness comes into being in the appearances as objects, sentient beings, the self and representations, although its object does not exist. Due to the non-existence of the latter, the former too does not exist.

The appearance as object therein refers to that which appears as an entity of form etc. The appearance as sentient being refers to that which appears as the five sense-faculties within one's own and others' mental continuum. The appearance as self refers to the defiled mind because this is associated with delusion about the self etc. The appearance as representations refers to the six consciousnesses. "Although its object does not exist" - because the appearances as objects and sentient beings is without aspect, and because the appearances as self and representations are false appearances. "Due to the non-existence of the latter, the former too does not exist" - because of the non-existence of the latter, i.e. the fourfold object to be apprehended, namely, form etc., the five sense faculties, mind and the six consciousnesses, the former too does not exist, i.e. the apprehending consciousness.

1.4 abc

Consequently, it has been proven that the imagination of what is unreal pertains to this [consciousness];

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88 Read: anulomika bhavati in place of anulomakṛṣṭa; cf. Bhāṣya N.18.16.
89 Read: sarvastivā sarvastivā as per Ms.(Sa.8) in place of sarvastitvam sarvastitvam.
because it does not exist as such, nor is it non-existent in every respect.

Because it does not exist in that way in which it arises as an appearance, nor is it non-existent in every respect because of the production of 'bare' error. What is the reason then that its definite non-existence is not accepted? Because...

I.4 d Liberation is considered as being due to its extinction.

Otherwise there would be the fault of the negation of defilement and purification since neither bondage nor liberation could be established.

[Sthiramati]

Y16.5 [1] Thus, having stated both the characteristic of existence and the characteristic of non-existence on the part of the imagination of what is unreal...; the characteristic of its existence is existence itself since this is characterized by existence; what is meant is: he demonstrates the existence of the imagination of what is unreal by this statement: "there is the imagination of what is unreal". Similarly, the characteristic of its non-existence is non-existence itself since this is characterized by non-existence. Furthermore, this refers to that which does not exist as the apprehended object and apprehending subject; because the duality does not exist in unreal imagination therefore it is said that unreal imagination too does not exist in the nature of the duality. Now he states the individual characteristic. What is the difference between the characteristic of existence and the individual characteristic? The characteristic of existence is a universal, but the individual characteristic is a particular. What would be the consequence if the individual characteristic were not stated here? The 'body' of the imagination of what is unreal would not be mentioned, hence, in order to clearly illustrate its 'body' it is said:

[2]

I.3 abcd Consciousness comes into being in the appearances as objects, sentient beings, the self and representations, although its object does not exist. Due to the non-existence of the latter, the former too does not exist.

Alternatively, it is not known how the sense faculties, sense-objects and consciousness are established in relation to that 'bare' imagination of the unreal referred to above as the existence of just the 'bare' imagination of the unreal devoid of the apprehended object
and apprehending subject\(^9\); thus in order to show\(^9\) that they are established in relation to that according to their differentiation as the appearances of the imagination of the unreal, he states the individual characteristic of the imagination of the unreal: "in the appearances as objects, sentient beings, the self and representations" etc.

[3] Alternatively, by the [words] "there is the imagination of what is unreal", its 'bare' existence is made known\(^9\) but not its own-being; and if the duality is non-existent, the reason for the notional attachment to the apprehended object and apprehending subject is not discerned. Also it has not been discussed as to why it is recognized that the duality does not exist, hence in order to clearly illustrate this, he says: "in the appearances as objects, sentient beings, the self and representations". In this regard, the imagination of the unreal is the own-being of consciousness, and consciousness together with its associated elements is intended here\(^9\), but it is chiefly consciousness itself that is referred to. The ground for that notional attachment to the apprehended object and apprehending subject is the appearances as objects and sentient beings etc.\(^9\). "Although its object does not exist. Due to the non-existence of the latter, the former too does not exist" - this is the reason why the duality is non-existent. The appearances as objects and sentient beings therein refers to the store-consciousness together with its associates; and that is described as obscured and undefined because it is associated with moral defilement. The appearances as mental representations refers to the group of the six beginning with eye-consciousness together with their associates; these are wholesome, unwholesome and undefined. In this way, these eight consciousnesses, together with their associated elements, come forth in the appearances as objects, sentient beings, self and representations in the five respective states of existence, from the store-consciousness which depends upon co-operating conditions and which incorporates the [noble] truth of the arising [of suffering]. There is a certain 'special transformation' of the latent impressions of the wholesome, unwholesome and undefined dharmas in the store-consciousness and through the influence of that, consciousness comes into being.

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90 Read: *atha vā grāhyagrāhakaritābhittāparikalpamātrasayaivāsātvam ity uddiṣṭe tasman abhittāparikalpamātra indriyāvāsāvajñātanāṃ yathā vyavasthā na jātyata itī in place of *atha vā grāhyagrāhakaritābhittāparikalpamātraṇam uddīṣṭam / tasyaṃ abhittāparikalpamātra­tāyām indriyāvāsāvajñātanāṃ yathā vyavasthitam na jātyata iti; Tib. yan na guzi ba dan 'dzin pa med pa'i yan dag pa ma yin pa kun rtog pa tsam tiid yod* do / žes bstan pa yan dag pa ma yin pa kun rtog pa tsam de la / dbad po dan yul dan / ram par ses pa ji llaPar ramPar gzag pa mi ses pas (D197a.5). * P omits yod.

91 Read: *tadvavastheti jātyānāthām as per Ms.(5b.3) in place of *tadvavasthitijātyānāthām.

92 Read: *jaññāya in place of *jaññata; Tib. ses par byed kyi (D197a.5).

93 Read: *mac ca viṣṭānaṃ saṃsāpraptaṃ ara abhipreṇaṃ as suggested by N. Amend. p.20 in place of *mac ca viṣṭānaṃ ara saṃsāpraptaṃ abhipreṇaṃ; Tib. ram par ses pa de yan dir mshunis par idan pa dan bcas par dgyus te (D197a.6).

94 Read: arthaavāsāvīpratībhāsām tasyaiva grāhyagrāhakaritābhinnivedasya nibandhanah in place of sa eva grāhyagrāhakaritābhinnvedo 'rthaavāsāvīpratībhāsanibandhanah; Tib. guzi ba dan 'dzin pa la miñor par zen pa de tiid kyi rgyu ni don dan sens can la sog pa smth ba (D197a.7).
in mutually differentiated appearances. [Objection]: How does consciousness arise in the appearance of those [entities] if the objects etc. do not exist, for when there is no person [present] a post95 does not appear as a person? [Response]: This is not a fault for naive people are notionally attached to consciousness in the appearance of objects etc. as objects that exist separately from consciousness, like the 'hair-nets' seen by a person with impaired eyesight. Therefore, in order to induce them to abandon their attachment to those [objects etc.] it is said: "this is just consciousness that arises in the appearances of objects etc. although devoid of objects and sentient beings etc., just as there is the appearance of 'hair-nets' etc. for those people who have ophthalmia". Thus it is said that the other-dependent [nature] with its entities of the eight consciousnesses comprises the imagination of what is unreal.

[4] ...As an entity of form etc. [Consciousness] appears in the nature of form, sound, odour, taste, contact and non-sensibles because it arises in such an aspect. The appearance as sentient beings refers to that which [appears] as the five sense faculties within one's own and others' mental continuum96; the term: "appears" is understood97. With regard to the five sense faculties, there is the appellation satyava because it is the locus of excessive attachment (sakti); it is sentient being (satyava) since it is attached (sajjate) by, or to, these [sense faculties]. Because it arises in such an aspect, consciousness possesses that particular appearance. The appearance as self refers to defiled mind because that is associated with delusion about self etc.98; because defiled mind is always99 associated with delusion about self, the false view of self, the craving for self100 and self conceit. Since these [four] have the self for their objective support it is proper101 that the appearance as the self pertains to defiled mind. The appearance as representations [occurs] on account of the arising of the aspects of those [consciousnesses] through manifesting in the nature of apprehenders of sense-objects.

[5] "Although its object does not exist", i.e. [the object which arises] in these four aspects, because the appearances as objects and sentient beings are without aspect, and because the appearances as self and representations are false appearances. Since the appearances as objects and sentient beings manifest in the nature of the apprehended object, the reason for the non-existence of the

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95 Read: sthānapah as per Ms.(5b.7) in place of sthānapah.
96 Ms.(6a.1): santavyoh is amended to santāmayoh in the margin; disregard Y's fn.1 p.18.
97 Read: pratibhāsatā iti adhiśīram as per Ms.(6a.1) in place of pratibhās ātī.
98 Read: ātmaprātibbāsaṃ kliṣṭatmam manaḥ / ātmaprātibbāsaṃ kliṣṭatmam manaḥ / ātmaprātibbāsam kliṣṭatmam manaḥ iṣit; cf. Bāhūya N18.25.
99 Ms.(6a.2): ca nityam; disregard Y's fn 2 p.18.
100 Ms.(6a.2): ātmaprātibbāsaḥ although the Tib. bdag la chags pa would suggest ātmaprātibbāsaḥ as is the term employed when these four items are listed in the T-Bāhūya, (cf. L23.11-17).
101 Ms.(6a.2): cātmaprātibbāsaṃ-kliṣṭatvād yuktam; disregard Y's fn.3 p.18.
object is precisely that it is without aspect, because of the impossibility of its being a false appearance. However, because the other two [i.e. self and representations] manifest in the nature of the apprehending subject, they are not without aspect and the reason given for the non-existence of the object [in these cases] is precisely that they consist in false appearances. For the aspect is the mode of the 'taking hold' of the objective support in the nature of something impermanent etc. and this does not exist in the [former] two [i.e. objects and sentient beings] because they manifest in the nature of the apprehended object. Hence, "because it is without aspect" means: because there is no apprehender. Alternatively, the aspect consists in the correct knowledge of the objective support and since this is non-existent on the part of the latter [i.e. objects and sentient beings], they are without aspect because of the non-existence of the objective support.

[6] [Objection]: If both [objects and sentient beings] are without aspect and have natures that are mutually differentiated, i.e. just as there is form etc. on the one hand and sight etc. on the other - this being so, what is this exceptional essence belonging to consciousness rather than form etc. and sight etc. which are well known both generally and exegetically, whence, after rejecting them, consciousness is perceived to have a nature that is not differentiated from them? [Response]: Because it is impossible that the object [exists] separately from that [consciousness]. This is respectively determined as follows: consciousness in the appearances of different objects etc. is brought forth from an individual 'seed' each one appropriated by each particular determination of the mental continuum, although the essential nature of the different objects does not exist. Thus for example, the pretas see [a river] filled with pus, excrement and urine etc. guarded on both sides of the river by men with sticks in their hands; however, humans and the like perceive it as filled with pure, clear water and as quite inoffensive. Also, the ascetics, who practice mental attention in regard to impure things etc., see the ground completely covered by skeletons; and likewise, in regard to [all the topics of contemplation] such as [the element] 'earth', they see everything pervaded by earth etc. Moreover, the generation of a consciousness which possesses a nature that depends upon an object is not tenable without that object, nor [is the generation of a consciousness tenable] whose aspects are different from the essential nature of the object. Therefore it is ascertained that it is just consciousness

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102 Read: bhamabhavād in place of upabhyabhavād; Tib. dmigs pa med pa'i phyir (D198a.6).
103 Read: pratyekam upātīm in place of pratyekātmagīrhatam; Tib. so sos zin pa (D198b.1).
104 Read: pretāḥ pūyapurṣāṃtrādipīrṇāḥ sanito dādāpāniḥbhū ubhayaḥ puruṣaḥ saṃraksya- māṇiḥ pasyanti as per Ms.(6a.6) in place of pretā apanaḥ pūyapurṣāṃtrādipīrṇāḥ dhītra-dādāpāniḥbhū ubhayaḥ puruṣaḥ saṃraksya- māṇiḥ pasyanti; disregard Y's fns.1, 2 & 3 p.19. Cf. V- Vyāk (L4.3-6).
105 Tib. expands nirvikārahā to: "fit to bath in and fit to drink"; bkur ruśi ba dañ btsn du ruśa ba (D198b.3).
106 Read: prasātur as per Ms.(6a.7) in place of prasatītur.
that is brought forth in all its appearances as objects and sentient beings etc. without the existence of such an object.

[7] Both the appearances as the self and representations are false appearances because they manifest in the aspect of the apprehending subject although the apprehended object does not exist. Alternatively, the object does not exist in that way in which it is imaginatively constructed by consciousness; it is a false appearance because it is a false objective support, just as when sounds etc. are imagined as the roaring of tigers etc. Similarly, it is an established fact that mental representations too are devoid of a nature that is imaginatively constructed by another representation. Hence the object of the appearances as the self and representations also does not exist, just like [the objects] of the appearances as objects and sentient beings. Because of the non-existence of the object, the former too does not exist, i.e. consciousness; it is described as consciousness (vijñāna) since it discerns (vijñāti). If the apprehended object does not exist, the existence of the discerning agent is not tenable. Therefore, due to the non-existence of the object, consciousness does not exist as a discerning agent; but not so regarding consciousness in the appearances of objects, sentient beings, the self and representations, for, if the latter were non-existent it would result in total non-existence since there can be no explanation for the essential nature of consciousness apart from this. If its essential nature were different from this how would [the existence] of that consciousness be tenable? How could one be differentiated from the other?

[8] Thus, because of the non-existence of the apprehended object and the apprehending subject and due to the actual existence of consciousness in the appearance of the latter, that which was asserted previously, i.e. "there is the imagination of what is unreal; the duality is not found therein", has been established. In order to demonstrate this, he says:

I.4ab Consequently it has been proven that the imagination of what is unreal pertains to this [consciousness];

That the imagination of what is unreal pertains to these four consciousnesses has been proven. By "consequently", is meant; by reason of what was just stated, i.e. "because of the non-existence of the object, the former too does not exist." Furthermore, in

107 Ms. (6a.7): -nirbhāsaṃ; disregard Y's fn.5 p.19.
108 Ms. (6a.8): -parikalpitenaśūnya; disregard Y's fn.8 p.19.
109 Read: atāt cāryasaṁtvatpratibhāsasya evātmajñānapratispratibhāsasyaapy artho nāsti which agrees with Tib.: de'j phyi rin don dan sems can du snan ba bzin du / bdag dan nam par rig pa snan ba'i don yad med do (D198b.6-7) in place of atāt cāryasaṁtvatvijñānasva evātmajñānapratispratibhāsasyaapy arthāhābhāvah.
110 Tib. (D198b.7) mam par rig pa na mam par šes pa ste = vijñātipa iti vijñānam.
111 Ms. (6b.1): vijñānapa but vijñāṭrāpy is better as amended by Y on the basis of the Tib.; see his fn.2 p.20.
order to prove the existence of unreal imagination and in order to prove the non-existence of the duality, he says:

I.4c Because it does not exist as such, nor is it non-existent in every respect etc.

Alternatively, by "consequently" is meant: by the reason that will be stated below. In order to demonstrate just this, he says: "because it does not exist as such, nor is it non-existent in every respect." Because it does not exist as such and because it is not non-existent in every respect [consciousness] arises in the appearance of the apprehended object and apprehending subject. Although, in this regard, there are four modes [of appearance], there is no apprehending subject because [the first two modes] are without aspect and because [the latter two] are false appearances, respectively. Furthermore, there is no apprehended object because all [four modes] are devoid of a nature that is imaginatively constructed by another representation. Nor is it non-existent in every respect because of the production of 'bare' error; that which appears in an aspect, although non-existent in itself, is described as "error"; it is like a magical creation. The word "bare" has the sense of the exclusion of what is additional to it. This is what is being said: because of the actual existence of consciousness that consists in error, [consciousness] is not non-existent in every respect.

[9] What then is the reason that the definite non-existence of that consciousness that consists in error is not accepted, like the non-existence of the apprehended object and apprehending subject? If [such a question] implies that its existence is unable to be imagined by anyone since it transcends the domain of all consciousnesses, [the answer is] because...

I.4d Liberation is considered as being due to its extinction.

Hence its definite non-existence is not accepted; on the contrary, its existence is inferred because of its capacity [as a basis] for the sides of defilement and purification. Otherwise, if its definite non-existence in every respect is accepted, there would be neither bondage nor liberation. If 'bare' error also did not exist, bondage too would
not exist because there would be no defilement. Liberation too would not exist, considering that it is from a previous state of bondage that one is released.

[10] Alternatively, in order to exclude other interpretations which beg the questions: "why is [consciousness that consists in error] not considered as existent in that way in which it manifests\textsuperscript{119}, or else, as non-existent in every respect? He says: "liberation is considered as being due to its extinction"\textsuperscript{120}; what is meant is: when that is not completely extinguished\textsuperscript{121} there is bondage. This is what is being said:\textsuperscript{122} otherwise there would be\textsuperscript{123} the fault of the negation of defilement and purification\textsuperscript{124} since neither bondage nor liberation [could be established]. If [phenomena] were to exist absolutely in exactly that way in which they appear as the apprehended object and apprehending subject for [all beings] from cattle upwards\textsuperscript{125}, this being the case, defilement would be eternal and thus there would be no \textit{nirvāṇa}. Similarly, if 'bare' error were also non-existent, there would be no defilement, and purification would be eternal. Thus in both cases, the effort of those who seek liberation would be in vain and consequently, the existence of the imagination of what is unreal should necessarily be admitted as well as the non-existence of the duality.

\textbf{c. The Characteristic of the Totality.}

\textit{Having thus stated the individual characteristic of the imagination of what is unreal, he states the characteristic of the totality, i.e., the way in which there is a totality of the three natures when there is the 'bare' imagination of what is unreal.}

\begin{itemize}
\item I.5 abcd The imaginary, the other-dependent and indeed the perfected are taught; on account of the object, the imagination of what is unreal and the non-
\end{itemize}

\textsuperscript{119} Read: \textit{katham yathā prakhyāti tathā bhāvo nesyaṭe in place of katham na yathā prakhyāti tathā bhāvenesyaṭe}; Ms.(6b) line 7 begins: \textit{yathā prakhyāti yayā bhāvo nesyaṭe.}
\textsuperscript{120} Read: \textit{tatkṣayān} as per Ms.(6b.7)in place of tatkṣepāṁ; cf. fn.112 above.
\textsuperscript{121} Ms.(6b.7): cāparikṣṇaḥ; disregard Y's fn.3 p.21.
\textsuperscript{122} Ms.(6b.7): \textit{ity arthaḥ uktam} but Y's emendation to \textit{ity arthaḥ / etad uktam} is preferred; cf. his fn.4 p.21.
\textsuperscript{123} Read: syār in place of bhavati; cf. Bbasya N19.12.
\textsuperscript{124} Tib. replaces vyavādāna with nirvāṇa (\textit{mya dmin las 'das po}), cf. D199b.4, but Tib. Bbasya: \textit{rnam par byan ba} (D2b.6).
\textsuperscript{125} Read: yathā grāhyagratkatvena pasuprabhṛteḥ pratibhāso 'pi yadi tathā syāt paramārthaḥ in place of yathā grāhyagarāthakaṭvena bhādanir udbhāsātapi yadi tathā syāt paramārthaḥ; Tib. gal te ji las gzuri ba dan 'dzin pa 'nād du phyugs yan chad la sman ba yan gal te de 'bein du don dam par gyur na ni [D199b.4].
existence of the duality [respectively].

The object consists in the imaginary nature; the imagination of what is unreal consists in the other-dependent nature; the non-existence of the apprehended object and apprehending subject consists in the perfected nature.

[Sthiramati]

Y22

[1] He states the characteristic of the totality. [The term samgraha-lakṣaṇam may be resolved as a karmadharaya compound, i.e.]: the totality itself is the characteristic, or [as a tatpurusa]: the characteristic of the totality, i.e. that by which the totality is characterized. And why is it mentioned? Because it was stated in the above that there exists just the 'bare' imagination of what is unreal devoid of the apprehended object and apprehending subject. Furthermore, the three natures are taught in other Sūtras, hence, in order to demonstrate that there is no contradiction with other Sūtras, their totality is described here. This is why the author of the commentary says: ...when there is the 'bare' imagination of what is unreal

I.5 abcd 

The imaginary, the other-dependent and indeed the perfected are taught - on account of the object, the imagination of what is unreal and the non-existence of the duality [respectively].

Although both the apprehended object and apprehending subject are unreal because they are empty of own-being, on account of the fact that the latter is imagined to exist, it is described as imaginary. Moreover, although this does not exist substantially, [the imaginary] is described as a 'nature' since it exists in conventional expression. The other-dependent [nature] is subject to others because its arising is dependent on causes and conditions. It is said:

It is non-imaginary, is produced from conditions and is inexpressible in every respect - because the other-dependent nature is the sphere of mundane purity;

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126 Read abhūtāparikalpamāra satīti in place of abhūtāparikalpamātram eteti; cf. Bhāṣya N19.15.

127 Ms.(7a.2): caśvabhāva-, but Y's emendation to ca svabhāva- is preferred; cf. his fn.2 p.22.

128 Ms.(7a.2): parikalpita ucyate; disregard Y's fn.3 p.22.

129 Ms.(7a.3): -caraḥ; disregard Y's fn.4 p.22.
The perfected nature is the absence of the duality on the part of the imagination of the unreal because it is unconditioned and because it is perfected on account of being devoid of change. It is said:

That absolute emptiness of the imaginary nature on the part of that [other-dependent nature] is the perfected nature, the sphere of direct intuition free from conceptual differentiation.

"On account of the object" [means]: owing to the influence of the object; the same is to be stated with regard to the [other two statements from verse 1.5]: "on account of the imagination of what is unreal", and "on account of the non-existence of the duality".

[2] The object consists in the imaginary nature130; in this context131 the object refers to form etc., sight etc., self and representations; and since it is non-existent in the imagination of the unreal in a nature that is imaginary, being non-existent132, it is described as the imaginary nature. It is said:

Conceptual differentiation devoid of conceptual differentiation133 is imagined by another conceptual differentiation; its nature here which is imagined by another conceptual differentiation, does not exist.

The imagination of what is unreal consists in the other-dependent nature; it is other-dependent since it depends on, or is produced by, other causes and conditions but does not exist in itself. The non-existence of the apprehended object and apprehending subject consists in the perfected nature; it is described as perfected because it is perfected insofar as it consists in both perfection devoid of change and perfection devoid of erroneous inversion.

[3] For, in this context, the absence of the duality on the part of the imagination of the unreal is described as the non-existence of the apprehended object and apprehending subject, but not merely the non-existence of the duality. Thus, it is just the imagination of the unreal that is other-dependent because it depends upon causes and conditions. The latter also is imaginary because it manifests in the natures of the apprehended object and apprehending subject which are non-existent in themselves. The latter is also perfected because of its absence of the apprehended object and apprehending

130 Read: arthah parikalpitah svabhāva ity as per Ms.(7a.4) and Bhāṣya N19/19 in place of artho hi parikalpitasvabhāva ity.
131 Ms.(7a.4): asthorūpādayaś, but Y's emendation to artho 'tra rūpādayaś is preferred on the basis of the Tib.; cf. his fn.6 p.22.
132 Ms.(7a.4): astaḥ but Y's amendment to asam is preferred; cf. his fn.1 p.23.
133 Read: vikalpo nirvikalpo in place of akalpito vikalpo; Tib. mam rtog mam par mi rtog ni (D200a.6).
subject. After considering it in this way, having clearly comprehended\textsuperscript{134} what is to be clearly comprehended and having clearly comprehended what is to be relinquished, that entity of the imagination of the unreal that is to be realized, has been shown.

d. The Characteristic of the Expedient for Entry into the Characteristic of Non-existence.

N19.22 Now he reveals the characteristic of the expedient for entry into the characteristic of non-existence in regard to that imagination of what is unreal.

I.6 abcd Based upon perception, non-perception comes into being. Based upon non-perception, non-perception comes into being.

Based upon the perception of representation-only, the non-perception of the object originates. Based upon the non-perception of the object, the non-perception of representation-only originates as well. In this way, one enters the characteristic of the non-existence of the apprehended object and apprehending subject.

I.7 ab Consequently, it is proven that the own-being of perception is non-perception;

Because, in the absence of the object to be perceived, perception is not tenable.

I.7 cd Therefore, it should be known that non-perception and perception are equivalent.

Because perception is not proven to be perception but is described as perception insofar as it consists in the appearance of an unreal object, although it has non-perception for its own-being.

\textsuperscript{134} Tib. is slightly different; cf. Y's fns.3 & 4, p.23.
[Sthiramati]

Y23.19 [1] Since the characteristic of non-existence has not been clearly comprehended, the imagination of what is unreal leads to\textsuperscript{135} the defilements of moral defilement, karma and rebirth. Consequently, in order to clearly comprehend the characteristic of non-existence, and in order to demonstrate the expedient for that\textsuperscript{136}, he says:

I.6 a Based upon perception etc.

Y24 Since it is indicated implicitly within the imagination of the unreal, or rather since it is the imagination of the unreal, the characteristic of non-existence is that very non-existence of the apprehended object and apprehending subject - the entry into that is [equivalent to] its understanding. The expedient for the latter is that through which one enters the characteristic of non-existence. Moreover, this consists in a twofold skill, i.e. a special basis\textsuperscript{137} for the application to penetrate\textsuperscript{138} the all-pervading sense of the dharmaṅdhisu. This verse was articulated in order to indicate [all] this implicitly.

[2] Based upon\textsuperscript{139} the perception of representation-only, the non-perception of the object originates. This absence of an objective support is the fact of representation-only; [consciousness]\textsuperscript{140} arises in the appearance of form etc. due to the maturation of the individual 'seed' However, since there is no object consisting in form etc., one thus enters the non-perception of the apprehended object based upon\textsuperscript{141} the perception of the apprehending subject.

[3] It should be deliberated upon in this way: consciousness\textsuperscript{142}, whether in the process of arising, or, already arisen, would depend upon a sense-object. In this respect, to depend upon a sense-object while in the process of arising is not tenable because [consciousness] does not [yet] exist when it is in the process of arising. Nor does it exist when it has already arisen because it arises in the nature of the appearance of a sense-object; and since there is no other activity\textsuperscript{143} on the part of consciousness with the exception of its arising in the nature of the appearance of the sense-object, it is said that consciousness depends upon the sense-object while performing\textsuperscript{144} that activity.

[4] Alternatively, if the functioning of the objective support [occurs] when consciousness is already present and not when it is in the process of arising, then consciousness does not arise\textsuperscript{145} with the objective support for its causal condition. This hypothesis is

\textsuperscript{135} Read: sanpravartate as per Ms.(7a.7) in place of sanpravartate.
\textsuperscript{136} Ms.(7a.7): tadupāyaṇa but Y's amendment to tadupāya- is preferred.
\textsuperscript{137} Ms.(7a.8): niśritya; disregard Y's fn.2 p.24.
\textsuperscript{138} Read: prativedha as per Ms.(7a.8) in place of pratibodha; disregard Y's fn.1 p.24.
\textsuperscript{139} Read: niSritya in place of i!Sritya; cf. Bhāṣya N20.3.
\textsuperscript{140} vijānanaḥ is not found in the Ms. but is inserted on the basis of the Tib.; cf. D200b.7.
\textsuperscript{141} Ms.(7b.1): niśritya; disregard Y's fn.3 p.24.
\textsuperscript{142} Ms.(7b.1): vijānanaḥ; disregard Y's fn.4 p.24.
\textsuperscript{143} Ms.(7b.2): kriyā 'sti; disregard Y's fn.5 p.24.
\textsuperscript{144} Ms.(7b.2): kurvat; disregard Y's fn.6 p.24.
\textsuperscript{145} Read: uppatiḥ in place of upādakarḥ; Tib. skye ba (D201a.2).
meaningless, for, if there is the 'seizing' of an objective support that exists, that would annul the theory of momentariness\textsuperscript{146}, and in the absence of an exceptional nature, like in the latter case, the 'seizing' of the objective support by consciousness is not tenable. Or else\textsuperscript{147}, it is considered to have an exceptional nature at the time of the 'seizing' of the objective support - even so, due to the observation of an exceptional nature only in the other case, it is concluded that [consciousness] 'seizes' only the other objective support that has already arisen.

\[5\] Another [school] believes that only the object that ceases to exist [from moment to moment] is the causal condition that is the objective support for consciousness while in the process of arising and that this is distinguished from the [three] other causal conditions by the fact that it is the cause of consciousness\textsuperscript{148} in the appearance of individual aspects. Thereby, either atoms of form etc., or a collection of them, is imagined to be the objective support although, in both cases, the objective support does not exist because all consciousnesses arise in the appearances of jars and clothes etc., but not in the appearances of atoms. Moreover, consciousness appearing as one thing in the aspect of the object cannot have an objective support which is different\textsuperscript{149}, since even sight and the other [sense faculties] would be objective supports. Moreover, one may believe that an accumulation of atoms forms the objective support but the individual [atoms] do not - this is also a non-argument, for although they may be accumulated they can only be considered as objective supports individually - not as an accumulation. With regard to the latter [view], consciousness\textsuperscript{150} does not arise in the individual appearances of atoms, for [it arises] in the appearance of an accumulation of them; therefore [the notion] that atoms form an objective support is not possible. Nor is the objective support a collection of atoms because causality is not possible on the part of that which has [only] nominal existence, because like the immediately preceding-causal condition etc.\textsuperscript{151}, the objective support-causal condition is also considered to be the cause of consciousness. Therefore, it is not possible that something that ceases to exist [from moment to moment] can be the objective support-causal condition\textsuperscript{152}. Likewise, if that which has actually ceased to exist forms the objective support\textsuperscript{153}, this
being so, then past and the future [time] would be sense-objects and it has been proven that consciousness is devoid of the sense-object in dreams etc.

[6] Some believe\(^{154}\) that the consciousness in dreams etc. is not without an objective support because it has the sign (aimitta) for its objective support. But, the sign is the reflected image of the object which has the dissociated formative forces for its own-being, for if the object does not exist in dreams etc., [the existence of] its sign is not tenable, like in the absence of a face etc., its reflection cannot be established\(^{155}\).

[Response]: Consciousness, whether in the process of arising or already arisen, does not have the sign for its objective support because both its non-existence and cessation have already been described. Consciousness itself consists in the reflection of the object because of the fact that it is an appearance of the object, hence it is not tenable that the sign has the nature of the dissociated\(^{156}\) formative forces. Moreover, consciousness is to be admitted necessarily as possessing the aspect of the object, for if it were without aspect, one could not determine the apprehended object and apprehending subject.

[7] However, others believe that non-resistant [i.e. transparent] matter forms the objective support in a dream and in the [meditative contemplation] of ascetics upon impure things etc.; but [the notion that] the latter are non-resistant and belong to the domain of mind alone is contradicted by the fact that they have colour and shape etc. Also, non-resistant matter other than mere non-information (avijñāpti) is not taught in the śāstras; therefore this is no more than a hypothesis.

[8] Others again consider that the object of past experience forms the sense-object of consciousness in a dream because there is no perception of the colour blue etc. in dreams for one who is born blind. [Response]: It is not that one who is blind from birth does not perceive colour in dreams, rather, because [the object's] conventional symbol has not been explained to him, he does not know it by name and hence cannot communicate it to others. Moreover, if it is only what has been experienced [in the past] that one sees in a dream, then why is it not considered that one who is blind from birth also does not see colour, for colour certainly was perceived by such a person in previous lives\(^{157}\)? Also, it is not that only what is perceived in the present life appears in a dream, for there is no distinction whatever between one who sleeps and one who is awake in relation to past, future and present experience. Therefore, it is purely hypothetical to assert that consciousness\(^{158}\) has an object of past experience as its

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\(^{154}\) Read: iti kacit as per Ms.(7b.7) in place of iti ke cet.

\(^{155}\) Ms.(7b.7): -pratibimbavat but Y's emendation to -pratibimbasiddhavat is preferred; cf. his fn.3 p.25.

\(^{156}\) Ms.(7b.8): viprayuktā; disregard Y's fn.4 p.25.


\(^{158}\) Ms.(8a.3): jñānam but Y's emendation to vijñānam is preferred on the basis of the Tib.; cf. his fn.2 p.26.
sense-object in a dream. Moreover, because the past [experience] is non-existent it is certain that consciousness, although devoid of a sense-object, arises in the appearance of the object in a dream. Thus, [the notion of] the non-perception of the sense-object is cultivated because its perception [occurs] as a mental representation-only.

[9] Based upon the non-perception of the object\textsuperscript{159}, the non-perception of representation-only originates as well. Just as one enters the non-existence of the apprehended object\textsuperscript{160} through the force of representation-only, since the imaginary apprehended object does not exist externally to consciousness; similarly, one understands the non-existence of representation-only too through the force of the non-existence of the apprehended object. It is not tenable that the apprehending subject exists if the apprehended object does not exist because the determination of the subjectivity of that is dependent upon objectivity. In this way, one enters the characteristic of the non-existence of the apprehended object and apprehending subject which have an imaginary nature; however, [the entry into the characteristic of the non-existence] of the imagination of what is unreal has not been shown\textsuperscript{161}.

[10] What then is the reason that just the non-existence of representation-only was not determined\textsuperscript{162} from the very beginning? [Response]: Because the apprehending subject is dependent upon the apprehended object - when the object to be supported does not exist one easily enters [the non-existence of representation-only] due to the destruction of the entity which has the nature of the objective support\textsuperscript{163}. Otherwise there would be a definite negation\textsuperscript{164} of existence because the apprehended object and apprehending subject would be devoid of the relation of mutual dependence. At the conclusion of the first immeasurable aeon [the bodhisattva], progressing without interruption in the accumulations [of merit and direct intuition] enters this level of direct intuition which transcends the conceptual differentiation of the apprehended object\textsuperscript{165} and apprehending subject. Thus, while cultivating\textsuperscript{166} the non-existence of form etc. based upon this [doctrine of] representation-only, he realizes the meditative concentration known as the state of heat (usmagata), together with its peripheral elements. This is the essential nature of the first [stage] of the supramundane path. Following

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\textsuperscript{159} Read: arthānapalabdhiṁ niśritaṁ in place of viśayānapalabdhiṁ niśritaṁ; cf. Bhāṣya N20.3.

\textsuperscript{160} Omit mano as it is not found in the Ms.(8a.4) nor in the Tib.(D202a.4).

\textsuperscript{161} Read: darśitaṁ as per Ms.(8a.5) in place of darśanant.

\textsuperscript{162} Ms.(8a.5): vibhāvayati but Tib. nam par gītig pa (D202a.5); perhaps vyavasthāpayati. is a better rendering.

\textsuperscript{163} Read: grāhyapratīttaddhāṁ dhi grāhakasyālambhyaarthābhāve lāmbanarupavastuviniścit sukhena praviśatā in place of grāhyapratīttaddhavād dhi grāhakasyalambhyārthābhāve sukhana pravesāḥ syād lāmbanasaṃvabhāvaviniścit; Tib. dizin pa na gzi la ra bag pa'i phyir dmigs pa bya ba'i don na'i dmigs pa'i no bo'i dchos po 'jig pas bde blag tu jug par 'gyur gyi (D202a.5).

\textsuperscript{164} Ms.(8a.6): -pavādam; disregard Y’s fn.1 p.27.

\textsuperscript{165} Ms.(8a.6): ca grāhyā-; disregard Y’s fn.2 p.27.

\textsuperscript{166} Read: -bhāvayato in place of -bhāvant; Tib. -r bsgom pa ni (D202a.7).
from this [comes the concentration] known as the summit (mūrdhan); Immediately after that comes the concentration known as receptivity to knowledge (kṣānti) which is conducive to the non-perception of the apprehender and is due to the non-perception of the apprehended object in its entirety. Immediately after that, based upon the non-perception of the object, while cultivating\textsuperscript{167} the non-perception of even representation-only\textsuperscript{168}, [the bodhisattva], in accompaniment with wisdom etc., realizes the meditative concentration known as the highest mundane experience (laukikāgryadharma) together with its peripheral elements. Immediately after that [he attains] the path of vision and it is only here that he enters the first spiritual level due to his understanding of the all-pervading dharmadhātu. This is a mental attention directed towards reality; it is not a mental attention towards firm conviction\textsuperscript{169} like the [four] immeasurables are.

[11] In order to demonstrate the fact that perception has non-perception for its own-being, he says:

I.7 ab Consequently, it is proven that the own-being of perception is non-perception;

Alternatively, that which was previously asserted, that the duality does not exist in the imagination of what is unreal, has been proven because it is introspectively knowable in this aspect. It is in order to demonstrate this that he says: "consequently, it is proven that the own-being of perception is non-perception". Consequently, i.e. because there can be no perception if there is no object to be perceived\textsuperscript{170}. The term 'perception' could be construed as any one of: (a) a state, (b) an agent, or (c) an instrument; however this trio is not tenable due to the non-existence of an objective referent\textsuperscript{171} (karma) - "consequently, it is proven that the own-being of perception is non-perception". This is why the author of the commentary says: because, in the absence of the object to be perceived, perception is not tenable.

[12] I.7 cd Therefore, it should be known that non-perception and perception are equivalent.

Since perception has non-perception for its own-being, therefore they are the same; i.e. the fact that they are equivalent should be known because there is no difference insofar as there is neither the non-perception of the object nor is there perception consisting in representation-only. In order to remove mutual contradiction between the words 'perception' and 'non-perception', he says: ...but is described as perception

\textsuperscript{167} Read: bhāvayata in place of bhāvayañ; Tib. -r bsgom žiù (D202b.2).
\textsuperscript{168} Ms.(8a.7): vijñāpātimātra but Tib. mnam par šes pa (D202b.1).
\textsuperscript{169} Ms.(8a.8): abhidhāmukti; disregard Y's fn.4 p.27.
\textsuperscript{170} Tib. reads simply: "because of the absence of the object to be perceived"; cf. Y's fn.1 p.28.
\textsuperscript{171} Read: karmabhāvān in place of abhāvān; Tib. las med pas (D202b.5).
insofar as it consists in the appearance of an unreal object; but since nothing is perceived by that [perception] because of the absence of the object, hence, there is no contradiction in an absolute sense because he says: ...although having non-perception for its own-being\textsuperscript{172}.

[13] Others say that on the one hand there is the perception of the object\textsuperscript{173} by naive people, although there is no object, and on the other hand there is the non-perception of the object by the Noble Ones; both of these should be known to be the same because their characteristics are equivalent, like in the [perception and] non-perception of an erroneous snake. This is why he says: "...but is described as perception insofar as it consists in the appearance of an unreal object, although having non-perception for its own-being\textsuperscript{174}, like in the statement about the non-perception of an erroneous snake.

[14] Others again say that on the one hand there is the perception of the apprehending subject by naive people; and on the other hand there is the non-perception of the apprehending subject by the Noble Ones, because of the absence of the object. Although in the two cases both perception and non-perception should be known to be the same because there is no difference insofar as there is no apprehender if there is no apprehended object. This is why he says: "...insofar as it consists in the appearance of an unreal object".

[15] However, others believe that in order to counteract imputation and negation he says: "therefore, it should be known that non-perception and perception are equivalent", i.e. because of the absence of the object and since perception\textsuperscript{175} does not have the essential nature of perception, it is described as not having such an essential nature. [Response]: [The notion] that perception has perception for its essential nature is not excluded\textsuperscript{176}, nor is it interpolated that it has non-perception for its essential nature.\textsuperscript{177} What is it then? Both of them are the same owing to the absence of conceptual differentiation. Therefore, regardless of imputation and negation, the fact that there is introspective equality on the part of both non-perception and perception should be known.

It is said:

Nothing should be excluded from it and nothing should be interpolated. The real

\textsuperscript{172} Read: 'nupalabdhisvabhāvāpi satiti as per Ms.(8b.3) & Bṛṣāya N20.10 in place of 'nupalabdhisvabhāve pi satiti.

\textsuperscript{173} Ms.(8b.3): 'tthropalapalambhaḥ but Y's reading of: arthropalambhaḥ is preferred.

\textsuperscript{174} Read: anupalabdhisvabhāvāpi sati as per Ms.(8b.4) in place of anupalabdhisvabhāve pi sati; cf. fn.172 above.

\textsuperscript{175} Ms.(8b.5): upalabdhaḥ; disregard Y's fn.1 p.29.

\textsuperscript{176} Read: nupalabdher upalabdhisvabhāvo panalyate in place of upalambha upalabdhisvabhāvo nāpanalyate; Tib. dmigs pa la dmigs pa la rahi bzin bsai bar bya ba ...med de (D203a.5).

\textsuperscript{177} Ms.(8b.6): -bhāvabhāvāprakṣipyate, but Y's emendation to -svabhāvā prakṣipyate is preferred; cf. his fn.2 p.29.
should be seen in its reality - one who sees
the real is liberated.\textsuperscript{178}

If this is so, why is perception described as representation[-only]\textsuperscript{179}? Because it is
acknowledged as such, both generally and didactically, as the appearance of an unreal
object, "...although having non-perception for its own-being"\textsuperscript{180}.

e. The Characteristic of the Differentiation.

Now he states the characteristic of the differentiation of that imagination of what is unreal.

I.8 ab

The imagination of what is unreal consists in the mind and the mental concomitants that pertain to the three realms of existence.

According to their differentiation among the spheres of sense-desire, form or formlessness.

[Sthiramati]

He states the characteristic of the differentiation. There are various modes of differentiation of the imagination of the unreal as being of the nature of\textsuperscript{181} the realms of sense-desire, form and formlessness. Since the differentiation itself is the characteristic, it is the characteristic of the differentiation [i.e. the term \textit{prabheda-lakṣaṇam} is a \textit{karmadhāraya} compound] because the imagination of the unreal is characterized by this differentiation\textsuperscript{182}. What is the reason that the characteristic of the differentiation is declared? Because the [existence of the] realms of sense-desire and form is not tenable if there is just the imagination of what is unreal. [If] the differentiation of Noble Ones and ordinary people etc. is not made according to the differentiation\textsuperscript{183} of realms of existence as the result of the differences in the adverse elements and their counteragents, there would be a great calamity on the part of the teachings; [hence], in order to dispel such a fear, the characteristic of the differentiation is stated.

\textsuperscript{178} Abhisamayālaṃkāra, V.21.
\textsuperscript{179} D inserts \textit{tsam} (203a.7).
\textsuperscript{180} Read: -svabhāvāpi \textit{satt} as per Ms.(8b.7) in place of -svabhāvo \textit{pi satt}; cf. fns. 172 and 174 above.
\textsuperscript{181} Read: \textit{ātmakatvam} as per Ms.(8b.7) in place of \textit{ātmakam}.
\textsuperscript{182} Read perhaps: \textit{anena prabhedenābhūtapsarikapo lakṣyata iti} in place of \textit{anena prabhedenābhūtapsarikapasya lakṣaṇāt}; Tib. \textit{rab tu dbye ba' dis yan dag pa ma yin pa kun rtag pa mshon pa'i phyir} (203b.1).
\textsuperscript{183} Ms.(8b.8): -bhedena; disregard Y's fn.6 p.29.
Alternatively, some believe that the imagination of what is unreal is found only where there is conjecture and deliberation and not otherwise; hence, in order to reject such a [notion], the characteristic of the differentiation is mentioned.

I.8 ab The imagination of what is unreal consists in the mind and the mental concomitants that pertain to the three realms of existence.

But not just where there is conjecture and deliberation. Just as form refers to the primary and secondary elementary matter; similarly, the imagination of what is unreal also refers to both mind and the mental concomitants and not just to mind alone. Moreover, these are the own-being of the three realms of existence, i.e. they pertain to the three realms according to their differentiation among the spheres of sense-desire, form and formlessness. The realm of sense-desire therein refers to the twenty modes [of existence] in the aspects of the narakas etc. which manifest from that unreal imagination. The realm of form refers to the seventeen modes [of existence] in the aspects of the brahmakāyika etc. The formless realm refers to the four modes [of existence] in the aspects of the ākāśāntyāyatana etc.

However, another says that the realm of sense-desire refers to those who belong to the sphere of sense-desire, i.e. whose passion for sense-desire has not been relinquished and whose notions about form have not been abrogated. The realm of form refers to those who belong to the sphere of form, i.e. whose passion for sense-desire has been relinquished and whose notions about form have not been abrogated. The formless realm refers to those who belong to the sphere of formlessness, i.e. whose passion for sense-desire has been relinquished and whose notions about form have been abrogated.

Others believe that the realm of sense-desire refers to those with a propensity for the passion of sense-desire, the realm of form refers to those with a propensity for the passion of form and the formless realm refers to those with a propensity for the passion of formlessness.

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184 yatra is not found in D (cf. D203b.3-4), but is found in P.

185 Ms.(9a.1): bhūtāri; disregard Y’s fn.3 p.30.

186 Read: bhedena in place of bhedār; cf. Bhāṣya N20.15.

187 The Ms. generally does not distinguish between sa, śa and sr; cf. Y’s fn. 4 p.30.

188 Tib. omits kāmadharu; cf. D203b.7.

189 Read: kāmavacaraḥ in place of kāmavācaraḥ; cf. fn. 190 & 192 below.

190 Read: rūpavacaraḥ as per Ms.(9a.3), contrary to Y’s emendation to the singular form; the plural should be retained in the light of its usage in the subsequent paragraphs; cf. D204a.1. Tib. omits rūpavacaraḥ.

191 Tib. omits arūpyadīṣṭhūḥ; cf. D204a.1.

192 Read: cārūpyāvacaraḥ as per Ms.(9a.3).

193 Ms.(9a.3): vibhūtarīpya but Y’s emendation to vibhūtarīpya is preferred; cf. his fn.6 p.30. Tib. gzugs kyi ’du sdes dmar yas bral ba rnam (D240a.1).
[5] Others believe that the realm of sense-desire refers to those who are constantly distracted and have become the basis of [special] sorts of mental dissatisfaction. The realm of form refers to those who are meditatively composed and whose modes of mental dissatisfaction have been dispelled. The formless realm refers to those who are meditatively composed and whose modes of pleasure and dissatisfaction have been relinquished.

[6] Others again believe that the realm of sense-desire refers to those who have not relinquished odours and tastes and their appearances in consciousness. The realm of form refers to those who have relinquished both odours and tastes and their appearances in consciousness. The formless realm refers to those who have relinquished the appearances of the fifteen elements.

[7] Which is most relevant among all these explanations? It is only necessary that what was described in the first explanation be mentioned since the [subsequent] explanations are only correlative to it. This is a further reference to the imagination of what is unreal in the chapter on unreal imagination because it was interrupted by [the explanation of] non-perception.

f. The Characteristic of its Synonyms.

He states the characteristic of the synonyms:

1.8 cd Vision in regard to the object consists in consciousness, but in regard to its particulars, it consists in the mental concomitants.

Therein, vision in regard to the object alone consists in consciousness; vision in regard to the particulars of the object consists in the mental concomitants, such as sensation.

[Shiramati]

He states the characteristic of the synonyms. By demonstrating the particulars as belonging to the mind and the mental concomitants, he states the characteristic of the synonyms of the imagination of what is unreal. How so? Because the mind and the mental concomitants manifest as imaginative constructions in regard to

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194 Read: paryālayākṣaṇam ca khyāpayatā in place of paryālayākṣaṇam ceti; Tib. mam graṅs kyi mīshan ti id kyan ston te (D204a.6). Cf. Bhāṣya N20.17.

195 Read: cittacaittavīśapraśāsanena in place of cittacaittavīśapraṣādanam prabhedaṃ pradarśayīvita; Tib. sans dan sans las byun ba mams kyi bye brag rab tu bstan pas (D204a.6).
both the own-being and the particular of an unreal entity that is to be imaginatively constructed. Since the vision of an object's essential nature and particulars consists in both the mental concomitants and unreal imagination they are included as synonyms, however, the particular does not exist in the object.

[2] Therein, the vision in regard to the object alone consists in consciousness. The word 'alone' is for the purpose of excluding the particulars; what is meant is: the perception of just the essential nature of an entity - the particulars are not 'seized'. Vision in regard to the particulars of the object consists in the mental concomitants, such as sensation; because they function with regard to that [i.e. the object] in various particular forms. In this regard, the particulars of joyfulness or sorrow can pertain to an entity and the 'seizing' of the condition of well-being etc. belonging to that is 'sensation' (vedanā). The particular of an object is the sign which consists in a conventional expression, such as 'man' or 'woman' and its apprehension is 'ideation' (samjñā). The other respective [mental concomitants] should also be construed in this way. Thus these are associated by having the same nature in regard to (a) basis, (b) objective support, (c) time and (d) substance, but not by having the same nature in regard to aspect too, because it would be non-distinguishable from consciousness.

[3] Some [schools] understand that it is just the special modes of mind (cittavīśeṣa) that are intended as the mental concomitants in this context and that same consciousness arises in variegated appearances, like the eyes on a peacock's tail, in forms etc. that are similar. [Objection]: How can it be both singular and variegated since, with regard to a singular entity, the world does not accept a variety of [incompatible] characteristics? Otherwise it would be said that a singular entity has a manifold own-being. [Response]: This fault would apply if the own-being of a dharma were perfected, but this fault does not relate to 'bare' error because of the statement: "because it does not exist as such, nor is it non-existent in every respect"; (I.4 c). [Objection]: This is not so because it contradicts this statement from a Sūtra: "these dharmas known as sensation (vedanā), ideation (samjñā), mind (citta) and consciousness (vijñāna) are mixed together - they are not discrete; and close-contact (samsarga) indeed belongs to

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196 Ms.(9a) inserts abhiṣa in the margin; cf. Y's fn.1 p.31.
197 Read: dyāti citta- as per Ms.(9a.6) in place of dyāticitta-.
199 Read: viśeṣāparayānāśas in place of viśeṣāparayārasaṇas; Tib. khyad par sel ba'i phyir (D204b.1).
200 Read: arthavīśeṣe dyāti as per Ms.(9a.7) & Bhāṣya N20.19 in place of arthavīśeṣaḍṛṣṭī.
201 Ms.(9a.7): tātārthipraṣūnyeh; disregard Y's fn.3 p.31.
202 Read: -nimīram in place of -laksanop on the basis of Tib. mtshan ma (D204b.3).
203 Read: caisṭän śkṛavā disregarding Y's fn.4 p.31.
204 Read: -svarpanā in place of -svarpanā; Tibet. do bo la sogs par (D204b.4).
205 Ms.(9b.1): naikam; disregard Y's fn.5 p.31.
206 Tibet.(D204b.5) inserts mi mthun pa 'viruddha.
existent [entities] and is simultaneous. [Response]: For one who considers the own-being of the dharmas to be non-perfected [i.e. the yogācārin], this Sūtra is not a valid source in this sense.

**g. The Actualizing Characteristic.**

Next he states the actualizing characteristic:

The first is consciousness as causal condition; the second pertains to sense-experience; the mental concomitants therein are sense-experience, discrimination and stimulation.

Consciousness as causal condition is the store-consciousness since it is the causal condition for the other consciousnesses. Actual-consciousness, which pertains to sense-experience, has the latter for its causal condition. Sense-experience refers to sensation. Discrimination refers to ideation. The stimulations refer to the formative forces of consciousness - volition and mental attention etc.

[Śthiramati]

In order to demonstrate that when there is the 'bare' imagination of the unreal and nothing else, its differentiation as cause and result is not discerned, [hence] he states the actualizing characteristic. It is a characteristic since the imagination of the unreal [is characterized] as cause and result on account of this. [Since] the actualizing itself is the characteristic, it is the actualizing characteristic [i.e. the term pravṛtti-lakṣapam is a karmadhāraya compound]. Furthermore, this actualization is twofold: (a) the actualization as a regular succession of momentary instants under the influence of which there is the defilement of sense-experience in the present lifetime and (b) the actualization as another rebirth under the influence of which there is the defilement of moral defilement, karma and rebirth, in the future. The actualization as a regular succession of momentary instants in this context is described as the actualizing characteristic. The actualization as another rebirth will be stated as the characteristic of defilement [in the next section].

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207 Tib. omits na visamsṛṣṭ from the preceding sentence and reads instead: 'dres pa žes bya ba ni yod pa mams cig car phrad par gyur ba la bya'o (D205a.1): "That which is mixed together is the simultaneous close contact of entities".

208 ajṭāpakam; Tib. khuks su mi rui (D204b.7).

209 Ms.(9b.3): pravṛttiḥ; disregard Y's fn.4 p.32.
I.9 a The first is consciousness as causal condition etc. In the above, "the first" refers to the store-consciousness\(^{210}\). Since it is the cause, i.e. the basic causal condition (hetupratyaya), of the remaining seven consciousnesses, it is consciousness as causal condition.

I.9 b The second pertains to sense-experience. The word "consciousness" remains in force [from the preceding sentence]. The ellipsis is: it is the result of the latter [i.e. the store-consciousness]; moreover, it is sevenfold. The actual consciousness pertains to sense-experience because it has sense-experiencing for its purpose.

I.9 cd The mental concomitants therein are sense-experience, discrimination and stimulation.\(^{211}\) It is the fact that the mental concomitants therein, i.e. in consciousness, are also the result of that [store-consciousness] that is referred to because they are [constituents of] consciousness and because they share its attainments and protection as one.

[2] Consciousness as causal condition is the store-consciousness since it is the basic causal condition for the other consciousnesses\(^{212}\). It is [described as] a store-house (ālaya) since, in its mode as result, all impure\(^{213}\) dharmaś are collected (ālayante) there, and, in its mode as cause, it collects in them. It is consciousness because it causes the representation of the world of sentient beings and inanimate things through appearing as such; moreover, because it consists exclusively in the karma result, it is undefined. It is consciousness as causal condition since it is the basic causal condition for both the ‘seeds’ of all impure dharmaś that follow in consequence of it\(^{214}\) and for the other actual consciousnesses. Actual consciousness, which pertains to sense-experience, has the latter for its causal condition; what is meant is: since it arises (pratyeti) from that store-consciousness, it is produced with the latter for its causal condition (tatpratyaya). How does it arise? The actual consciousness, while in the process of manifesting from the store-consciousness, fosters in that store-consciousness a ‘seed’ which is the progenitor of an actual consciousness which has not yet arisen and which is of the same genre. [Then]

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\(^{210}\) Ms.(9b.4): ālaya...; disregard Y's fn.6 p.32.

\(^{211}\) In the Tib. this verse segment has been paraphrased; cf.D205a.4-5.

\(^{212}\) Read: ālayavijñānam anyeṣṭāṃ vijñānānāṃ ālayaśatra pratyavijñānānāṃ in place of ālaya-vijñānasya hy anyeṣṭānānapratyavijñānānāṃ; cf. Bhāṣya N21.3. Tib. kun gei nam par sas pa ni nam par sas pa gzan dag (gi)*rgyu'i rkyen yia pas rkyen gyi nam par sas pa'o (D205a.5-6). "The actual reading here is ni rather than gi; cf. Tib. Bhāṣya D3a.7.

\(^{213}\) Ms.(9b.6): sāravat; disregard Y's fn.3 p.33.

\(^{214}\) Read (with St. p.123 fn.25): sarvasāravatdharmaṇīnubaddhānām in place of sarveṣṭānāṃ sāravatānāṃ dharmaṇānāṃ bālam anubadhyanāṃ; Tib. zag pa'dan bcas pa'i chos thams cad kyi sa bon rjes su 'brel ba dan (D205a.7).
an actual consciousness of the same genre is produced again from that matured 'seed' which has undergone a special transformation[215]. Thus, that actual consciousness[216] has that [store-consciousness] for its causal condition[217].

[3] [Objection]: Is it not so that[218] the store-consciousness also pertains to sense-experience, and the actual consciousness can be [construed as] the consciousness as causal condition because [the store-consciousness] is the basis of the sense-experience of non-painful and non-pleasurable sensations and also because the latent impressions are activated[219] in the store-consciousness? There is no other activation of the latent impressions[220] except as causal conditions, as has been stated in this verse from the Abhidharmasūtra:221

All dharmas are collected in consciousness, and likewise the latter in the former - as result and cause of each other, eternally.

[Response]: It need not lead to this conclusion. Why[222] Because of the difficulty in distinguishing the sensation that belongs to it, [the store-consciousness] is not recognized as being pertinent to sense-experience, like actual consciousness is, or it should be known as something pre-eminent, like the sun. Accordingly, only actual consciousness is the basis for the sense-experience of the three kinds of sensation - the store-consciousness is not. Moreover, in this context [the store consciousness] is intended as the basic causal condition, not just a causal condition. Likewise, under the influence of wholesome and unwholesome dharmas, the store consciousness incorporates the latent impressions consisting in both the karma-result and the natural outcome-result, whereas[223] under the influence of the undefined dharmas [it incorporates] only the latent impressions that belong to the natural outcome-result. Hence the store consciousness is the basic causal condition for all impure dharmas in their entirety. However, actual consciousness is the predominant causal condition for the store consciousness - it is not the basic causal condition[224]. Thus, that the actual consciousness is a causal condition is not a [wrong] conclusion.

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215 Read (with St. p.123 fn.26): labdhaparipācinavishēṣāt in place of paripācinavishēṣābhāt; Tib. 'gyur ba'i bye brag rned pa ...las (D205b.2).

216 Read: tat pravṛtti-vijñānam as per Ms.(9b/8) in place of pravṛtti-vijñānam, although tat is omitted from the Tib. (cf. D205b.2).

217 Ms.(9b/8): tatpratayaṇa; disregard Y's fn.4 p.33.

218 Read: nanu cālaya- as per Ms.(9b/8) in place of nanv alaya-.

219 Read: vāsanābhāvārvitā in place of vāsanābhāvāvanā; Tib. bag chags bgo ba'i phyir (D205b.3).

220 Read: na ...anyā vāsanābhāvāvīttā in place of na ...vyavrekhēnāyā vāsanābhāvāvīttā; Tib. bag chags bgo ba' gsum med de (D205b.3).

221 This verse is also cited in MSG (L13 in Tomes I & II).

222 Tib. inserts ci'i phyir which is not found in the Sanskrit text.

223 Ms.(10a/2): ca nīśayanda; disregard Y's fn.2 p.34.

224 Read: pravṛtti-vijñānam alayavijñānasyādhipatiprayayo na hetupratyaya iti, omitting: [ahetupratyaṇa] from Y34.13; Ms.(10a/3): -layavijñānasyādhipatiprayayo na hetupratyaya iti. Tib. jug pa'i mam par šes pa ni kun gzi mam par šes pa'i bdag po'i rkyen te / rgyu'i rkyen ma yin pas (D205b.7).
[4] Sense-experience refers to sensation; It is [described as] sense-experience since just the three modes [of sensation] are 'partaken of ; what is meant is: they are experienced. Sensation is like the essence of the flavour of existence. Due to the latter, naive people are attached to sense-objects for the sake of the full sensory experience of them. Others believe that sense-experience refers not just to sensation but also to the perception of objects, but this is not so because it is in contradiction with [Vasubandhu's] commentary which states: "sense-experience refers to sensation". Moreover, since the perception of an object is not different from consciousness, it would not be logically tenable that it can be a mental concomitant. The discrimination of what has been sensed refers to ideation, because it consists in the apprehension of the particulars, such as what is pleasurable. The stimulations towards sense-experience and ideation refer to the formative forces of consciousness, volition and mental attention etc.

[5] Alternatively, he says: "sense-experience refers to sensation", because one experiences an objective support according to its nature; and because one experiences the karma of what is to be sensed as pleasure etc. Thus, since sensation consists in the sensory experience of both sense-objects and their karma, it is sense-experience. Discrimination refers to ideation since it discriminates the mark (cihna) of the sense-object, i.e. its conventional sign (vyavahāra-nimitta). The stimulations towards different objective supports on the part of consciousness are the formative forces; hence, through the influence of volition etc., consciousness 'partakes of a different objective support. Will-power and the like are referred to by the term "etc.".

The actualizing [characteristic] has now been described in terms of from whence [it manifests], what kind of nature it possesses and its purpose.

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225 Read: upabhujyata as per Ms.(10a.3), in place of upabhūkṣyata.
226 Read (with T&B): viṣayesu sajyante in place of viṣayam abhiniveṣaṇti; Tib. yul mams la chags (D206a.2).
227 Read: yuyjate as per Ms.(10a.4) in place of prayuṣiyate.
228 Read: upabhoge saṃjñayānaṃ ca prarakāḥ saṃskārā vijñānasya in place of upabhoge saṃjñayānaṃ ca vijñānāpaparāvartakā saṃskārāḥ; cf. Bhāṣya N21.5.
229 Ms.(10a.5): evam tu; disregard Y's fn.4 p.34.
230 Read: alambane prarakāḥ in place of alambana ābhogāḥ; Tib. dmigs pa ...la 'jug par byed pa dag ni (D206a.5).
231 Ms.(10a.6): -mbandāntaram; disregard Y's fn.1 p.35.
232 Read: uktāḥ yato yādṛṣṭā yadarthā ca pravṛttāḥ iti as per Ms.(10a.6) in place of uktām yato yādṛṣṭo yadarthā ca pravṛttāḥ iti.
h. The Characteristic of Defilement.

Now he states the characteristic of defilement:

I.10 abcd Due to: (a) concealing, (b) implanting, (c) conducting, (d) encapsulating, (e) completing, (f) threefold discriminating, (g) sense-experiencing and (h) attracting;

I.11 ab (i) Fettering, (j) directing and (k) suffering - the world is defiled.

In the above: (a) it is due to concealing, because of the obstruction of [one's] vision [of phenomena] as they are in reality, by ignorance. (b) It is due to implanting, because of the establishment of the latent impressions of karma in consciousness, by the formative forces. (c) It is due to conducting, because it is made to reach the place of rebirth, by consciousness. (d) It is due to encapsulating, of the individual nature by name / form. (e) It is due to completing, by the six sense-fields. (f) It is due to threefold discriminating, by contact. (g) It is due to sense-experiencing, through sensation. (h) It is due to the attracting, of the new existence projected through karma, by craving. (i) It is due to the fettering, of consciousness to the sense-desires etc. that are conducive to rebirth, through the grasping. (j) It is due to directing, because the karma that has been performed is directed towards the provision of the karma-result in the new existence, by becoming. (k) It is due to suffering that the world is completely defiled, by birth, old-age and death. This:

I.11 cd Threefold, twofold and sevenfold defilement [manifests] from the imagination of what is unreal.

Defilement is threefold: the defilement of moral defilement, the defilement of karma and the defilement of rebirth. Of these, the defilement of moral defilement consists in ignorance, craving and grasping. The defilement of karma consists in the formative forces and becoming. The defilement of rebirth consists in the remaining [seven] elements.

Defilement is twofold: defilement as cause and defilement as result. Of these, the defilement as cause includes those elements which have moral defilement and karma for their own-being. Defilement as result includes the remaining [elements].
Sevenfold defilement refers to the seven types of causes: (a) the cause of erroneous inversion, (b) the cause of projection, (c) the cause of leading, (d) the cause of possession, (e) the cause of sense-experience, (f) the cause of attraction and (g) the cause of anxiety. Of these, the cause of erroneous inversion is ignorance. The cause of projection is the formative forces. The cause of leading is consciousness. The cause of possession is name/form and the six sense-fields. The cause of sense-experience is contact and sensation. The cause of attraction is craving, grasping and becoming. The cause of anxiety is birth, old-age and death. And all of these defilements manifest from the imagination of what is unreal.

[Sthiramati]

Y35.6

1. Now he states the characteristic of defilement. The characteristic of defilement refers to that mode in which the defilements of moral defilement, karma and rebirth, while in the process of manifesting, lead to the complete defilement of the world. Although it is insubstantial, samsara is generated just from the imagination of what is unreal. In order to demonstrate this it is stated:

1.10 ab Due to: (a) concealing, (b) implanting, (c) conducting, (d) encapsulating etc.

These twelve elements of dependent origination are shown with reference to the actualizing side of consciousness.

2. In the above, it is due to concealing, ...that the world is defiled; the latter portion of this statement [i.e. "the world is defiled"] refers to all twelve elements. How is it that [the world] is defiled due to concealing and by what is it concealed? Hence he says: because of the obstruction of [one's] vision [of phenomena] as they are in reality, by ignorance. Since ignorance consists in the absence of vision, when the sphere of one's vision of reality is hidden, the vision of what is real does not arise. Consequently, because it obstructs the arising of one's vision of the real, ignorance is an obstruction to [the arising of] the vision of what is real; furthermore, the vision of the real consists chiefly in supramundane wisdom. The latter, which is subsequently attained because it arises subsequently [to the path of vision] and which consists in learning, reflection and meditative development which

233 This passage concerning the seven causes is omitted from the Tib., i.e. from viparyāśabeteḥ to udvegahetuḥ ca of the Bhasya (N22.2 - 22.4); cf. Tib. Bhasya D4a.1.
234 Ms.(10a.6): -läksamati ca; disregard Y's fn.2 p.35.
235 Read: tāc ca nairämyam apy in place of tāc cāsato †py atmāno; Tib. de ni bdag med par yasi (D206a.7).
236 Read: adhiṣṭhītya as per Ms.(10a.7), in place of adhi.
237 Ms.(10a.8): avidyāyaḥ but Y's emendation to avidyāya is preferred; cf. his fn.4 p.35
purify it because of that understanding, is described as the vision of the real. Because it obstructs the vision of what is real, ignorance is described as the causal condition for the formative forces, thus it is said: "due to concealing by ignorance, the world is defiled".

[3] It is due to implanting; that the world is defiled - this is understood. As to the agent, locus and object of implanting, he says: of the latent impressions of karma in consciousness, by the formative forces. Therein, the formative forces consist in karma of body, speech and mind and its essential nature can be virtuous, non-virtuous or neutral. It is a formative force (samskāra) since it formatively influences (abhisamkaroti) the new existence; what is meant is: it implants what was not previously implanted; it is just this [sense] that is expressed by the term "formative force", but not all [its meanings]. Moreover, since they have the capacity to project the new existence because of the influence of ignorance and not merely on account of their existence, it is said that the formative forces have ignorance for their causal condition. Accordingly, they bring about the new existence for one whose knowledge has not yet arisen, but not for one whose knowledge has arisen. Ignorance is not described as the causal condition for the formative forces merely as the predominant [causal condition] because it is the general causal condition in the manifestation [of the new existence] as well, for ignorance is likewise associated with all moral defilement. Just as it is the causal condition in general for the arising of the moral defilements that do arise, so too is it [the causal condition] for the volitions which arise from the latter. Even when the [meritorious] formative forces manifest, i.e. those that follow as a consequence of the genuine wish for the special states of existence and enjoyments, ignorance which is innate to them, is their general causal condition. Also, [when there is the arising] of neutral [formative forces] that arise with the notion that one can escape to those levels, ignorance, which is

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238 Read: tatpryodhobhavat tatpryodhahabha tadavahobhah ca tadvisodasaatraucinabhavanamayibhaddarasanam ity ucyate in place of Tatpryodhobhavat tatpryodhahabha tadavahobhah ca tatpryodasaatraucinabhavanamayibhaddarasanam ity ucyate Ms.(1Ob.1): -mayi... not -m api... as T&B's reading indicates; (cf. 30.3).
239 Read: aropitam ropayati arthah in place of aprajibhitam rohayatry arthah; Tib. ma brab pa debs zhes bya ba'i tha shig (D206b.6).
240 Ms.(10b.2): cavidyadhipatyat; disregard Y's fn.1 p.36.
241 Tib.:avidydl (ma rig pa) for vidydl (cf. D206b.6).
242 Read (with T&B30.14): yathā klesasamutthānām sāmānyena (samutthāna)*-pratyayas in place of yathā samutthānākleshaṇāṁ sāmānyapratyayas; Ms.(10b.3):-mānyena samutthānapratyayas; *Tib. omits samutthāna and has:ji let don mod pa kun nas 'byun ba rnas kyi spyi'i skyen yin pa (D206b.7 - 207a.1).
243 Ms.(10b.3): samutthānām; disregard Y's fn.4 p.36.
244 Tib. inserts: puyyānām (bsod nams) which is not found in the Ms.
245 Ms.(10b.3): pratyantavyānām; disregard Y's fn.6 p.36.
246 Read: tassabhabhū vidyā as per Ms.(10b.3) in place of tassahabhitāvidyā; disregard Y's fn. 7 p.36.
247 Ms.(10b.3): mritijyānām; disregard Y's fn.8 p.36.
248 Read: -samutthānām as per Ms.(10b.3), in place of -samutthānānām.
249 Tib. omits bhāmi (cf.D207a.2).
innate to them\textsuperscript{250}, is their general\textsuperscript{251} causal condition. Thus it is described as the causal condition for the formative forces. In the above, the store-consciousness is intended by the term: "consciousness", and not the actual consciousness because of the impossibility of being conveyed to the place of rebirth by the actual consciousness whose continuity is interrupted\textsuperscript{252}, and also because the latent impressions of \textit{karma} are not established therein by the formative forces since both the wholesome and defiled \textit{[dharmas]} cannot be brought together. When [Vasubandhu] says: "[it is due to the implanting] of the latent impressions of \textit{karma}...", just what is this that is described as the latent impression of \textit{karma}? It is the 'seed' of the future birth\textsuperscript{253}, i.e. a causal entity. For example, a grain of rice is the seed, i.e. the causal entity, for the arising of a sprout [which develops] through a transformation in dependence upon special conditions such as soil, ash and manure. Because of the establishment...; this term expresses implanting again through a different synonym. Furthermore, "establishment" in this context refers to the augmentation of that 'seed' in the continuum of consciousness from the very beginning\textsuperscript{254}, by these [formative forces]; for, no previously non-existent 'seed' of any \textit{dharma} that is accompanied by impurity is generated, like in the case of one without impurity. In this way, the world is defiled due to the generation of the 'seed' of the new existence in consciousness, by the formative forces.

\textsuperscript{[4]} It is due to conducting; that the world is defiled. Since the agent, locus and object of conducting is not discerned, he says: - because it is made to reach\textsuperscript{255} the place of rebirth\textsuperscript{256}, by consciousness. Conducting refers to the conveying of the latent impressions of the 'seed' of the new existence, from the place of death to the place of rebirth, by consciousness which is fully developed by \textit{karma} and which functions as a continuum\textsuperscript{257}. After considering it in this way\textsuperscript{258}, then the consciousness at conception cannot have the formative forces for its causal condition; and it has been demonstrated that only the consciousness belonging to the previous existence has the formative forces for its causal condition, because the arising of an effect from a cause that has perished is not tenable. Since those who have gained the formless attainments are reborn in that very place where they die, how can they be conveyed to a place of rebirth in the formless [realms]? [Rather] it should be understood according to the circumstances, as is the case with name / form.

\textsuperscript{250} Cf. fn. 246 above.
\textsuperscript{251} Ms.(10b.3): \textit{sāmānya}; disregard Y's fn.9 p.36.
\textsuperscript{252} Read (with T&30.20): \textit{santānocchedena pravṛtīvijñātana ca upatti}, in place of \textit{vyuparamprāvṛtīvijñātana}; Tib. \textit{rgyun chad pa dan 'jug pa'i ram par šes pas skye ba'i-} (D207a.3).
\textsuperscript{253} Tib. omits \textit{janmano}; cf. D207a.4.
\textsuperscript{254} \textit{tāsāprātañnatā}; Tib. \textit{des thog ma kho na'i} (D207a.5).
\textsuperscript{255} Read: \textit{sampṛaptañña} in place of \textit{sampresasappād}; Ms.(10b.6): seems to read: \textit{sampṛakṣapañña} with the \textit{kṣa} expunged; cf. Bhāṣya N21.14.
\textsuperscript{257} Ms.(10b.6): \textit{vijñātana}; disregard Y's fn.2 p.37.
\textsuperscript{258} Read: \textit{evaṃ kṛtvā} in place of \textit{tathā ca sati}; Tib. \textit{de lta byas na} (D207a.7).
It is due to encapsulating; that the world is defiled. As to the agent, locus and object of encapsulation, he says: of the individual nature, by name / form. Because name / form are [equivalent to] the five aggregates. The latter, after appropriating conception, while in the first, second, third, fourth and fifth stages of embryonic development, and before the six sense-fields have arisen, comprise name / form which have consciousness for their causal condition. Thus, the differentiation into different homogeneous groups is accomplished through a special activation within that [name / form]. And when the latter have arisen, their individual nature is differentiated due to the difference in homogeneous groups, such as between human and animal; thus it is said that the individual nature is encapsulated by name / form. Alternatively, it envelops the whole individual nature up until death because the whole is determined as a causal state from the beginning. Or else, although it is not differentiated, the individual nature is enveloped by name / form, thus he shows it to be separate; just as everything conditioned is included in the five aggregates [yet are separate from them]; however, only the sense-fields of creatures of miraculous birth (aupapāduka) have consciousness for their causal condition [and not name / form]. Consequently, it should be known that name / form have consciousness for their causal condition, according to the circumstances.

It is due to completion; that [the world] is defiled. As to the agent, locus and object of completion, he says: of the individual nature which is included in name / form, by the six sense-fields. For the individual nature is described as incomplete in the state of name / form because of the absence of the sense-fields of sight etc. Moreover, although the tactile and mind sense-fields do exist in that state, they too are definitely incomplete because as a field comprising both that which is based [i.e. the object of the senses] and the basis [i.e. the sense organs], it is incomplete. Furthermore, the basis is complete in the state of the six sense-fields because of the actualization of sight etc. The tactile sense-field is also complete because of the

260 Tib. inserts kva (gau du); cf. D207b.2.
262 Read: kalārbudaghanaprasādkhavastha as per Ms.(10b.8) in place of kalārbudaprasāghana-prasādkhavastha; disregard Y’s fn.4 p.37. Cf. Mvy. # 4067-71.
263 Read: a maraṇat as per Ms.(11a.1) in place of ‘maraṇat.
264 Read: abhinno ’pi in place of abhinnam api.
265 Ms.(11a.2): eveti; disregard Y’s fn.2 p.38.
266 Ms.(11a.2): vijñānapratyaya; disregard Y’s fn.1 p.38.
267 Tib. inserts jagat (gro ba); cf. D207b.6.
268 Tib. inserts: kva (gau du); cf. D207b.6.
269 Read: nāmarṭpasamgrhasya atmabhāvasya in place of nāmarṭpasamgrhitam śartram; Tib. mīt dan gzugs su bsdus pa’i ’lus te (D207b.7). Ms.(11a.2): nāmarṭpasamgrhitam-
270 Read: atmabhāvo paripūrṇa ucaye in place of śartram sparipūrṇam ucaye; cf. ibid.
271 Ms.(11a.3): āśrita, but Y’s rendering of āśraya is preferred.
completion of sight etc. which is based on it. How is it that sight etc. are based on it? Because their functioning depends upon it. The mind sense-field too, which is included in the six consciousnesses, is completed at this time because of the completion of the basis in its entirety. Also, since the major and minor members [of the body] are complete only in the state of the six sense-fields because the basis is complete, it is said that the world is defined by the six sense-fields.

[7] It is due to threefold discriminating; "that the world is defiled" is understood. "Threefold" refers to the combination of sense faculty, sense-object and consciousness. Contact refers to the discrimination of the three modes of modification of the sense faculty and is conducive to the arising of the sensation of pleasure etc. It is described as contact (sparśa) since it is an aspect of that likeness of modification of the sense faculty which it touches (sprṣati). Alternatively, contact which has the six sense-fields for its causal condition, produces a threefold modification of the sense faculty that is conducive to the sensation of pleasure etc.

[8] It is due to sense-experiencing, through sensation; because sensation is experienced on account of craving; what is meant is: 'consumed with relish'. Alternatively, the sense-experience of sensation is due to the experience of karma that is virtuous etc. Alternatively, in this context sense-experience refers to the experience of a sensation and when pleasure etc. is experienced, due to the full development therein of [sensations] such as pleasure, the world is defiled by [subsequent] passion, hatred and delusion.

[9] It is due to the attracting; since the agent and object of attraction are not discerned, he says: of the new existence projected through karma, by craving; i.e. [the attraction] of the new existence projected due to the maturation of its 'seed' on account of the formative forces in consciousness, by craving, which can be likened to the moisture in the generation of a seed. Then, after securing the generation of the new existence on account of the 'moistening', i.e. on account of the indiscriminate

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272 Read (with T&B32.7): taddārītāṁ caṇāikoḍdhatāṁ in place of taccāṇāikoḍdhatāṁ; Tib. mig la sogs pa de la brtan pa na ma (D208a.1).
273 Read (with N.Amend. p.21): kathāṁ caṇāikoḍdhatāṁ in place of kathāṁ taccāṇāikoḍdhatāṁ; Ms.(11a.4): -&. Tib. de la mig la sogs pa de la brtan ze na (D208a.1).
274 Read: paripūritāḥ as per Ms.(11a.4) in place of paripūritāt.
275 Read: paripūritaś ca in place of paripūritaś ca; cf. fn.274. Ms.(11a.4): paripūritaś ca
276 Ms.(11a.4): sadāyaṇaṇāvasthāyām evam, but Y’s rendering of -avasthāyām evā- is preferred on the basis of the Tib.: skye mched drug gi dus ti na (cf. D208a.2).
277 The Tib. reads differently; "...since it makes contact through a similarity in aspect of that which is a modification of the sense faculty: de bas na dbaṅ po yi gyur pa gan pin ya de’ lam pa daṅ dra bar reg pa byed pas reg pa zes bya’o, cf. T-Bhāṣya L20.8; "Furthermore, since contact touches the sense faculty through a likeness of modification of the sense faculty, it is described as 'contact'; sparśaḥ punar indriyāvākṣaraśādāśaya indriyāṁ sprṣaṭindriyāṇa vā sprṣaṭe iti sparśa ucyate. Cf. also St’s fn.83 p.143.
278 Ms.(11a.6): -paḥ // upabhogat ?!
279 Omit pāhā (Y38.24) since it is not found either in Tib. nor in the Ms.
280 Read: punarbhavasyāpakaipaṭṭa as per Ms.(11a.7): in place of punarbhavasyodakakalipayṭ; disregard Y’s fn.2 p.39.
wish for an individual nature in all states of existence, that which establishes the generation is 'attraction'.

[10] It is due to the fettering; when questioned as to the agent, locus and object of fettering, [Vasubandhu] himself says: of consciousness to the sense-desires etc. that are conducive to rebirth, through the grasplings. Consciousness, which is projected by karma by means of the four grasplings that are characterized by notional attachment and the passion of sense-desire, is fettered to, i.e. fixed in sense-desire, false view, morality and observances and false view of self which are conducive to rebirth because consciousness abides therein [in the new birth] by force of the passion of sense-desire.

[11] It is due to directing; here too when questioned by another, [Vasubandhu] himself responds: because the karma that has been performed is directed towards the provision of the karma-result in the new existence by becoming. Thus, the karma performed in the past is the cause of consciousness and as being pertinent to the new existence is in a state of latent impression; it receives an existence since the 'fruit' of the karma-result acquires a functional status and is directed towards accomplishing the projection of an existence. Thus the world is defiled due to directing, by becoming.

[12] It is due to suffering that the world is completely defiled by birth, old-age and death. Thus, when there is the actualization of the new existence due to becoming, from the very outset [the world] is defiled as the consequence of the coagulation of consciousness in semen and blood at the time of impregnation. Similarly, it is defiled due to the to-and-fro movement [of the foetus] midway between the stomach and the abdomen of the mother. Similarly, it is defiled because of the mother's inability to dispel anxiety and anguish when eating and moving about.

281 Read: \(-\text{abhilāgāhhyena śāndikānapaṇa punarbhavotpādagam upapujyai yadupādpadāvavasadhāpanam tat kāraṇam in place of -abhilāṣeti yad śāndikānapaṇa punarbhavam upapattāv upapujyātā upapattīm cāvasthāpayati tat kāraṇam}; Tib. 'dod pa žes bya bstan nas yaṅ srid pa' byuṅ bar de bar sbyor žin byuṅ ba tīs pa jog pa gan yin pa de ni śud pa (D208a.7).


283 Tib. (D208b.1) inserts abhiniveśa (\(\text{moon par ŋen pa}\)) which is not in the Sanskrit.

284 Read: nibadhyate vāsthaṇpayate in place of nibhandhayaty avasthāpayati ca; Tib. sbyor ba byed jog par byed de (D208b.2).

285 Read: ātmadṛṣṭipū in place of ātmavādeṣu; Tib. bdag tu lta ba dag tu (D208b.2).

286 Read (with T&B33.8): utthā hi chandarāgavāṣād vijñānam tatrāvatsīṣjñate in place of viśjñānam hi cchandarāgavāṣāt tatra vartate; Tib. 'di lta 'dun pa' 'dod chags kyi dbaṅ giś sām par śes pa der gnas (D208b.2).


288 The Sanskrit fragments of this passage are difficult to reconcile with the Tib. hence it is translated on the basis of the Tib. ji lta shon byas pa'i las sām par śes pa'i rgyu yaṅ 'byuṅ bas bag chags kyi dus su gyur ba sām par sām pa'i bras bu' phyir (\(\text{?}\)) jug pa rīd pas srid pa yod par gyur cān srid pa 'byab pa' 'grub pa mlaṅ du gyur pa sde (D208b.3-4).

289 Read: ābhimukhyāj in place of ābhimukhīkaranāj; Tib. mlaṅ du' i phyir (D208b.4).

Similarly, the world\textsuperscript{291} is defiled by coming out\textsuperscript{292} [of the womb] through a restricted and impure passage. Again, the world is defiled insofar as one is born only to be deprived of\textsuperscript{293} cherished youth and vitality by old-age characterized by baldness and grey hair etc.\textsuperscript{294} and by death which is characterized by the dissolution\textsuperscript{295} of name / form.

[13] Since it is in motion (\textit{gacchati}), it is [described as] the 'moving', [i.e. the world] (\textit{jagat}); what is meant is: it progresses from an homogeneous condition to a momentary condition. By "it is defiled" is meant: in [all] the three realms of existence, [the world] is afflicted on account of birth, old-age, sickness and death etc. and on account of its incessant motion through a regular succession of moments. Others believe that the term "it is defiled" means: 'it is not purified'. Thus, these twelve elements of dependent origination which are characterized by defilement, arise on account of these eleven modes beginning with "due to concealing" as the direct counterpart to purification; and, beginning with ignorance, they form a sequential progression, since each subsequent element is brought about by each preceding element.

[14] How many kinds of defilement have been demonstrated in total through these twelve elements of dependent origination? Hence he says:\textsuperscript{296} these twelve elements of dependent origination are:

\begin{enumerate}
\item [I.11 cd] Threefold, twofold and sevenfold defilement\textsuperscript{297}.
\end{enumerate}

The word "and" has a conjunctive and repetitive\textsuperscript{298} sense. Since moral defilement itself is defilement, it is described as the defilement of moral defilement. Similarly are the defilements that consist in \textit{karma} and rebirth [so-called], for moral defilement manifests as defilement [in general] because it is harmful to both oneself and others; as is said in a \textit{Sūtra}: "one who is enamoured\textsuperscript{299} and overcome with passion is intent upon harming himself, is intent upon harming others and is intent upon harm in both [this and the next world]. Aversion and delusion should be understood in the same way."\textsuperscript{300} And it is defilement because the defilements that consist in \textit{karma} and rebirth are generated; accordingly, the \textit{karma} projects the rebirth under the influence of moral defilement. Since the projection of the new existence does not occur for one who has seen the truth even when there is \textit{karma}, because the 'seed' of the new existence is caused to come

\textsuperscript{291} Tib. (208b.6) omits \textit{jagat} ('gro ba).
\textsuperscript{292} Ms.(11b.3): \textit{ nirgacchat}, but \textit{nirgacchati} is preferred.
\textsuperscript{293} Ms.(11b.3): \textit{bhrašyāmanum}; disregard Y's fn.2 p.40.
\textsuperscript{294} Ms.(11b.3): \textit{khāliṣyapāṭyādī}; disregard Y's fn.1 p.40.
\textsuperscript{295} \textit{bheda}; Tib. 'jig pa (D208b.7).
\textsuperscript{296} Read: \textit{ity ata idam} as per Ms.(11b.5) in place of \textit{ity ata evedam}; disregard Y's fn.4 p.40.
\textsuperscript{297} Read: \textit{tredhā dvedhā ca samklesāḥ sapadhā} in place of \textit{tredhā dvedhā ca samklesāḥ sapadhā}; cf. \textit{Bhāṣya} N21.21.
\textsuperscript{298} Tib. \textit{go bsnor ba} (D209a.4).
\textsuperscript{299} Read: \textit{sūtre / rakto} as per Ms.(11b.6) in place of \textit{sūtre 'pi rakto}.
\textsuperscript{300} From \textit{Abhūtara-nikīya} III.54.
into being [only] on account of the manifestation of moral defilement and since there is
the bond of conception in a new existence for one whose mind is defiled, the defile-
ment that consists in rebirth is a cause [for the defilement of the world]. Consequently,
since the Arhat does not possess a defiled mind, there is no bond of conception.
Moreover, *karma* whether pure or impure is [equivalent to] defilement because it both
causes bodily and mental fatigue in the present and provides the *karma*-result in the
future. Rebirth too is [equivalent to] defilement because it is the locus of all
misfortune.

[15] Defilement is threefold; because the cause is differentiated as twofold. The
defilement of moral defilement consists in ignorance, craving and grasping; the latter form a trio because they have the nature of moral defilement.
The defilement of *karma* consists in the formative forces and becoming;
the latter form a pair because they have the nature of *karma*. However, there is this
difference: *karma*, in its state as essential nature consists in the formative forces, but in
its state as 'seed' it consists in becoming. The defilement of rebirth consists in
the remaining [seven] elements, i.e. consciousness, name / form, the six sense-
fields, contact, sensation, birth, old-age and death, since these are included within
rebirth.

[16] Defilement is twofold, since the cause is not differentiated. The defile-
ment as cause includes those elements which have moral defilement and
*karma* for their own-being; defilement as result includes the remain-
ing elements. Of these, the defilement as cause is pertinent to *karma* and moral
defilement because the latter are engaged in the generation of rebirth which: (a) begins
with consciousness and concludes with sensation, (b) has the nature of birth and (c)
possesses the distress of old-age and death. Moreover, defilement as result includes
the remaining elements beginning with consciousness, because they are the result of
*karma* and moral defilement.

[17] Furthermore, that same process of dependent origination consists in a sevenfold
defilement which refers to seven kinds of causes because they are the causes of:
(a) erroneous inversion, (b) projection, (c) leading, (d) possession, (e) sense-
experience, (f) attraction and (g) agitation. Of these, the cause of erroneous
inversion is ignorance, for one who has succumbed to ignorance erroneously
inverts what is impermanent etc. as being of the nature of something permanent etc.
due to his confusion about reality. The cause of projection is the formative forces, because they establish in consciousness the 'seed' of rebirth which consists in four of the elements [of dependent origination]. The cause of leading\textsuperscript{307} is consciousness, because it conveys one who has died here in this world to the place of rebirth. The cause of possession is both name / form and the six sense-fields, because that which is led [i.e. consciousness] possesses a [particular] homogeneous grouping on account of name / form and the six sense-fields. The possession just by name / form was mentioned in the above where the womb of creatures born from a womb was intended. Here, the possession by the six sense-fields as well is mentioned having regard for creatures of miraculous birth. Alternatively he wishes to say that, prior to [its possession] by the latter, just the individual nature is possessed by name / form; however, since it refers to [the possession]\textsuperscript{308} of either the completed [state], or that which is incomplete - there is no contradiction here. The cause of sense-experience is contact and sensation\textsuperscript{309}, because the sense-experience of wholesome and unwholesome \textit{karma}-result is on account of experience, together with its cause. The cause of attraction is craving, grasping and becoming; a naive person whose \textit{karma}-result has been experienced, craves for various feelings; when craving intensifies he clings to sense-desires etc. on account of his craving for both the union with, and non-separation from, the latter. As the consequence of the grasping for these [sense-desires] his \textit{karma} belonging to the past, which pertains to the new existence and which is in a state of latent impression, is transformed. This leads to the imparting of the \textit{karma}-result, in accordance with what has been projected, then after being activated it is 'becoming'. Moreover, that [\textit{karma}] is attracted, i.e. is directed\textsuperscript{310} towards the actualization of the new existence projected by the formative forces on account of craving, grasping and becoming. Alternatively, craving, grasping and becoming are the cause of attraction since they are directed towards one of the two latent impressions of \textit{karma} conducive to the passion of sense-desire, on account of craving. The cause of anxiety is birth, old-age and death; thus, here one experiences the pain of birth, old-age and death among the various classes of sentient beings because of the attraction of birth, as well as [experiencing] an endless variety of suffering that consists in sorrow, lamentation, depression and perturbation.

\textsuperscript{307} Read: upanayahetur in place of upanayanahetur; cf. Bhāṣya N22.5.
\textsuperscript{308} Tib. inserts parigraha (dzin pa); cf. D210a.3.
\textsuperscript{309} Read: sparśavedana iti in place of sparśavedana iti; cf. Bhāṣya N22.7. Ms.(12a.5): -vedane iti.
\textsuperscript{310} abhimukhlkriyate, but Tib. mdon par 'du byed (abhīṣamāskiṣiyate); cf. D210a.6.
\textsuperscript{311} Read: kleśakarmāpaṇos as per Ms.(12a.8) in place of kleśakarmāpaṇo.
cause] for its sprout because the differentiation among rebirths is according to the differentiation in that [karma]. Alternatively, although there are not three separate segments that comprise the past, present and future in this regard [i.e. dependent origination], he nevertheless demonstrates that it does consist in karma, moral defilement and their result.

[19] Through the statement about twofold312 [defilement] he demonstrates that this313 is merely cause and result and that no other agent of action nor agent of sensation is defiled in this regard. Alternatively, the cause refers just to karma and moral defilement in this context because it is seen that the presence or absence of rebirth is due to the presence or absence of these two [i.e. karma and moral defilement]; hence, rebirth is indeed the result of them. Therefore, he demonstrates that there is neither cause nor result in this regard, but in every case [i.e. in each of the twelve elements] there is a state possessing the five aggregates.

[20] Furthermore, two kinds of dependent origination have been demonstrated through the explanation of the sevenfold causes, namely: that characterized by projection and that characterized by actualization. Of these, that characterized by projection has been explained through the seven elements of dependent origination by demonstrating: (a) that by which it is projected, (b) the way in which it is projected and (c) that which is projected. That which is characterized by actualization [has been explained] through the five [remaining] elements [by demonstrating]: (a) that by which there is the actualization of what has been projected, (b) the way in which it actualizes and (c) the actualization [itself], as well as the distress [implicit] therein. What is the agent of projection? The formative forces which have ignorance for their causal condition. How so? After becoming acquainted with erroneous inversion due to delusion about reality314, [ignorance] formatively influences the wholesome, unwholesome and neutral formative forces. How is it projected by those formative forces? They establish it in the appropriate place315 of rebirth due to the development of the 'seeds' in consciousness. What is projected? All that pertains to the new existence, i.e. name / form, the six sense-fields, contact and sensation, respectively. By what means is there the actualization of that which is projected in this way? As has been said, [it is actualized] in stages from what was previously projected through grasping which has for its causal condition that craving which has already arisen in dependence upon the sensation that has arisen in the present lifetime. How is it actualized through this [grasping]? The karma which is in the state of latent impression within consciousness is caused to come into being through that [grasping], for many kinds of latent

312 Read: dvidhā... as per Ms.(12b.1) in place of dvividhā...
313 Ms.(12b.1): avedan; disregard Y's fn.1 p.43.
314 Read (with T&B): kathām matvamohād viparyāśaṃ jātāvā in place of yathā tattve mugdhyā vipartāṃ samābhād; Tib. ji rnar de kho na la rmogs nas phyin ci log tu sles te (D210b.7).
315 bhavyatā; Tib. nus pa (D210b.7).
impressions of *karma* exist in consciousness because it is fully developed by various kinds of formative forces. That on account of which there is a new existence, because it is encapsulated by a special grasping, is described here as 'becoming'. Just what is this actualization? It is that birth in the future of the name / form etc. that has been projected. Now, when that occurs what is distressful? Old-age and death, because one is deprived of cherished youth and vitality. 

[Objection]: What if one were to suggest that the 'cause of leading' is meaningless here? [Response]: It is not meaningless for its inclusion is for the purpose of removing the understanding that, after the existence that pertains to death is severed, there is the arising of a [new] existence that pertains to birth [- thus invalidating dependent origination].

[21] All these defilements manifest from the imagination of what is unreal, since the mind and the mental concomitants are the basis of defilement. Moreover, it has been stated that: the imagination of what is unreal consists in the mind and the mental concomitants that pertain to the three realms of existence" (I.8 ab).

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316 Ms.(12b.1): *-jivata*- but Y's *-jivita*- is preferred on the basis of the Tib.(srog); cf. D211a.4.
317 Ms.(12b.6): *atra tūpanayahetur na nirarthakāḥ* but Y's *tūpanayahetur niratha iti cet na nirarthakāḥ* is preferred on the basis of Tib.; cf. his fn.2 p.44.
318 Read: *adhibhamānirākarāparātham* in place of *adhibhamān nirākarāparātham*; Tib. *rog pa bsal ba'i phyr* (D211a.4).
319 Read: *sarvās caisa samkleśa 'bhūtparikalpāt pravartata iti* in place of *ime sarve samkleśā abhūtparikalpāt pravartanta iti*; Ms.(12b.7): *-'bhūtparikalpāt pravartata iti*. Cf. also Bhāṣya N22.8.
320 Read: *cittacaittāśrayatvāt samkleśasya* as per Ms.(12b.7) in place of *cittacaittāśrayatvāt samkleśasya*; Tib. *sems dani sems las byun ba mams ni kun nas non moñs pa'i gnas yin pa'i phyr te* (D211a.5).
321 Read: *uktām caitad* in place of *uktām hi tad*; Ms.(12b.7): *uktām caitad*, Tib. *de yar ...ēs bḥād pa yin no* (D211a.5).
The Summary Meaning of the Imagination of What is Unreal.

[To recapitulate], the summary meaning of the imagination of what is unreal is revealed as consisting in nine types of characteristic: (a) the characteristic of existence, (b) the characteristic of non-existence, (c) the individual characteristic, (d) the characteristic of the totality, (e) the characteristic of the expedient for entry into the characteristic of non-existence, (f) the characteristic of the differentiation, (g) the characteristic of the synonyms, (h) the actualizing characteristic and (i) the characteristic of defilement.

[Sthiramati]

[To recapitulate], the explanation of the meaning in detail is for the purpose of reaching an understanding with ease. Whereas the explanation of the summary meaning is for the purpose of remembering it. Consequently, both meanings are stated here: (a) The characteristic of existence: "there is the imagination of what is unreal" (I.1 a), (b) The characteristic of non-existence: "the duality is not found therein" (I.1 b). (c) The individual characteristic: "consciousness comes into being in the appearances of objects, sentient beings, the self and representations" (I.3 ab). (d) The characteristic of the totality: "the imaginary, the other-dependent and indeed the perfected" (I.5 ab). (e) The characteristic of the expedient for entry into the characteristic of non-existence: "based upon perception, non-perception comes into being" (I.6 ab). (f) The characteristic of the differentiation: "the imagination of what is unreal consists in the mind and the mental concomitants that pertain to the three realms of existence" (I.8 ab). (g) The characteristic of the synonyms: "therein, vision in regard to the object consists in consciousness, but in regard to particulars, it consists in the mental concomitants" (I.8 cd). (h) The actualizing characteristic: "the first is consciousness as causal condition, the second pertains to sense-experience" (I.9 ab). (i) the characteristic of defilement: "due to concealing, implanting, conducting, encapsulating..." (I.10 ab) etc.
2. Emptiness.

Introductory.

Having thus stated the imagination of what is unreal, he now explains the way in which emptiness should be understood.

Now (a) the characteristic of emptiness, (b) its synonyms, (c) their meanings, (d) its differentiation and (e) logical proof, are to be understood in total.

[Shiramati]

Having stated the ninefold characteristics of the imagination of what is unreal, he now explains the manner in which emptiness should be understood. What is the relation here [between them]? The two were introduced by him [i.e. Vasubandhu] as: (a) the imagination of the unreal and emptiness; and (b) purification which is preceded by defilement and the correct determination of real nature (dharmatā) which has for its basis an understanding of the dharmas. Hence, immediately following the explanation of the imagination of the unreal, he explains the manner in which emptiness should be understood.

Now (a) the characteristic [of emptiness], (b) its synonyms etc.

(a) The characteristic, in this regard, consists in the denial of both existence and non-existence because emptiness pervades all differentiations. (b) A synonym is a different name [for something]. (c) [The possession of] a similar quality on the part of the synonym - being the reason for the use of the synonym - constitutes the meaning of the synonyms. (d) Although [emptiness] is devoid of conceptual differentiation because it is characterized by non-differentiation, like space, differentiation [can be

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322 Read: evam abhūtaparikalpaṁ lakṣaṇaṁ navavidhaṁ khyāpaydvā yathā śūnyatā viṣeṣyā tan nirdīṣṭattī in place of evam abhūtaparikalpanaṁ lakṣaṇaṁ navaprakāram uktvā yathā śūnyatā jāyate tāt khyāpaydvātī; cf. Bhāṣya N22.17.

323 Read: lakṣaṇaṁ cāha paryāyaś ca in place of lakṣaṇam atha paryāyaś; cf. Bhāṣya N22.19.

324 Read (with T&B38.7): tatra lakṣaṇaṁ bhāvabhāvapravṛṣedhātmakaṁ in place of tatra lakṣaṇaṁ hi bhāvabhāvapravṛṣedhātmataḥ; Tib. de la mshan sīd ni dūs po dūs po mend pa dgaṅ pa'i ddo sīd de (D211b.5).

325 Read: śūnyatāyāḥ sarvaprabhedavyāpakatāṁ in place of sarvaṁ śūnyatāprabhavedvyāpakatāṁ; Tib. sgo pa sīd kyi stī tu sbya bs thams cad la khyab pa'i phyir (D211b.5).

326 Ms.(13a.3): nāmāntaraṁ, but Y's rendering of nāmāntaraṁ is preferred.
made] because of its different states that are associated with or are separate from adventitious secondary defilement. Moreover, its differentiation is sixteenfold according to the imputative differences in regard to the personal entity (pudgala) and the dharmas. (e) The logical proof refers to the reasoning in regard to the demonstration of the differentiation of emptiness. What then is the reason that emptiness should be understood by way of these modes? It should be understood: (a) by way of the characteristic by those who seek purity because it is the objective support of purity. (b) For the sake of non-confusion in regard to the excellent explanations by means of synonyms in other Sūtras [it should be understood] by way of its synonyms. (c) When the meaning of its synonyms is understood [it should be understood] by way of the meaning of its synonyms because emptiness is ascertained as the objective support of purity. (d) Since it is purified when defilement is removed [it should be understood] by way of its differentiation in order to generate diligence for the relinquishment of that defilement. (e) It should also be understood by way of the logical proof of its differentiation since, although there is no modification, its differentiation is easily understood due to an awareness of the logical proof of its differentiation.

a. The Characteristic of Emptiness.

How should the characteristic be understood?

1.13 ab The non-existence of the duality, which consists in the existence of a non-existent, is the characteristic of emptiness;

There is the non-existence of the duality of apprehended object and apprehending subject. The existence of that non-existent is the characteristic of emptiness. Thus it has been revealed that emptiness has the characteristic of the own-being of a non-existent. Moreover, this own-being of that non-existent, it:

1.13 c Neither exists nor does it not exist;

327 Ms.(13a.4): paryāyagraniṇīdeśāv contrary to Y’s reading; agra is not found in the Tib. (cf. D211b.7).
328 Read: paryāyārthāvabodhe in place of paryāyārthāvabodhārthā; Tib. nam grais kyi don khoi du chud par gyur na (D211b.7 - 212a.1); Ms.(13a.4): paryāyārthāvabodhārthā-
329 Read: paryāyārthātah in place of paryāyārthā in conformity with the previous explanations.
330 Read perhaps: -prahānāyādanośādantārthām in place of -prahānāyāyāmnośādantārthām; Tib. spais pa'i phyir 'bad pa skyed pa'i don du (D212a.1). Ms.(13a.5): -prahānāyādanośādantārthām contrary to Y's fn.4 p.46.
How can it be non-existent? Because there is the non-existence of the duality. How can it be not non-existent? Because there is the existence of the non-existence of the duality. And this is the characteristic of emptiness. Therefore, in relation to unreal imagination:

I.13 d The characteristic consists neither in difference nor identity.

If there were difference, real nature (dharma) would be something other than a dharma, like the impermanence and painfulness [of something impermanent and painful], which is not tenable. If there were identity, there would not be an objective support of purity, [consisting in direct intuition]331, nor would there be a universal characteristic. In this way, its characteristic has been revealed as being devoid of identity and difference.

[Sthiramati]
acteristic of the own-being of a non-existent, i.e. it is not characterized by the nature of an existent. [Objection]: The word "existence" is superfluous here because this meaning is understood as being implicit in the word "non-existence" even if the word "existence" is omitted, since it is a statement about the denial of existence. [Response]: It is not superfluous. If it were only stated that "the non-existence of the duality is the characteristic of emptiness", one would understand the non-existence of the duality as just an independent reality, like the non-existence of the horns of a hare, and not the fact that it consists in real nature, like the painfulness etc. [of something painful]. Therefore the non-existence of the duality is thus described as emptiness and the existence of its non-existence in the imagination of what is unreal is also described as emptiness. The fact that [emptiness] has the nature of real nature is demonstrated because it is included as the characteristic of the existence of a non-existent.

[2] Alternatively, since the word "non-existence" in the statement "the non-existence of the duality is emptiness" has only general significance, it cannot be discerned here which non-existence is intended. Thus in order to demonstrate its absolute non-existence it is said: "there is the existence of the non-existence of the duality in the imagination of what is unreal", for antecedent non-existence [i.e. before coming into being] and subsequent non-existence [i.e. after passing from being] cannot be spoken of other than as self-appropriation. Moreover, reciprocal non-existence, i.e. as having a single basis, is not tenable because a [separate] basis is required in both cases. Therefore, because it appropriates the characteristic of the non-existence of an existent, it has been shown that it is indeed the absolute non-existence of the apprehended object and apprehending subject that is [equivalent to] emptiness.

[3] If emptiness has the nature of non-existence, how can it be described as the absolute? Because it is the object of the highest direct intuition, like the impermanence [of what is impermanent], but not because it is an entity. Moreover, this does not have a non-existent own-being, because this own-being of that non-existent, it:

I.13 c Neither exists nor does it not exist;

How can it be non-existent? Because there is the non-existence of the duality, for if it were an existent there would not be the absolute non-existence of the duality, nor would there be the real nature of the imagination of what is unreal. How can it be not non-existent? Because there is the existence of the

336 Read: ity abhāvasvabhāvalakṣaṇaṇātvaram as per Ms.(13a.7) in place of ity abhāvasvabhāvo lakṣaṇaṇātvarm cf. Bhāṣya N23.1.
337 Ms.(13a.8): evāvagāmyate but Y's emendation to evāvagāmyate is preferred; cf. his fn.3 p.47.
338 Read: svopadīlā as per Ms.(13b.1) in place of svopādīlā anyāt.
339 Read: yas cāsa tatadhāvāsvabhāvāh sa in place of yas tadadhāvāsvabhāvāh sa; cf. Bhāṣya N23.2.
340 Read: dvayasyātyantābhāvāh syat as per Ms.(13b.3) in place of dvayabhāvasyātyantābhāvāh syāt.
non-existence of the duality, for the non-existence of the duality is not equivalent to the non-existence, by way of own-being, of the non-existent duality. If it were that non-existent, the duality would exist and there would not be the real nature of the imagination of what is unreal; and, by analogy; [there would be no] impermanence and painfulness [of what is impermanent and painful]. It is said to be neither existent nor non-existent because it has the nature of the non-existence of a permanent and pleasurable entity which is imputed through erroneous inversion on the part of sentient beings.

[4] If the emptiness of the imagination of what is unreal is real nature, should this be described as other than that [imagination of what is unreal], or not other? Hence he says: and this is the characteristic of emptiness; i.e. it is the very own-being of non-existence. Alternatively, existence itself has the nature of the denial of non-existence. Therefore, in relation to unreal imagination:

I.13 d The characteristic consists neither in difference nor identity.

If there were difference, real nature (dharma) would be something other than a dharma which is not tenable. Why is it not tenable? Because if its characteristic were different from a dharma, real nature would in fact be another dharma, like any dharma other than it; however, one dharma cannot be the real nature of another dharma because, in that case, another dharma would have to be sought [to account for real nature] and there would be an infinite regress. Like the impermanence and painfulness [of something impermanent and painful]; i.e., just as impermanence is not other than what is impermanent and painfulness [is not other] than what is painful, so too is emptiness not other than what is empty. If there were identity, there would not be an objective support of purity, nor would there be a universal characteristic. Since one is purified by it, the path is purity. The path would not be an objective support, like the individual characteristic of a dharma, because there would be no difference from the individual characteristic of that dharma. Therefore, since it would not be different from the individual characteristic, the universal characteristic would not be tenable. Also, since it can be differentiated from something else, just as the essential nature of one dharma [can be differentiated from another], universality is lost. Alternatively, because the individual characteristic would not be different from this [universal characteristic] there would be

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341 Note: this section (Y48.2 - 48.11) is translated from the Tib. since it is omitted from the Ms.(13b.3). Fn.342 below marks the point where the Ms. resumes.
342 The Ms. continues from this point.
343 Read: etac ca as per Ms.(13b.3) in place of etac.
344 Read: abhāvasabhāva eva in place of abhāvasya svarūpam eva; Tib. dnos po med pa'i n'i bo did kho na (D212b.7).
345 Ms.(13b.5): duhkhat ca duhkhat; disregard Y's fn.4 p.48.
346 Ms.(13b.5): viśuddhī; disregard Y's fn.5 p.48.
no difference, like [in the case of] the essential nature of an existent thing. Consequently, there would be no universal as well because the universal characteristic depends upon the fact of differentiation [i.e. such as between the universal and the individual characteristic]. Alternatively, an objective support of purity is an objective support for purification; and the individual characteristic of something, if it is taken as [an objective] support, does not bring purity because all sentient beings would already be purified.

[5] If [emptiness] cannot be described in terms of difference and identity [in relation to the imagination of what is unreal], why is the doctrine of the Nirgrantha not given credence? Because one who believes in the Nirgrantha doctrine does not make a distinction in regard to the difference or identity of something that truly exists. However, since emptiness is not an existent, there is no fault here.

[6] Thus emptiness is: (a) the characteristic of non-existence, (b) the characteristic of the essential nature of non-existence, (c) the characteristic of the absence of the duality and (d) its characteristic has been revealed as being devoid of identity and difference. The characteristic of emptiness has now been described.

b. The Synonyms of Emptiness.

How are the synonyms to be understood?

I.14 abcd
(a) Thusness, (b) the limit of what is real, (c) the signless, (d) the absolute and (e) the dharmadhātu are the synonyms of emptiness in brief.

[Sthiramati]

Now the synonyms are described:

I.14 abcd
(a) Thusness, (b) the limit of what is real, (c) the signless, (d) the absolute and (e) the dharmadhātu are the synonyms of emptiness in brief.

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347 Tib. is slightly different: "...there would be no differentiation of the essential nature of an entity"; dōs po'i raṅ gi bo thā dad pa med do (D213a.5).
348 Ms.(13b.6): bheda--; disregard Y's fn.2 p.49.
349 Read: yo hi bhāvasya satas tattvānyayate na vyākaroti in place of yo hi bhāvasya satas tattvānyatvena [na] vyākaroti; Tib. dōs po yod pa la de niid dañ gzan du luñ mi ston pa gañ yin pa (D213a.7).
A synonym is well known as a different word for the one thing. It is described as a synonym since it is expressive of a synonymous meaning. The one and the same emptiness is explained in other Sūtras by these terms. Although these five synonyms as mentioned in the verse are the principal ones, the other synonyms that are not mentioned here are to be learned from the scriptures; for example: the absence of the duality, the realm without conceptual differentiation, real nature, the inexpressible, absence of cessation, the unconditioned and nirvāṇa etc.

c. The Meaning of the Synonyms of Emptiness.

How should the meaning of the synonyms be understood?

The meaning of the synonyms are, respectively: (a) immutability, (b) the absence of erroneous inversion, (c) the cessation of those [signs], (d) the sphere of the Noble Ones and (e) the cause of the noble qualities.

It is thusness in the sense of immutability, considering that it is eternally just thus. It is the limit of what is real in the sense of the freedom from erroneous inversion because there is no foundation for erroneous inversion. It is signless in the sense of the cessation of signs because of the absence of all signs. Because it is the sphere of the direct intuition of the Noble Ones, it is the absolute for it is the domain of the highest direct intuition. Because it is the cause of the noble qualities, it is the dharmadhātu, for the noble qualities arise with that as their support - in this context the meaning of "dhātu" is 'cause' (hetu).

[Sthiramati]

[1] How should the meaning of its synonyms be understood? He shows this as follows: these words are not metaphors, rather, they conform with the actual meaning [of emptiness].

350 Ms.(13b.8): iti paryāyo; disregard Y's fn.6 p.49.
351 Read: bhinnasabdatvam prasiddhah in place of bhinnasabdatvam prayāyati; Tib. sgra tha dad par grag pa ste (D213b.2).
352 Ms.(14a.1): purāyo; disregard Y's fn. 7 p.49.
353 Read: viśeṣa in place of jāyate; cf. Bhāṣya N23.17.
The meaning of the synonyms are, respectively: (a) immutability, (b) the absence of erroneous inversion, (c) the cessation of those [signs], (d) the sphere of the Noble Ones and (e) the cause of the noble qualities.

It is thusness in the sense of immutability. What is meant is: in the sense of unchanging. In order to demonstrate just this, he says: considering that it is eternally just thus\textsuperscript{354}. What is meant is: it is unchanging because it is unconditioned always, i.e. at all times\textsuperscript{355}. It is the limit of what is real in the sense of the freedom from erroneous inversion; the real means: the true and non-erroneously inverted. The limit is the extremity; i.e. beyond this there is nothing to be known. Hence the limit of what is real\textsuperscript{356} is described as the extremity of what is real. How can thusness be described as the extremity of the knowable?\textsuperscript{357} Because it is the sphere of direct intuition that is purified\textsuperscript{358} from obscurations consisting in the knowable. The words: "in the sense of the freedom from erroneous inversion" are equivalent to: 'in the sense of the freedom from superimposition and negation'. Here now he gives the reason: because there is no foundation for erroneous inversion. Erroneous inversion is [equivalent to] conceptual differentiation; [emptiness] is not a foundation\textsuperscript{359} for erroneous inversion because it is not an objective support for conceptual differentiation. It is signless in the sense of the cessation of signs\textsuperscript{360}. Signlessness, in this context, is described as the cessation of signs. In order to demonstrate just this, he says: because of the absence of all signs. Since emptiness is empty of all signs, both conditioned and unconditioned, it is described as signless. It is signless because of the non-existence of all signs; only that which is without signs\textsuperscript{361} is signless. Because it is the sphere of the direct intuition of the Noble Ones, it is the absolute\textsuperscript{362}. For, supramundane direct intuition is the highest (parama); the object (artha) of that is the absolute (paramārtha) - in order to demonstrate just this, he says: since it is the domain\textsuperscript{363} of the highest direct intuition.\textsuperscript{364} Because it is the cause of the noble qualities, it

\textsuperscript{354} Read: nityan tathaived kṛvā in place of nityāṃ tathātvād; cf. Bhāṣya N23.20.
\textsuperscript{355} Read: sarvakāle in place of sarvadā; Tib. dus thams cad (D213b.5).
\textsuperscript{356} Ms.(14a.3): bhittakoṣṭi; disregard Y's fn.5 p.50.
\textsuperscript{357} Read: kathāṃ tathāt ādhyāpayanta ucyate in place of kathāṃ tathāt jñeyam ucyate; Tib. ji lta de bzin tīṣā par bya ba mū ṣes bya ṭe na; (213b.6).
\textsuperscript{358} Read: viṣuddha in place of viśodhana; Tib. mam par dag pa (D213b.7).
\textsuperscript{359} Tib. omit: vastu (gāṅ); cf. D214a.1.
\textsuperscript{360} Read: nimittanirrodhātānānimittān in place of nimittanirrodhānimittān; cf. Bhāṣya N23.21-22.
\textsuperscript{361} Ms.(14a.5): animitta, but Y's animittam is preferred.
\textsuperscript{362} Read: paramārtha iti in place of paramārthateti; cf. Bhāṣya N23.23.
\textsuperscript{363} gocara; but Bhāṣya: viṣaya.
\textsuperscript{364} etad eva pradarsayaṁ āha paramajñānagocaratvād iti, is omitted from the Tib. (cf. 214a.2).
is the *dharmadātu*. In this context it is the noble qualities that are [referred to] by the word *dharma*, i.e. those beginning with correct view and concluding with correct liberation and direct intuition; since it is the cause of these, it is the source (*dhātu*). In order to illustrate just this he says: for the noble qualities arise with that as their support. Since this term *dhātu* also occurs in the sense of a base for both the individual characteristic and the [twenty-four] secondary forms of matter\(^{365}\), he says: in this context, the meaning of "*dhātu*" is 'cause' (*hetu*); for example, [a mine is described as] the source of gold or the source of copper\(^{366}\). Other synonyms that are also mentioned in other Sūtras should be explained by way of their intrinsic meaning in accordance with this method.

d. The Differentiation of Emptiness.

\(^{365}\) Read: *svalaśapāḍyārūpadhāraṇe* in place of *svalaśapāḍyā rūpadhāraṇe*; *Tib. ravi gi mshan tīd dan gnyur byas ba'i gzugs 'dzin pa la* (D214a.4).

\(^{366}\) Read: *svavṛṣṇaḥtaṃ tāmradhātāṃ raupyadhātuḥ*; *Tib. gser khun dan za's khun bzin no* (214a.5).
and apprehending subject; or else, it was stated that its differentiation should be understood immediately following the [section on the] meanings of its synonyms. Hence, immediately after the explanation of the latter, he asks: how should the differentiation of emptiness be understood? The imagination of the unreal is [equivalent to] defilement - when that is relinquished, it is described as purity; and at the times of defilement and of purification there is nothing else that is subject to defilement and to purification apart from emptiness. Therefore, in order to demonstrate that at the times of defilement and of purification it is just emptiness that is subject to defilement and to purification, he says:

I.16 a  As defiled and pure;
Thus is its differentiation. Since it is not known when it is defiled and when it is devoid of stain, he asks: in which state is it defiled and in which is it pure?
I.16 b  it is both accompanied by stain and devoid of stain etc.

[Emptiness] is respectively determined to be accompanied by stain and as having its stain relinquished depending upon whether or not there is a turning about of the basis. Emptiness does not manifest for those who do not know, whose mental continuum possesses the stain of defilement of the notional attachment to both the apprehended object and apprehending subject and passion etc., due to the faults of both lack of insight and wrong insight - with regard to such [people] it is determined as being accompanied by stain. However, the emptiness which is unblemished like space manifests continually for the Noble Ones whose minds are free from erroneous inversion because of their direct intuition of reality - with regard to such [people] it is said to have had its stain relinquished. The fact that emptiness has a relationship with defilement and purity in this way should be seen, although its own-being does not possess stain because it is luminous by nature.

[2] If, after being stained... Since a differentiation in state is not seen without a modification, and since modification is logically connected with production and destruction, he says: how can it not be impermanent since it possesses the quality of change? Because there is no other modification of emptiness apart from

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367 Read: sanskṛtaviśuddhikālayaḥ in place of sanskṛtaviśuddhikāte; cf. Y51.13.
368 Ms.(14b.2): asyaśprabhedaḥ but Y's rendering of asyaḥ prabhedaḥ is preferred.
370 Read: saṁalā nirmita ca sa in place of saṁalā nirmāt ca; cf. Bhāṣya N24.8.
371 Read: sāha maṇena as per Ms.(14b.3) in place of samālā ca.
372 Read: śpekṣikā as per Ms.(14b.4) in place of śpekṣikā; Tib. tso pa can (D214h.4).
373 Read: yadi samālā bhūtvā in place of yadi samālā syāt; cf. Bhāṣya N24.10.
[the modification] from a defiled state to a pure state\textsuperscript{374}, [emptiness], established in reality, does not take on a different own-being due to the removal of adventitious stain\textsuperscript{375}; because [its]:

I.16 cd

Purity is considered as like the purity of elementary water, gold and space.

Therefore, it is not impermanent. For example, elementary water, gold and space do not possess stain for their own-being because they do not have such an own-being; both when possessing adventitious stain and also when adventitious stain is removed, while not taking on a different own-being, they remain pure. Similarly, emptiness too is defiled by adventitious stain and is purified as the result of the removal of that, although its own-being is unchanged. For, he who determines the one and the same entity initially as having the characteristic of defilement and then subsequently as having purity for its own-being, does not [avoid the conclusion] that a dharma which is modified is destroyed due to a modification in its own-being. However, this is not so when both [i.e. defilement and purity] are adventitious; therefore, this [process] does not 'touch' the real nature of change [i.e. emptiness].

The Sixteen Kinds of Emptiness.

N24.15 There is another differentiation, [namely], the sixteen types of emptiness: (a) internal emptiness, (b) external emptiness, (c) internal and external emptiness, (d) universal emptiness, (e) the emptiness of emptiness, (f) the emptiness of the absolute, (g) the emptiness of the conditioned, (h) the emptiness of the unconditioned, (i) absolute emptiness, (j) emptiness without beginning or end, (k) emptiness of non-rejection, (l) intrinsic emptiness, (m) emptiness of characteristic, (n) the emptiness of all dharmas, (o) emptiness of non-existence and (p) emptiness of the own-being of non-existence - these should be known in brief as:

I.17 abcd

The emptiness of the foundation for:

(a) the enjoyer, (b) enjoyment, (c) the body [which is the locus] of these and (d) the support. The

\textsuperscript{374} Read: na hi samkṣiptavāsū́ṭhāḥ sūnyatāḥ viśuddhāvasthāyām anyo vikāraḥ in place of na hi samkṣiptavāsū́ṭhāḥ sūnyatāviśuddhāvasthāyām anyo vikāraḥ; Tib. kun nas non mo na i gnas skabs las stod pa'j skabs su'gyur pa'gyan med kyi (D214b.5).

\textsuperscript{375} Read perhaps: tattvānityāḥ tu svabhāvāntaram anāpadyamānāt in place of tattvānityāḥ tu svabhāvāntaram anāpadyamānāt; Tib.: de kho na fiid du gnas pa'j biin gyan du'gyur pa med pa stü glo bur gyi dri ma dad bral ba'i phyir (D214b.5). Ms.(14b.6): -vāntaram anāpadyamānāt.
emptiness of that [knowledge]: (a) through which the latter is seen, (b) the manner in which it is seen and (c) for the sake of which [the bodhisattva aspires].

Of these, the emptiness of the enjoyer refers to the internal sense-fields. The emptiness of enjoyment [refers to] the external [sense-fields]. The body belonging to those is the physical body which is the locus of both the enjoyer and enjoyment - the emptiness of that is described as internal and external emptiness. The foundation for the support refers to the inanimate world - the emptiness of that is described as universal emptiness because of its extensiveness. Moreover, as to the knowledge of emptiness through which the internal sense-fields etc. are seen to be empty - the emptiness of that is the emptiness of emptiness. Also, the way in which they are seen in an aspect of the absolute - the emptiness of that is the emptiness of the absolute. And there is the emptiness of that for the sake of which the bodhisattva aspires. For the sake of what does he aspire?

I.18 a For the attainment of the dual virtues;

[For the attainment] of the wholesome which is both conditioned and unconditioned.

I.18 b And for the welfare of sentient beings, always;

For the perpetual welfare of sentient beings;

I.18 c And for the non-abandonment of samsāra;

Because one who does not see the emptiness of samsāra, which is without beginning and end, would become wearied and completely abandon samsāra.

I.18 d And for the non-extinction of the wholesome.

That which, even in the nirvāṇa that is devoid of the remnants of existence, he does not throw away or dismiss; the emptiness of that is described as the emptiness of non-rejection.
I.19 a And for the purity of the spiritual lineage (gotra);

Because the spiritual lineage is intrinsic since it derives from own-being.

I.19 b For the attainment of the principal and secondary marks;

For the attainment of the principal and secondary characteristic marks of a supreme being.

I.19 cd The bodhisattva aspires for the purity of the Buddha qualities.

Such as the [ten] powers, the [four] intrepidities and the special qualities etc. The establishment of the [first] fourteen emptinesses should be understood in this way. What again is emptiness in this regard?

I.20 abcd The non-existence of the personal entity and of the dharmas is [one] emptiness here, and the actual existence of their non-existence in that [enjoyer etc.] is another emptiness.

The non-existence of the personal entity and the dharmas is one emptiness and the actual existence of their non-existence in the above-mentioned enjoyer etc. is another emptiness. In order to state the characteristic of emptiness he respectively determines emptiness as twofold at the end, [namely], the emptiness of non-existence and the emptiness of the own-being of non-existence for the purpose of avoiding imputation in regard to the personal entity and the dharmas and the negation of their emptiness, in due order. The differentiation of emptiness should be understood in this way.

[Sthiramati]

YS2.19 [1] Since all differentiations of emptiness should be described in the section that explains its differentiation376, he says this is another differentiation: the sixteen types of emptiness. It is sixteenfold according to its differentiation in relation to [various] entities, however, there is no differentiation in regard to its own-being which consists in the non-existence of the duality. These sixteen types are taught in the Prajñāpāramitās as emptiness, beginning with internal emptiness and concluding

376 Ms.(15a.1): prabheda...; disregard Y's fn.3 p.52.
with the emptiness of the own-being of non-existence. These should be known in brief as:

I.17 ab

The emptiness of the foundation for:
(a) the enjoyer, (b) enjoyment, (c) the body [which is the locus] of these and (d) the support etc.

Emptiness is a universal characteristic because all dharmaś have the essential nature of the non-existence of the duality. Since it is not possible to show its multiplicity in any other way, he shows its multiplicity by way of its multiple foundations.

[2] From the very beginning, the enjoyer is to be annihilated [through clear understanding] in order to abandon one's affection and notional attachment to it; for this affection and notional attachment are impediments to the attainment of liberation and Buddhahood. Immediately after that, the enjoyment belonging to that [enjoyer] is to be annihilated. Immediately after that, the physical body which is the locus of both of these is to be annihilated. Then, the inanimate world, i.e. the support for the physical body which is the locus for both [the enjoyer and the enjoyment] is to be annihilated [through clear understanding] in order to destroy the grasping of and affection for [the inanimate world] as belonging to the self because it is of service to the enjoyer. These are the four types of foundation - the emptiness of these is described as the emptiness of the foundation.

[3] Of these, the emptiness of the enjoyer refers to the internal sense-fields, beginning with 'sight' up until 'mind'. Because there is no agent of enjoyment apart from these and because they see the eyes etc. as active in the sense-experience of objects, people have an erroneous view of the 'enjoyer' especially in regard to sight and the other [senses]; therefore the emptiness of the sense-fields of sight etc. is described as the emptiness of the enjoyer.

[4] The emptiness of enjoyment [refers to] the external sense-fields; beginning with 'form' up until the 'non-sensible'. Since they are enjoyed (bhujyante) as entities of the sensory domain, they are [described as] enjoyments (bhojana). Hence the emptiness of the external sense-fields is described as the emptiness of enjoyment.

[5] The body belonging to those is the physical body because both the enjoyer and the enjoyment are established as mutually inseparable [entities] in

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377 vibhañyayāvyāḥ; Tib. gūg par bya (to be destroyed); (D215a.5).
378 Read: śāhāyātmikānā śayatiṇānā in place of śāhāyātmikāyānā; cf. Bhāṣya N25.2.
379 Read: bhojanaśūnyaḥ bhaśyānti in place of bhojanaśūnyatā bhaśyāt iti; cf. Bhāṣya N25.3.
380 Read: paraśparāvinibhāgena as per Ms.(15a.6) in place of paraśparāvinibhāgena.
the physical body; hence the emptiness of that is described as internal and external emptiness. The foundation for the support refers to the inanimate world; because it is perceived as the foundation for the support of sentient beings in every respect. This is why he says: the emptiness of that is described as universal emptiness because of its extensiveness. The word "foundation" is connected individually [with each of the four categories discussed].

To that bodhisattva-yogi who is mentally attentive, through proper mental attention accompanied by deliberation in regard to the emptiness of the four types of entity that are to be known, a different 'sign-grasping' becomes evident, [namely] - that knowledge of emptiness through which this entity consisting in the internal and external sense-fields etc. is seen to be empty. There is [a twofold] conceptual differentiation: (a) the notional attachment to the apprehended object and apprehending subject and (b) just this here is an aspect of the absolute according to what is seen through that knowledge of emptiness. For the sake of the annihilation [through clear understanding] of these two modes of conceptual differentiation which have the sign of error pertinent to the spiritual level of the yogi, (a) the emptiness of emptiness and (b) the emptiness of the absolute [are indicated], respectively. These are indicated, bearing in mind that the words "knowledge" and "aspect" are [respectively] omitted [i.e. the full expressions would be śunyatā(jānana)śunyatā and paramārtha(śkāra)śunyatā]. Alternatively, that knowledge is described as emptiness because it has emptiness for its object. The emptiness, of the existence of the apprehended object and apprehending subject, of that is the emptiness of emptiness. Also, the way in which [the latter, i.e.] the internal sense-fields etc., are seen through that knowledge of emptiness as the absolute in this context - the emptiness of that aspect is the emptiness of the absolute. What is the reason? Because the absolute is empty of the imaginary nature.

The other 'sign-grasping' [referred to above] is harmful to the meditative development of emptiness; the essential nature of an entity (bhāva) is imputed upon that for the sake of which the bodhisattva aspires to [the understanding of] emptiness. In order to clearly understand this emptiness has been explained, beginning with

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381 Read: tascchūnyatā dhyātmabahirābhāsūnyatetā ucyate in place of tascchūnyatādhyātmabahirābhāsūnyatetā ucyate, cf. Bhāṣya N25.4.5; 'dhyātmabahirābhāsūnyatetā is omitted from the Tib. cf. D215b.2.

382 Read: sarvātā in place of sarvāta; Tib. thams cad du (D215b.3).

383 Tib.: gzhi should read: bzi (D215b.3).


385 Read: jīnādīkāraṇapam kṛtva nirdīṣṭu as per Ms. (15b.2) contrary to Y's fn.1 p.54.

386 Tib. reads: "...is described as empty (stod pa)", and not "emptiness"; cf. D215b.6.

387 Tib. is slightly different: "because emptiness, which is the absolute, is empty of the imaginary nature"; stod pa shid ni don dam pa ste kun brtags pa'i rad bzes bya stod pa žes bya (D215b.7).

388 pratijadyate; Tib. sgrub pa, however Bhāṣya: prapadyate and Tib. sgrub par byed pa.
the emptiness of the conditioned and concluding with the emptiness of all dharmas. 
For the sake of what does he aspire?

I.18 a For the attainment of the dual virtues;

He aspires to [the understanding of] emptiness for the purity [of all virtues] concluding with the Buddha qualities; what is meant is: he cultivates emptiness [for the attainment] of the wholesome which is both conditioned and unconditioned, i.e. the path and nirvāṇa; the emptiness of the conditioned and the emptiness of the unconditioned refer respectively to the latter two.

I.18 b And for the welfare of sentient beings, always;

[The bodhisattva makes the following resolve]: "I shall act in the welfare of sentient beings in every way and at all times". The emptiness of this is absolute emptiness.

I.18 c And for the non-abandonment of saṃsāra;

[The bodhisattva makes the following resolve]: "For the sake of sentient beings I shall not abandon saṃsāra". If he were to abandon saṃsāra, [the bodhisattva] would not attain enlightenment because he would remain at the śrāvaka-level. The emptiness that pertains to this is the emptiness without beginning or end; but why is the emptiness of this taught? Hence he responds: because one who does not see the emptiness of saṃsāra, which is without beginning and end, would become wearied and completely abandon saṃsāra.

I.18 d And for the non-extinction of the wholesome.

[The bodhisattva makes the following resolve]: "The roots of the wholesome shall not be destroyed by me even in the nirvāṇa devoid of the remnants of exist-
tence". The words \[396\] "he does not throw away", express the same sense as "he does not dismiss". If this is so, how then can the \[nirvāṇa\]-realm that is devoid of the remnants of existence be proven? It is an established fact that even in the \[nirvāṇa\]-realm that is devoid of the remnants of existence, there is no interruption to the Dharma Body belonging to the Buddhas, the Venerable Ones, which is an entity free from impurity\[397\] because of the non-existence of the body which is the \[karma\]-result of the impure \[dharmas\]. Hence, the emptiness of that is described as the emptiness of non-rejection.

[12]

I.19 a  
And, for the purity of the spiritual lineage (\[gotra\]);

The emptiness of this is intrinsic emptiness; here now he gives the reason: because the spiritual lineage is intrinsic; how so? - he responds: since it derives from own-being\[398\]. That which derives from own-being exists from time immemorial; what is meant is: it is not adventitious. In the same way that some [entities] in beginningless \[samsāra\] are endowed with consciousness and some are non-conscious, similarly, in this regard some [beings] endowed with the six sense-fields belong to the spiritual lineage of the Buddhas and some belong to the spiritual lineage of the \[śrāvaka\]s etc. Since the spiritual lineage consists in a regular sequence [of rebirths] that is beginningless, it is not accidental like the difference between non-conscious and conscious [entities]. Others believe that since all sentient beings belong to the spiritual lineage of the \[tathāgatas\], the term "spiritual lineage" in this context should be understood accordingly\[399\].

[13]

I.19 b  
For the attainment of the principal and secondary characteristic marks;

Consequently, the emptiness of the principal and secondary characteristic marks of a supreme being is described as the emptiness of characteristic marks.

[14] Furthermore,  
I.19 cd  
The \[bodhisattva\] aspires for the purity of the Buddha qualities.

Because of the expression: "he aspires" at the end [of verse 19], [this expression is to be supplied] in each case; [for example, what is intended is]: "The \[bodhisattva\] aspires for the attainment of the dual virtues" (I.18 a), and "The \[bodhisattva\] aspires for the welfare of sentient beings, always" (I.18 b). Which of the Buddha qualities [does he

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396 \[itv etad\]; contrary to Y’s fn.8 p.55 D: \[ŷes bya ba ni de\] (D216a.5).
397 Ms.(15b.7): \[anāśra\]; disregard Y’s fn.10 p.55.
398 Read: \[svabhāvikatvad\] in place of \[svabhāvikād\]; cf. Bhāṣya N26.3.
399 Read: \[tathā jñeyam\] in place of \[tathātvaṁ jñeyam\]; Tib. \[de bzin du ŋes par bya’o\] (D216b.3).
aspire to]? Hence he said: such as the [ten] powers, the [four] intrepidities and the special qualities etc. In short, he undertakes [with this resolve]: "I should strive400 for the attainment of all the Buddha qualities". This is why it is said: "he cultivates emptiness"401. The emptiness of that is described as the emptiness of all dharmas. What is 'cultivation' in this context? The unimpeded engagement402 of cognition in regard to the object of cognition. Now the establishment of the [first] fourteen emptinesses, beginning with internal [emptiness] and concluding with403 the emptiness of all dharmas, should be understood in this way.

[15] What again is emptiness in this regard, i.e. in regard to the enjoyer etc.? 404What is its essential nature? Hence he says:

I.20 abed The non-existence of the personal entity and of the dharmas is [one] emptiness here and the actual existence of their non-existence in that [enjoyer etc.] is another emptiness.

The non-existence of the personal entity and the dharmas is one emptiness and the actual existence of their non-existence in the above-mentioned enjoyer etc. is another emptiness. Of these, the non-existence of the personal entity and the dharmas is [equivalent to] the emptiness of non-existence. The actual existence of that non-existence is [equivalent to] the emptiness of own-being of non-existence. 405For what reason are these two kinds of emptiness respectively determined at the end?406 Hence he responds: in order to state the characteristic of emptiness407. Why is there a re-statement of emptiness? Hence he says: for the purpose of avoiding both imputation in regard to the personal entity and the dharmas and the negation of their emptiness, in due order. In order to avoid imputation in regard to the personal entity and the dharmas, he determines the emptiness of non-existence; and in order to avoid negation in regard to the emptiness of the latter, [he determines] the emptiness of own-being of non-existence. If the

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400 Ms.(16a.4): pratitavyam, but Y's rendering of prayatitavyam is preferred; Tib. bad par bya ba (D216b.5).
401 Read perhaps: tasmāc cchūṇyatāṃ prabhāvayatīty ucyaite in place of tasmād vibhāvanocyaite. Although the Tib.: de'i phyur rnam par bsgom pa ës bya ste (D216b.5) does not substantiate cchūṇyatāṃ prabhāvayatīty, the insertion of sūnyam is suggested by the Ms.(16a.4): tasmāt śūnyas- (not śūnyatā- as per Y). This statement seems to refers back to the words: śūnyatāṃ prabhāvayatīty arthaḥ (Y54.24).
402 Read: avīvandhanapravṛttiḥ in place of avyavahitapravṛttiḥ; Ms.(16a.5): -napravṛttiḥ.
403 Ms.(16a.5): -paryantānāṃ disregard Y's fn.6 p.56.
404 Note: this section (Y56.22 - 57.11) is translated from the Tib. since it is missing from the Ms.(16a.5). Fn.405 below marks the point where the Ms. resumes.
405 The Ms. continues from this point.
406 Read: ...eva dvividhā śūnyatāte vyavasthāpyate in place of evaṃ...; Ms.(16a.5): eva dvividhā śūnyā.
emptiness of non-existence were not mentioned one may conclude that the dharmas and the personal entity, whose essential nature is imaginary, do exist. If the emptiness of own-being of non-existence were not mentioned, one may conclude that emptiness is indeed non-existent and as a consequence of the non-existence of the latter, the personal entity and the dharmas would exist like before.

In the above, internal emptiness refers to: (a) the non-existence of: (i) the personal entity, i.e. the 'enjoyer' and (ii) sight etc., whose characteristic is imagined, among the internal sense-fields which have the [karma-] result-consciousness [i.e. the store-consciousness] for their own-being and are regarded by naive people as constituting an 'agent of enjoyment', and (b) the actual existence of the non-existence\(^{408}\) of the latter. External emptiness refers to: (a) the non-existence of: (i) enjoyment that pertains to the self and (ii) form etc., whose characteristic is imagined, among the external sense-fields which have the appearances of representations of form etc. for their own-being and are regarded by naive people as objects of enjoyment, and (b) the actual existence of the non-existence of the latter. Internal and external emptiness refers to: (a) the non-existence of: (i) a personal entity as 'enjoyer' in that body, i.e. the physical body, (ii) form etc. which is imaginatively constructed by naive folk and (iii) the body itself, and (b) the existence of the non-existence of the latter. Universal emptiness refers to: (a) the non-existence of a world of sentient beings within the inanimate world, (b) the non-existence, by way of essential nature, of such an imaginative construction and (c) the actual existence of the non-existence of the latter. In regard to both the knowledge of emptiness\(^{409}\) and an aspect of the absolute, the emptiness of emptiness and the emptiness of the absolute refer respectively to the non-existence of: (a) the knowledge of emptiness, on the part of the knowing agent, which has the characteristic of an imaginative construction and (b) the aspect of the absolute on the part of the personal entity who is the apprehender of the aspect\(^{410}\), and the actual existence of the non-existence of the latter. Now, that for the sake of which the bodhisattva aspires, i.e. [the understanding of] the emptiness of the conditioned\(^{411}\), concluding with the emptiness of all dharmas refers respectively to: (a) the non-existence both of the dharmas which have an imaginary characteristic and of the personal entity, among those elements beginning with the conditioned up until all the Buddha qualities which are the aim of the bodhisattva's accomplishment\(^{412}\) and (b) the actual existence\(^{413}\) of the non-existence of

\(^{408}\) Ms.(16b.1): -vasya; disregard Y's fn.4 p.57.

\(^{409}\) Ms.(16b.2): śūnyatā but Y's rendering of śūnyatā is preferred on the basis of the Tib. sgon pa tib ses pa... la (D217b.1).

\(^{410}\) Read: akāragrahotpadgalaśya ca in place of akāragrahotpadgalaśya; Tib. mam pa 'dzin pa po'i gai zang dat (D217b.1).

\(^{411}\) Ms.(16b.4): samśkrta śūnyatā; disregard Y's fn.4 p.58.

\(^{412}\) Read (with St. fn.140 p.208): bodhisattvādhanaprapojñesu in place of bodhisattvāpratipattavyeṣu; Tib. byan chub sems dpal 'bsdrub lugs pa mam la (D217b.2-3).

\(^{413}\) Ms.(16b.4): bhāṣā, but Y's emendation to sadbhāvo is preferred; Tib. dīs po yod pa (D217b.3).
the latter. For there exists no personal entity, whether it be 'owner' or 'agent' pertinent to the conditioned, nor does a conditioned [entity] exist in the nature imagined by naive folk. These sixteen kinds of emptiness which pertain to the bodhisattvas and which are not common to the śrāvakas have been explained in brief in order to counteract all grasping on account of conceptual differentiation, and also, in order to explain all hidden meanings of the Sūtras.

[17] And in this respect, the object of emptiness, the own-being of emptiness and the aim of the meditative development of emptiness have been shown by the Venerable One. Of these, the object of emptiness refers to those subjects beginning with the 'enjoyer' up until the Buddha qualities; furthermore, the demonstration of the latter is for the sake of showing that emptiness pervades all dharmaśas. The own-being of emptiness refers to both the own-being of non-existence as well as the own-being of the existence of non-existence414. Moreover, the demonstration of the own-being of emptiness is in order to show the nature of escape415 from all [false] views since it [acts as] counteragent to superimposition and negation. The aim of the meditative development of emptiness begins with the [aspiration for the] attainment of the dual virtues (cf. I.18a) and concludes with the [aspiration for the] attainment of the Buddha qualities (cf. I.19cd). Furthermore, the demonstration of the latter is in order to demonstrate that the culmination of the perfection of the Form and Dharma Body, for oneself and others, is due just to the meditative development of emptiness416. The differentiation of emptiness should be understood in this way; i.e. it should be known that [emptiness] is defiled in the stained state and is purified in the stainless state; and it has a sixteenfold differentiation as just described, beginning with internal emptiness.

414 Ms.(16b.6): śūnyatāsvabhāvo abhāvo abhāvasvabhāvas ca, but Y's emendation to śūnyatāsvabhāvo bhāvasvabhāvo bhāvasvabhāvasvabhāvas ca is preferred; Tib. stod pa tiñ kyi rau bzin ni dāos po med pa'i do bo tiñ dāi / dāos po med pa'i dāos po'i bo do tiñ do (D217b.6).


416 Read: śūnyatābhāvanād eveti as per Ms.(16b.7) in place of śūnyatābhāvanāyāḥ prāpya iti. Tib. is slightly different: "(the culmination) ...is attained due to meditative development..."; stod pa tiñ bsgom pa la s 'thob bo (D217b.7 - 218a.1).
e. The Logical Proof of Emptiness.

How is its logical proof to be understood?

If it were not defiled, all incarnate beings would be liberated. If it were not pure, effort would be in vain.

If the emptiness of the *dharmas* were not defiled by adventitious secondary defilement, even when no counteragent has arisen, all sentient beings would be liberated without any effort at all because of the absence of defilement. Now, even when the counteragent has arisen, should [emptiness] not become purified, undertakings for the sake of liberation would be in vain. And so, after considering it in this way:

It is neither defiled nor is it unde­filed. It is neither pure nor is it impure;

How can it be neither defiled nor impure? [Because] by way of intrinsic nature:

There is the luminosity of mind\(^{417}\);

How can it be neither undefiled nor pure?

Because of the adventitious nature of defilement.

In this way, the differentiation of emptiness that was listed [above] is proven.

[Shiramati]

Since its logical proof was listed immediately following the listing of the differentiation\(^{418}\), immediately after the explanation of that he asks: How is its logical proof to be understood?\(^{419}\) What is to be proven here? The fact that: (a) it is defiled by adventitious secondary defilement and (b) it has purity of own-being. In the above, with reference to the proof of the fact that it is defiled, he says:

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417 Verse 22 cd is not found in P or D editions of the Bhāṣya; cf. N's comments in the introduction (pp.9-10) to his Sanskrit edition.
418 Ms.(17a.1): *bhedoddeśa*; disregard Y's fn.3 p.59.
419 Read: *vijñeyam* in place of *jñeyam*; cf. Bhāṣya N26.18.
If it were not defiled, all incarnate beings would be liberated\textsuperscript{420}; Liberation is [equivalent to] the relinquishment of defilement; the relinquishment of such defilement is due to the meditative development of the path. In this respect, if the emptiness of the dharmas were not defiled by adventitious secondary defilement, even when no counteragent has arisen; the word "even" implies that like when it has arisen [it would not be defiled] - this being so, all sentient beings would be liberated without any effort at all\textsuperscript{421} because of the absence of defilement. The words: "without effort"\textsuperscript{422} are [equivalent to] 'without a counteragent'. However, since there can be no liberation for living beings without the counteragent, in the state of ordinary people the fact of defilement of thusness\textsuperscript{423} by adventitious stain must necessarily be admitted - the differentiation of emptiness as defiled is proven in this way.

[2] Now, in order to prove the differentiation [of emptiness] as purified, he says:

If it were not pure, effort would be in vain\textsuperscript{424}.

It is [the effort] of incarnate beings that is referred to. Now, even when the counteragent has arisen; the word "even" implies that like when it has not arisen [it would not become pure]; should [emptiness] not\textsuperscript{425} become purified; this being so, the undertakings for the sake of liberation would be in vain because even through the meditative development of the counteragent, separation from such stain would not occur and also because liberation is not possible for one who possesses stain. However, [the undertakings] for the sake of liberation are not considered to be in vain; therefore, due to the practice of the counteragent, the purity of emptiness, through the separation from adventitious secondary defilement, must necessarily be admitted. The differentiation of the purity of emptiness is proven in this way. In this context, defilement is due to the appropriation of the dharmas that constitute defilement and purity is due to the appropriation of the dharmas that constitute purity. However, neither defilement nor purity is considered to be manifestly present for emptiness\textsuperscript{426} because real nature is dependent upon the dharmas. This is why he says: "all incarnate beings would be liberated". The term "incarnate beings" in the

\textsuperscript{420} Read: \textit{saṃśaktī śa ced bhaven nāsau muktāḥ syuh sarvadāhīnāḥ} in place of \textit{yadi na syāt sa saṃśaktī śa muktāḥ syuh sarvadāhīnāḥ}; Cf. Bhāṣya N26.19.

\textsuperscript{421} Read: \textit{ayatana eva muktāḥ sarvasattvā bhaveyuḥ} in place of \textit{prayatnam antarena sarve sattvā muktaḥ syuh}; cf. Bhāṣya N27.1-2.

\textsuperscript{422} Read: \textit{ayatanata iti} in place of \textit{prayatnam antarena}; cf. ibid.

\textsuperscript{423} Read: \textit{tathātāḥ as} per Ms.(17a.3) in place of \textit{tathātāyam}.

\textsuperscript{424} Read: \textit{visuddhā ced bhaven nāsau vyāsāmo nispalo bhavet} in place of \textit{yadi na sa viśuddih syāt prayatnam apahāram bhavet}; Cf. Bhāṣya N26.20.

\textsuperscript{425} \textit{na} is omitted from Ms.(17a.4) but should obviously be inserted on the basis of the Tib. and the Bhāṣya.

\textsuperscript{426} Read: \textit{sūnyatāyāḥ} in place of \textit{sūnyatāyām}; Tib. \textit{stod pa did ia} (D218b.2). Cf. Y60.17 below = D218b.3.
above refers to just the 'ground' (upādāna; rgyu) of these [i.e. defilement and purity]. Otherwise, if defilement or purity were manifestly present for emptiness, then what connection would it have with incarnate beings, on account of which both the purity and defilement of the incarnate beings is described as being due to the purity of emptiness and the defilement of emptiness, respectively? And when emptiness is defiled in the state of ordinary people and is pure in the state of the Noble Ones - this too has been proven:

[3]
I.22 ab  It is neither defiled nor is it undefiled; it is neither pure nor is it impure.428

How can it be neither defiled nor impure?429 It is definitely pure because this is made clear through the use of the double negative. Here he quotes scriptural tradition: [Because] by way of intrinsic nature:

I.22 c  There is the luminosity of mind;430 Here it is indeed the real nature of mind that is referred to by the word "mind" for the [phenomenal] mind is characterized by stain.431 How can it be neither undefiled nor pure? On the contrary, the use of the double negative makes it clear that it is definitely defiled.

I.22 d  Because of the adventitious nature of defilement.432

He shows that it is defiled but not intrinsically so.433 Scriptural tradition is also quoted here: "It is defiled by adventitiously secondary defilement".

[4] When it has been differentiated as twofold, i.e. as defiled and pure, why then is a fourfold differentiation mentioned? Some say that it is in order to demonstrate434 the distinction between the mundane path and the supramundane path, for, the mundane path is defiled by the stain pertinent to its own level but not by that which belongs to a lower [level] because [the former] is the counteragent to the latter. The supramundane path is impure [in one sense] because it is differentiated as weak, middling etc., however, it is pure due to the absence of impurity; but not so in the case of emptiness. Again, after describing [emptiness] as undefiled, others describe it as not impure in order to distinguish it from the [sense-faculties] of sight etc., because sight etc. are not

427 Read: tata idam as per Ms.(17a.7) in place of ata evedam; disregard Y's fn.4 p.60.
428 Read: na kliṣṭa nāpi vā kliṣṭa sūdhaḥ sūdhāḥ na caiva sā in place of na kliṣṭa nāpi ca kliṣṭa sūdhasūdhamāpi naiva sā. Cf. Bhāṣya N27.5.
429 Read: nāpy ca sūdhaḥ in place of nāpy aśūdhaḥ; cf. Bhāṣya N27.6.
430 Y's text paraphrases this verse I.22 cd.
431 Ms.(17b.1): cittasyavyam laṣaṇatvāt but Y's emendation to cittasyaiva malalakṣaṇatvāt is preferred on the basis of the Tiṃ saṃs rīd ni dri ma i mī man kā ṭā yī phīry (D218b.5).
432 Read: kliṣṭasya gaṇatvavatāḥ in place of sā gānantuakleṣāna; cf. Bhāṣya N27.9.
433 Read: sā kliṣṭa na tu prakṛtyeti darśayati in place of kliṣṭa na tu prakṛtyeti darśayati; cf. ibid.
434 Ms.(17b.2) omits pradāśana which is inserted by Y on the basis of Tiṃ bstan pa (D219a.1).
defiled for they are unobscured and undefined yet are described as impure because they are not intrinsically pure on account of their possession of impurity. Thus, after describing it as undefiled, it is described as impure in order to distinguish it from wholesome elements which are accompanied by impurity because that which is wholesome and accompanied by impurity is not undefiled since it belongs to samsāra and is pure because it has an agreeable karma-result. Real nature is definitely not so, for, in the defiled state it is described as defiled and consequently as being impure. In this way, the differentiation of emptiness, by way of defilement and purity, that has been listed [above] is proven.

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435 Read: naivam as per Ms.(17b.4) in place of naiva.
436 Read: evam śūnyatāyā uddiṣṭah samklesaviśuddhisphṛbheda 'yam sādhito bhavati in place of evam śūnyatāprabhедasya samklesaviśuddher nirdeśo 'yam sādhito bhavati; cf. Bhāṣya N27.10.
The Summary Meaning of Emptiness.

N27.12 Therein, the summary meaning of emptiness should be known both in terms of characteristic and establishment. Of these, in terms of characteristic includes both the characteristic of non-existence and the characteristic of existence. Furthermore, the characteristic of existence includes both the characteristic as devoid of existence and non-existence and the characteristic as devoid of identity and difference. Again, its establishment should be known in terms of the establishment of its synonyms etc. In this regard, through these four modes of teaching: (a) the individual characteristic of emptiness, (b) the characteristic of karma [pertinent to its realization], (c) the characteristic of both its defilement and purification and (d) the characteristic of reasoning [pertinent to its proof] are made known - these lead to the appeasement of: (a) conceptual differentiation, (b) fear, (c) indolence and (d) doubt, [respectively].

[Sthiramati]

Y61.22 [1] The summary meaning of emptiness437 should be understood both in terms of characteristic and establishment. Of these, in terms of characteristic includes both the characteristic of non-existence and the characteristic of existence. It [should be known] in terms of the characteristic of non-existence because of the statement: "the non-existence of the duality" (I.13 a). It [should be known] in terms of the characteristic of existence because of the statement: "which consists in the existence of a non-existent" (I.13 b). Furthermore, the characteristic of existence...; because of the statement: "it neither exists nor does it not exist" (I.13 c); ...refers to both the characteristic as devoid of existence and non-existence438 and the characteristic as devoid of identity and difference, because of the statement: "...this is the characteristic of emptiness. Therefore, in relation to the imagination of what is unreal:" (I.13 c comm.) "The characteristic consists neither in difference nor identity." (I.13 d). This is the summary meaning in terms of characteristic.

437 Read: sānyatā in place of sānyata; cf. Bhāṣya N27.12.
438 Read: bhāvabhāvakalpavāpayādikā in place of sadbhāva...; these words are omitted from the Ms. (17b.6) and are inserted on the basis of the Tib.: dōs po yod pa dan dōs po med pa las ram par grol ba mi han śīd das (D219a.7) which corresponds to Bhāṣya N27.14.
[2] How should its summary meaning be understood in terms of establishment? Again, its establishment should be known in terms of the establishment of its synonyms etc.\textsuperscript{439} What is meant is: its synonyms, their meaning, its differentiation and logical proof. Through these four modes of teaching, beginning with the characteristic, (a) its individual characteristic, (b) the characteristic of \textit{karma} [pertinent to its realization], (c) the characteristic of both its defilement and purification and (d) the characteristic of reasoning [pertinent to its proof] are made known as the counteragents to the four types of secondary defilement\textsuperscript{440}. Of these, the individual characteristic [acts] as the counteragent to conceptual differentiation; the latter consists in the perception [of things] as existent, non-existent, both [existent and non-existent] and different or identical. The characteristic of \textit{karma} [acts] as the counteragent to fear for those who, after learning of the characteristic of emptiness, do not have firm conviction, for example, (a) the \textit{karma} that pertains to [the realization of] thusness that is free from error, (b) the \textit{karma} that pertains to the absence of erroneous inversion, (c) the \textit{karma} that pertains to the relinquishment of all signs, (d) the \textit{karma} that exists in the sphere of all supramundane direct intuition and (e) in regard to the objective support, the \textit{karma} that pertains to the causal ground of the noble qualities. Thus, the characteristic of the differentiation is for the removal of indolence on the part of lazy people who, just by learning of the own-being of emptiness and the \textit{karma} [pertinent to its realization] 'seize' this as sufficient. The characteristic of reasoning is for the removal of doubt on the part of skeptics who believe that [emptiness] is subject to defilement and purification.

\textsuperscript{439} Read: \textit{vyavasthānānampunāḥparāyādīvyavasthānataveditavyam} in place of \textit{vyavasthānato hi parāyādīvyavasthānato veditavyam}; cf. Bhāṣya N27.15.

\textsuperscript{440} Read: \textit{etaya ca catuḥprakārāṁlakṣaṇādideśānayācaturvidhopakleśāpratipakṣena svalakṣānāṁ karaṁlakṣānām saṃklesavayadānalakṣānām yuktālakṣānām codbhāvitaṁ bhavati in place of \textit{etām ca lakṣaṇādicitusprakārāṁ nirdvāvaturvidhopakleśāpratipakṣena svalakṣānāṁ karaṁlakṣānām saṃklesavayadānalakṣānāṁ rig paśm bṛjod pa yin no}; cf. Bhāṣya N27.16-18. Ms.(17b.7): \textit{etaya ca catuḥprakārāṁ}.
Chapter Two

The Obscurations
1. The Five Obscurations Beginning with the Pervading.

With reference to the obscurations, he says:

II.1 abc  
(a) The pervading, (b) the limited,  
(c) the excessive, (d) the equal and  
(e) acceptance and rejection are elucidated as the obscurations that pertain to the two.

Of these, (a) the pervading refers to obscuration consisting in both moral defilement and the knowable and is pertinent to those who belong to the spiritual lineage of the bodhisattva because it forms the totality.  
(b) The limited refers to obscuration consisting in moral defilement and is pertinent to those who belong to the spiritual lineage of the śrāvaka etc.  
(c) The excessive refers to [obscuration] that pertains only to those who course in passion etc.  
(d) The equal refers to [obscuration] that pertains to those who course in equal shares.  
(e) The obscuration comprising the acceptance and rejection of samsāra is pertinent to those who belong to the spiritual lineage of the bodhisattva because it is an obscuration to the nirvāṇa wherein the bodhisattva is not permanently fixed. Thus these obscurations are elucidated respectively as being pertinent to both, i.e., as pertinent to those who belong to the spiritual lineage of the bodhisattva as well as those who belong to the spiritual lineage of the śrāvaka etc.

[Sthiramati]

[1] Immediately after the explanation of the characteristic is an appropriate place for the explanation of obscuration and since [the latter] was mentioned immediately following the former, [Vasubandhu] says: with reference to the obscurations, [Maitreya] says:

II.1 abc  
(a) The pervading, (b) the limited,  
(c) the excessive, (d) the equal and  

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1 Read: sākalyāt omitting kam. Although the Tibetan (mtha' dag la sgrib pa'i phyir D6a.4) would substantiate a reading of sākalyāvāramāt, sgrib pa here is probably an elaboration inserted by the Tibetan translator as is clearly the case in several of the following sentences.

2 The first few folios are missing from the Ms. of Ch.II hence the translation of this section is based entirely on the Tib. Fn.15 below indicates the point where the Ms. begins.
(e) acceptance and rejection are elucidated as the obscurations that pertain to the two.

The obscurations that pertain to the two refer to obscurations pertinent to those who belong to the spiritual lineage of the bodhisattva and those who belong to the spiritual lineage of the śrāvaka etc. This verse has been composed in order to demonstrate that the differentiation among the obscurations is in accordance with the difference in benefit that is obscured. Of these, the pervading refers to obscuration consisting in both moral defilement and the knowable and is pertinent to those who belong to the spiritual lineage of the bodhisattva. It is the pervading (vyāpi) since it pervades or permeates (vyāpnoti). Because it is an obscuration in regard to the totality of benefit; the totality of benefit is both benefit for oneself and benefit for others. Alternatively, it is described as the pervading since it pervades the obscuration that pertains to the bodhisattva according to the designation of the two as obscuration that consists in moral defilement and the knowable. Since moral defilement is itself an obscuring, it is [described as] an obscuration. Herein, secondary defilement is also referred to by the word "moral defilement" because it is exactly similar in its nature as moral defilement. Otherwise, the words: "the characteristic of moral defilement is ninefold" [verse II.1 d], would not include envy and avarice since these two are both secondary defilements. It is an obscuration that consists in the knowable because it is an obscuration in regard to the knowable. Since that which is knowable is concealed (prāvṛta) on account of this, it is not the sphere of knowledge. Alternatively, it is an obscuring of direct intuition in regard to the knowable because it creates an obstruction to the arising of direct intuition in regard to the knowable. There is the omission of the word "of" between the words "obscuration" and "knowable" [in the compound jāneyāvarana] as in the [tatpuruṣa] compound 'a pot of oil' (tailakunāḍa). Furthermore, it consists in undefiled nescience. Those who belong to the spiritual lineage of the bodhisattva endeavour in every way to produce the accumulations of merit and direct intuition for the sake of the attainment of Buddhahood since it is the culminating attainment in regard to benefit for both oneself and others. Because both [those consisting in moral defilement and the knowable] are obscurations to the latter [i.e. Buddhahood] they are determined as obscurations pertinent to those who belong to the spiritual lineage of the bodhisattva. [Objection]: In this respect, given that the pervading has the whole for its domain and the expression "the totality" means "in every respect", how does the totality intimate pervading? [Response]: It is described as obscuration that pervades because it forms the totality by way of its explanation as a cause. Alternatively, the statement: "because it forms the totality" is made in order to explain the word "pervading" as having the meaning of totality.

3 D: phul du byul ba thob pas (220a.5), although P: ...thob pa.
The limited refers to obscuration consisting in moral defilement and is pertinent to those who belong to the spiritual lineage of the śrāvaka etc. It is designated as an obscuration since it is an obscuration in regard to just one’s own benefit and is described as “limited” because it does not pervade. Why does undefiled nescience not pertain to śrāvakas and pratyekabuddhas? Because if it is determined that only obscuration consisting in moral defilement is pertinent to them, then in that case, [undefiled nescience] is not an obscuration pertinent to them because śrāvakas and pratyekabuddhas [are said to] attain enlightenment even though it exists. [Objection]: Is nescience on the part of the śrāvaka etc. not an obscuration to the arising of knowledge in regard to the sphere of the truth of suffering etc.? Therefore, the two obscurations would be pertinent to them as well. Consequently, perhaps it should not be said that only obscuration consisting in moral defilement is pertinent to śrāvakas etc.? [Response]: This is not so, since ignorance is determined just as obscuration that consists in moral defilement because: (a) it is defiled, (b) it is adverse to knowledge and (c) it is the root of samsāra. However it is not [determined as] obscuration that consists in the knowable, like uncertainty. For example, uncertainty in regard to the sphere of the truth of suffering etc. is [uncertainty] in regard to other spheres described as doubt and moral defilement, for it is only uncertainty in regard to another sphere and not defilement nor doubt. Similarly, nescience in regard to just the sphere of the truth of suffering etc. is ignorance and moral defilement but not in regard to other spheres, for in regard to other spheres it is only nescience and not ignorance nor moral defilement. Therefore, since [nescience] is described as the obscuration that consists in the knowable because it is an obscuration to the emergence of only the direct intuition of what is knowable, moral defilement, karma and rebirth are not produced as is ignorance. [Objection]: If this be so, [obscuration that consists in the knowable] cannot be determined as the obscuration pertinent to bodhisattvas. [Response]: This is not so [since] obscuration that consists in the knowable is the obscuration pertinent to bodhisattvas because they are characterized by the accumulations of learning. It is said:

Without applying himself to the five kinds of learning, in no way can a Supremely Noble One arrive at omniscience; thus, he applies himself to these, either to restrain or assist others or, for his own knowledge.  

The excessive; even a small aspect of passion etc. that manifests continually and to an excessive degree in those who belong to the spiritual lineage of the bodhisattva

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4 This verse is from MSA XI.60:
vidyāsthāne paścavidhe yogam akṛtvā sarvajñatvaṁ naiti kathamcit param āryaḥ / ity aneṣaṁ nityaṁ jñānaparyādahāya svājñātvaṁ vā tatra karoty eva sa yogam //
and those who belong to the spiritual lineage of the śrāvaka etc. ... refers to [obscuration] pertinent to those who course in passion etc. Those who course in passion and the like refers to those for whom any passion manifests continuously and to an excessive degree even in regard to a miserable thing⁵.

[4] The equal; i.e., obscuration pertinent to both those belonging to the spiritual lineage of the bodhisattva and those belonging to the spiritual lineage of the śrāvaka etc. It is equal because the two modes are absent⁶; refers to [obscuration] pertinent to those who course in equal shares. They who course in equal shares refers to those for whom moral defilement manifests in conformity with the object, but not continuously.

[5] The obscuration comprising the acceptance and rejection of samsāra...; the bodhisattva accepts samsāra on account of his compassion yet, on account of his wisdom, after observing the evil of samsāra as it is in reality, he rejects⁷ it. Consequently, although free from moral defilement [himself], having regard for sentient beings, he takes rebirth in the nirvāṇa [wherein the bodhisattva is] not permanently fixed, because he is not permanently fixed in samsāra or nirvāṇa. The obscuration to this consists in the acceptance of samsāra as being overcome by moral defilement or the complete rejection of samsāra without compassion, after observing its evil as it is in reality. Others believe that nescience is described as an obscuration herein because it is an obstruction to both compassion and wisdom. Alternatively, as has been stated in the Mahārātmakūṭa: "His mental disposition is directed towards nirvāṇa but his application is directed towards samsāra"⁸. This is the unfixed nirvāṇa of the bodhisattva. In this regard, in order to turn his back on nirvāṇa he accepts samsāra with his mental disposition and application, just like a sentient being who has no spiritual lineage. Similarly, in order to turn his back on samsāra, he completely rejects samsāra with both his mental disposition and application directed towards entering nirvāṇa, just like those who belong to the spiritual lineage of śrāvakas etc. Thus, both the acceptance of samsāra and its rejection are obscurations in regard to the unfixed nirvāṇa of the bodhisattva because they both constitute a falling to one extreme away from samsāra as well as nirvāṇa. At the time that they become tathāgatas, bodhisattvas do not remain in samsāra because they have relinquished both the obscurations that consist in moral defilement and the knowable. And because the Dharma Body continues without interruption in the nirvāṇa devoid of the remnants of

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⁵ Read: hīne `pi vastunī; cf. AS-Bhāṣya #142.
⁶ This refers to the normal state of defilement devoid of both the excessively strong and weaker degrees; cf. Ibid.: samabhāgacaritaḥ prakṛtisah saṃklesah aviparyāyī avaraṇatah saṃvasthe klesa ity arthāḥ.
⁷ Tib. should probably read gtoṅ bas in place of stōṅ pas (cf. D22a.4).
⁸ Read (with de Jong p.113): nirvāṇagataḥ caḥ sārāgataḥ ca prayogah; this passage is found in KP #16 (p.35).
existence, they do not remain in nirvāṇa like śrāvakas and the like. Thus they are not fixed permanently in samsāra or nirvāṇa.

[6] These five obscurations have been enumerated here because they cause obstruction in regard to: (a) the path of the bodhisattva and the śrāvaka etc., (b) their application, (c) the result and (d) the unfixed nirvāṇa [of the bodhisattva]. Thus these [obstructions are elucidated] respectively, i.e. as is appropriate. Therein, the first and the last [i.e. the 'pervading' and 'acceptance and rejection'] are obscurations pertinent to those who belong to the spiritual lineage of the bodhisattva. But that which follows the first [i.e. the 'limited'] is an obscuration pertinent to those who belong to the spiritual lineage of the śrāvaka etc. The other two [i.e. the 'excessive' and the 'equal'] are obscurations pertinent to both. In the above, obscuration that consists in the knowable has been described as obscuration that pertains to the bodhisattvas; moreover, it is known as undefiled nescience.

2. The Obscuration that Consists in the Nine Fetters to Application.

Furthermore,

II.1 d The characteristic of moral defilement is ninefold.

II.2 a The fetters are obscurations;

The nine fetters refer to obscurations that consist in moral defilement. The obscurations that comprise these [fetters] are relevant to what?

II.2 bc They are relevant to anxiety, equanimity and the insight into reality;

The fetter of attachment is an obscuration relevant to anxiety. The fetter of repugnance is [an obscuration] relevant to equanimity because on account of this, one is unable to be even-minded in regard to the foundation of repugnance, especially something disagreeable. The remaining [fetters] are obscurations relevant to the insight into reality. How do they occur? They occur respectively...
In the clear comprehension of: the
false view of individuality, the foun-
dation of the latter;

Cessation, the path, the [three]
jewels, gain and honour and
austerity.

The fetters are obscurations⁹. The fetter of pride is an obscuration
in the clear comprehension of the false view of individuality because
the non-relinquishment of the latter is on account of the manifestation
of intermittent and continuous self-conceit at the time of direct reali-
zeation. The fetter of ignorance [is an obscuration] in the clear compre-
hension of the foundation of the false view of individuality because the
lack of clear comprehension in regard to the aggregates that have been
appropriated is on account of that. The fetter that consists in false view
[is an obscuration] in the clear comprehension of the truth of cessation
because the fear of the latter is on account of the false views of
individuality and the grasping of extremes and is also due to negation
by wrong view. The fetter of clinging [to false views etc.] is [an
obscuration] in the clear comprehension of the truth of the path because
one clings to the highest purity with the wrong motive. The fetter of
doubt is [an obscuration] in the clear comprehension of the three jewels
due to the lack of true belief in the virtues of the latter. The fetter of
envy is [an obscuration] in the clear comprehension of gain and honour
because one does not perceive the faults of the latter. The fetter of
avarice is [an obscuration] in the clear comprehension of austerity
because one covets the necessities of life.

[Sthiramati]

[1] It is not known: (a) how many aspects there are to the obscuration that consists in
moral defilement which is the obscuration pertinent to the two [i.e. bodhisattvas and
śrāvakas etc.], (b) what kind of essential nature they possess and (c) what it is they
obstruct, hence he says:

The characteristic of moral defile-
ment is ninefold.

It is the obscurations that are referred to. The characteristic of moral defilement is
[equivalent to] the essential nature of moral defilement. What are these ninefold
[fetters]? Hence he says: [they are]:

⁹ samyojanīyā āvaranā but Tib. has simply sgrīb pa yin; (D6b.2).
II.2 a

The fetters etc.

They are fetters inasmuch as they fetter [people] to various sufferings. The various sufferings which belong to the group of sense-desire, form and formlessness, refer to the painful nature of suffering, the painful nature of change and the painful nature of the formative forces as is appropriate to the three realms of existence. They begin with the fetter of attachment and conclude with the fetter of avarice. Therein, repugnance refers to aversion. Envy refers to intolerance in regard to another's success\textsuperscript{10}. Avarice refers to miserliness concerning the necessities of life\textsuperscript{11}; these three pertain to sense-desire. The fetter of attachment consists in the passion that pertains to the three realms of existence. Similarly, the fetters of pride, ignorance, false view, clinging [to false views etc.] and doubt all pertain to the three realms of existence. The fetter of false view comprises the false view of individuality, the grasping of extremes and wrong view. The fetter of clinging [to false views etc.] comprises the clinging to false view and to morality and vows. Doubt is disbelief in regard to the [noble] truths and the [three] jewels. Moreover, those other secondary defilements, such as anger, are definitely obscurations that consist in moral defilement because they are the natural outcome of moral defilement and they are defiled. Envy and avarice are referred to as fetters because of their predominance, for it is said in a Sūtra: “O Kauśika, the gods and mankind possess the fetters of envy and avarice”\textsuperscript{12}.

[2] The obscurations that comprise these [fetters] are relevant to what? Hence he says:

II.2 bc

They are relevant to anxiety, equanimity and the insight into reality;

Anxiety is included among the synonyms for despondency, hence it is said: the fetter of attachment is an obscuration relevant to anxiety. Since the attachment to the physical body, vitality, enjoyment and family etc. as well as to the meditative absorptions and formless [attainments] is on account of this, one does not become anxious of the three realms, although oppressed by the sufferings of saṃsāra. The fetter of repugnance is [an obscuration] relevant to equanimity. How so? Hence he says: because, on account of this, one is unable to be even-minded, i.e. free from formative influence, in regard to the foundation of repugnance, i.e., the cause of repugnance, especially something disagreeable etc.; it is disagreeable insofar as it is the cause of depression. It is logical that it is not

\textsuperscript{10} Cf. T-Bhāṣya: āryā paramāṇopapattau cetasa vyāroṣa lābhāsakārādhyayavasitasya lābhāsakārakula-sīlāraudhān gupaviśeṣān parasyopalabhya deveśāniśko marṣakṛtaḥ cetasa vyāroṣa āryā (L.30.20-22).

\textsuperscript{11} Cf. AS (G17): matsaryaṃ katamata lābhāsakārādhyayavasitasya pariṣṭhāreṇa rāgaṃśikāḥ cetasa śrāvah. Cf. also T-Bhāṣya (L.30.24-28).

\textsuperscript{12} Read: āryāmatsaryaṣaṃyojanāḥ kauśika devamanusyaḥ ity uktam; this quotation is also found in the Kośa-vyākhyā (W491.5-6).
possible to be even-minded in regard to the foundation of attachment because of the absence of what is disagreeable. However, since the foundation of repugnance consists in repugnance especially in regard to something disagreeable, one is unable to be even-minded. Hence in order to demonstrate that the latter [i.e. the fetter of repugnance] is a greater evil than [the fetter of] attachment, he says: "especially". When one who is engaged in meditative concentration gains equanimity of the formative forces, his mind consequently becomes even. However, if the fetter of repugnance reaches an excessive degree in such a person, then on account of the latter, he does not attain equanimity in regard to the cause of repugnance; and when that occurs the self is necessarily supported as an objective support; thus, on account of the fetter of attachment he does not find solitude. Conversely, although isolated on account of the fetter of repugnance he does not attain meditative concentration.

[3] Furthermore, the remaining seven [fetters] are obscurations relevant to the insight into reality, i.e. they are obscurations to true insight. He asks: How do they occur? Since this is not known he says: They occur respectively:

II.2 d [In the clear comprehension] of: the false view of individuality, the foundation of the latter etc.

The fetter of pride is an obscuration in the clear comprehension of the false view of individuality. Pride herein refers to that arrogance of mind which has the false view of individuality for its basis and this is sevenfold according to its differentiation as pride, excessive pride etc. The clear comprehension of the false view of individuality refers to the insight into the false view of individuality through the discrimination of: (a) a self, (b) what pertains to a self, (c) the apprehending subject and (d) the apprehended object, as well as through the discrimination of an own-being on the part of the dharmas as imagined by naive people. The fetter of pride is an obscuration to that [insight] because it obstructs its arising. As to how and when this occurs, he says: because the non-relinquishment of the latter is on account of the manifestation of intermittent and continuous self-conceit at the time of direct realization. The time of direct realization of the truth is equivalent to the condition that is conducive to penetration. In the above "interrupted" refers to that which is interrupted by the counteragent; "continuous" refers to that

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13 Cf. T-Bhāṣya: mānā hi nāma sarva eva satkāryadāśīsamāśrayena pravartate / sa puraś cittasyo-
nuṣṭhānakṣapāḥ (L28.28-29); Tib. da rgyal ni da rgyal žes bya ba thams cad kyan jig tshogs la
la ba la bten nas byun bā'o // de ni sans kheis pa'i mshāñ śīd de (D158a.2).
14 Read: saptavidham in place of navavidham; Tib. rnam pa bdun (D222b.5). This sevenfold
division is substantiated by the T-Bhāṣya (L29.4-17) where seven kinds of pride are defined.
15 Sanskrit Ms.(20a.1) begins here with the words: mānātibhedena.
16 Ms.(20a.1): vikena but Y's emendation to vivekena is preferred.
17 Ms.(20a.1): sampravojnam which should probably be amended to samyojnam; Tib.(D222b.6):
kun du sbyor ba.
which is not interrupted by the counteragent. And this should be understood in regard to strong and weak counteragents [respectively]. For as long as intermittent and continuous self-conceit manifests, there is no relinquishment of the false view of individuality since the arising of self-conceit is only on account of the false view of individuality.

[4] The fetter of ignorance [is an obscuration] in the clear comprehension of the foundation of the false view of individuality. It is the fact that it is an obscuration that is referred to. The foundation of the false view of individuality refers to the five aggregates that have been appropriated because it arises from the objective support that consists therein; as is stated in a Sūtra:

Certain śramaṇas or brāhmaṇas perceive the self as the self and are notionally attached to it; it is just on the basis of these five aggregates that have been appropriated that they perceive and are notionally attached to the latter.

Just what is this clear comprehension? It is the perception of the emptiness of the self and what pertains to the self and the emptiness of the own-being of the dharmas which is imagined by naive people in regard to the aggregates as well as their perception as impermanent, painful, empty, without self or as originating etc. - this is clear comprehension of those aggregates. Here now he gives the reason: because the lack of clear comprehension in regard to the aggregates that have been appropriated is on account of that. Ignorance is an obscuration in the clear comprehension of the aggregates because, on account of ignorance, there is the absence of clear comprehension of these [as impermanent etc.] in regard to the aggregates which are obscured by aspects of permanence etc.

[5] The fetter that consists in false view [is an obscuration] in the clear comprehension of the truth of cessation; the word "obscuration" remains in force. The fetter of false view comprises three false views: The false views of: (a) individuality, (b) grasping of extremes and (c) wrong [view]. In the above, the false view of individuality refers to the notion that there is a self or what pertains to a self among the five aggregates that have been appropriated. The false view that consists in the grasping of extremes concerns that same entity that has been construed as a self and refers to the notion that it is eternal or that it perishes. Wrong view refers to that notion on account of which one negates an entity, whether it be cause, result, deed or an actual existent, or else wrongly construes it. The clear comprehension of the truth
of cessation refers to [its comprehension] in accordance with the aspects such as the tranquil. Just how can [false view] be an obscuration to that [clear comprehension]? Hence he says: because the fear of the latter [i.e. cessation] is on account of the false views of both individuality and the grasping of extremes and is also due to negation by wrong view. Therein, on account of the false views of individuality and the grasping of extremes one fears cessation, thinking: "I will not exist in that state", also, on account of wrong view one negates it, thinking there is indeed no cessation. In this respect, on account of the false views of individuality and the grasping of extremes, one does not clearly comprehend [cessation] as tranquil, sublime and as escape; yet on account of wrong view one does not comprehend it as cessation. In this way the fetter that consists in false view becomes an obscuration in the clear comprehension of cessation.

[6] The fetter of clinging [to false view etc.] is [an obscuration] in the clear comprehension of the truth of the path. Therein, the fetter of clinging refers to both the clinging to false view and the clinging to morality and vows. Clinging to false view therein refers to that notion in regard to false view and the five aggregates that have been appropriated and which are the basis of false view, as being pre-eminent and so on. Clinging to morality and vows refers to that notion on the part of one who perceives either morality, both of these or the five aggregates that have been appropriated and which are the basis of that [notion], as being [equivalent to] purity, liberation or definitive liberation. Furthermore, the clear comprehension of the path is in accordance with aspects, such as definitive liberation. Just how can the fetter of clinging be an obscuration in the clear comprehension of the path? Hence he says: because one clings to the [highest] purity with the wrong motive; i.e. because one clings to purity as either: (a) just morality and vows, (b) an abode of pleasure pertinent to sense-desire, (c) ascetic practices or (d) the knowledge of enumerations etc. By clinging to a [false] view on account of just which one believes in purity, one clings to that same [view] as being pre-eminent. Thus, on account of the fetter of clinging [to false view etc.] one abandons the path and clings to purity with the wrong motive.

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23 Read: ca tadapavādād iti in place of ca tadapavādād iti; tad is most likely an elaboration inserted by the Tibetan translator and is also found in the Tib. Bhāṣya (N29.12).

24 Ms.(20b.1): nisarapataś, but Y’s emendation to niḥsarapatas is preferred; cf. his fn.1 p.73.

25 Read: mārgasatyaparjītīna as per Ms.(20b.2) and Bhāṣya (N29.13) omitting āvarama iti which is an elaboration of the Tib.

26 Ms.(20b.2): drṣṭyākṣaraśyeṣu, but Y’s emendation to drṣṭyākṣraṣyeṣu is preferred; cf. his fn.3 p.73.

27 Read: agrādito in place of utkarṣādito; cf. T-Bhāṣya (L29.24) which expands: drṣṭiparāmarśaḥ pāñcasaṃkūṭānaskandheṣv agrātā viṣṇapāśa śreṣṭhāsā paramataś ca yad daśānām; Tib. mchog dan khyad par du phags pa dan gso bo dan dam par la ba gan yin pa (D159a.1).


29 Read: anyathā in place of anyena tv ākārṇaḥ; Tib. nam pa gzhan gyis (D224a.2), cf. Bhāṣya N29.14 (= D6b.4).
The fetter of doubt [is an obscuration] in the clear comprehension of the three jewels; the word "obscuration" remains in force. As to how this can be so, he says: because of the lack of true belief in their virtues. The fetter of doubt is perplexity in regard to the truths and the [three] jewels. There is clear comprehension in regard to the jewel of the Buddha as being the final basis for the excellence and absence of all virtues [respectively]. There is clear comprehension in regard to the jewel of the Dharma: (a) as being the conveyance across the ocean of sarvādharma, (b) as having the nature of the absolute separation from all suffering together with its causes and (c) as providing the understanding of the latter. There is clear comprehension in regard to the jewel of the Sangha as: (a) the locus for the results of monkhood, (b) engagement in the latter and (c) the 'field' worthy of supreme veneration. By acquiring perfect faith through the perception of truth and the relinquishment of doubt one truly believes in the virtues of the three jewels and since there remains no doubt that is not relinquished, the fetter of doubt is described as an obscuration in the clear comprehension of the three jewels.

The fetter of envy is an obscuration in the clear comprehension of gain and honour. Here now he gives the reason: because one does not perceive the faults of the latter. For the fetter of envy, which has aversion for a component, refers to the dissatisfaction of mind in regard to another's success and is pertinent to one intent upon gain and honour.

Clear comprehension in regard to gain and honour is [equivalent to] the awareness that these are the basis of all misfortune. However, on account of envy one does not clearly comprehend gain and honour as being adverse to all virtue nor as the root of various misfortunes. Hence the fetter of envy is an obscuration in the clear comprehension of gain and honour.

The fetter of avarice [is an obscuration] in the clear comprehension of austerity. As to how this can be so, he says: because one covets the

30 Read (with de Jong p.114): sarvagupadosaparakṣapakāraniṣṭhāḥdihiṣṭhānaṇaṃ buddharatna pariṣṭhitam in place of sarvagupadosaṇaya prakṛṣṭapāṇītasya paryantārayatvena buddharatna pariṣṭhitam (cf. Y189.22).
31 Ms.(20b.6): duhkhātyanta; disregard Y's fn.6 p.73.
32 Ms.(20b.6): śāntamaya; disregard Y's fn.1 p.74.
33 Read perhaps: vicikitsāprahāṇā in place of prahāṇavicikitsāya; Tib. the tshom spad ba'i phyir (D224a.5).
34 Read: ucayate as per Ms.(20b.7) in place of vacanan.
35 Read: Iṣṭyāsamyojanaṃ hi lābhastakārāḥyavasitaṁ parasampattau dveṣāṃśīkaś cetaso vyāroṣaḥ in place of Iṣṭyāsamyojanaṁ hi lābhastakārāroṣaḥ nyasampatpratighāṃśīkaś cetaso vyāroṣaḥ; Tib. phrag dog gi ku du sbyor ba ni rīde pa dän / bkur sti la chags pa ste / gnān gyi phun sum tshogs pa la že sdei gi char gtoogs pas sams khoa nas 'khrug pa (D224a.6). Cf. T-Bhāṣya (L30.20); Iṣṭyā parasampattau cetasa vyārūgo lābhastakārāḥyavasitaṁ lābhastakārakulaśīla-śrutādhi gupavivesṭan parasyopalabhyā dveṣāṃśīkaro 'māṣakrtacetaso vyāroṣaḥ Iṣṭyā. For the Tib. cf. D159b.6ff.
36 Ms.(21a.1): sarvānārthāśrayatvāvabodho but Y's emendation to sarvānārthāśrayatvāvabodho is preferred on the basis of the Tib.; cf. his fn.3 p.74.
37 Read: lābhastakārāṇi in place of lābhastakārasya; Tib. phrag dog gi sri rīde pa dän bkur sti ...ni sas pas (D224a.7).
necessities of life. Avarice which has passion for a component refers to miserliness of mind in regard to goods and chattels on the part of one who is intent upon\textsuperscript{38} the necessities of life. Austerity consists in the separation from the necessities of life. Its clear comprehension is [equivalent to] the understanding that it is the foundation or basis of all virtue. However, one does not clearly comprehend it as the basis of all virtue because one is intent upon the necessities of life on account of avarice. Consequently, it is said that avarice is an obscurcation in the clear comprehension of austerity.\textsuperscript{39}

[10] In [summary of] the above, the fetters of attachment and repugnance are obscurations in the endeavour to reach an understanding of reality [but the remainder are not]\textsuperscript{40}. The remainder are obscurations to the understanding of reality for one who has [already] applied himself [in such an endeavour]. For this very reason the sequential order of these [fetters] is given; for example, one who desires liberation\textsuperscript{41} should, from the very beginning, necessarily cause his mind to shrink from \textit{samsāra}. Following from that, he should have equanimity towards everything. After that, the false view of individuality should be clearly comprehended because it is the root of all misfortune. Then, the foundation of the latter should be clearly comprehended as consisting in suffering and its arising. Then, the cessation of the latter should be understood. Then, the path of attainment should be understood. Then, one acquires perfect faith in regard to the three jewels due to the awareness of their virtues and the vision of the truth. And since it is only on account of the force of the vision of the truth that one becomes a seer of the faults and virtues [respectively] of gain and honour as well as austerity, thus the sequential order of these obscurations should be understood in conformity with the respective cause of the \textit{dharma}s to be obscured\textsuperscript{42}. [Objection]: Since it is possible that obscurcation can pertain to all [the fetters] at all times\textsuperscript{43}, the explanation of obscurcation as restricted to each individual foundation is not tenable. [Response]: A restriction\textsuperscript{44} to each individual foundation is not employed here; on the contrary, this explanation is chiefly in terms of close contiguity.

\textsuperscript{38} Read: \textit{adhyavasitasya} as per Ms.(21a.2) in place of \textit{adhyavasito}.

\textsuperscript{39} Tib. is slightly different: \textit{de'i phyir yo byad bsdua pa la sgrub bo žes bṣad} (D224b.3): "...it is said that it is an obscurcation in regard to austerity".

\textsuperscript{40} As noted by Y (fn.6 p.74) the Tib. inserts: \textit{lhag ma rams ni ma yin no} (D224b.4) which is not to be found in the Ms.

\textsuperscript{41} Read: \textit{mumukṣunā} as per Ms.(21a/4) in place of \textit{mumukṣūpaṁ}; Tib. \textit{thar pa 'dod pas} (D224b.4).

\textsuperscript{42} Ms.(21a.5): \textit{ṣvaraṇyā}; disregard Y's fn.1 p.75.

\textsuperscript{43} Read: \textit{nunu sarvata sarvāvarapatavasaṃbhavād} in place of \textit{nunu sarvam api sarvatra avarapatavena saṃbhavat}; Tib. \textit{thams cad la yai thams cad sgrub pa tīd du sgrub pa'i phyir} (D224b.7).

\textsuperscript{44} As noted by Y (fn.2 p.75), Ms.(21a.6): \textit{niyama} here, but \textit{pratīniyama} in the previous sentence; however Tib. \textit{des pa} in both cases.
3. Obscuration Pertinent to Bodhisattvas.

a. The Obscuration to the Tenfold [Qualities]
   Beginning with Virtue.

The others are relevant to the tenfold [qualities] beginning with virtue.

Moreover, there are other obscurations that are to be known in regard to the tenfold [qualities], beginning with virtue. Which then are the obscurations and which are the [qualities] beginning with virtue?

(ii) Lack of application, [application] in regard to unworthy objects and what is produced without application; (ii) non-origination, lack of mental attention and incomplete accumulations.

(iii) The deprivation of spiritual lineage and good friends and mental exhaustion; (iv) the deprivation of spiritual practice, living with stupid and pernicious people;

(v) Disquiet, that which remains from the three and the non-maturation of wisdom; (vi) innate disquiet, laziness and carelessness.

(vii) Attachment to existence and enjoyments and faintheartedness; (viii) lack of faith, lack of conviction and deliberation in accord with the letter.

(ix) Lack of enthusiasm for the true Dharma, enthusiasm for gain and lack of compassion; (x) loss of what has been learnt, [learning] little and the lack of the necessary preparation for meditative concentration.
These are the obscurations. Which are the qualities beginning with virtue?

II.9 abcd The qualities beginning with virtue are: (i) virtue, (ii) enlightenment, (iii) complete acceptance, (iv) intelligence, (v) absence of error, (vi) absence of obscuration, (vii) transformation, (viii) lack of fear, (ix) lack of avarice and (x) mastery.

Which obscurations are to be known as being pertinent to each of these qualities beginning with virtue?

II.10 ab The obscurations that pertain to these qualities are to be known in groups of three.

The three obscurations to the wholesome are: (a) lack of application, (b) application in regard to unworthy objects and (c) superficial application. The three obscurations to enlightenment are: (a) the non-arising of the wholesome, (b) lack of mental attention and (c) incomplete accumulations. Complete acceptance refers to the generation of the resolve for enlightenment. The three obscurations to the latter are: (a) deprivation of spiritual lineage, (b) deprivation of good friends and (c) mental exhaustion. Intelligence refers to the bodhisattva state. The three obscurations to the recognition of the latter are: (a) deprivation of spiritual practice, (b) living with stupid people and (c) living with pernicious people. Therein, stupid people are equivalent to foolish people; pernicious people are those who bear ill will. The three obscurations to absence of error are: (a) the disquiet of erroneous inversions, (b) whatever remains from the three obscurations such as moral defilement and (c) the non-maturation of the wisdom that brings liberation to fruition. Absence of obscuration is equivalent to the relinquishment of obscuration. The three obscurations to the latter are: (a) innate disquiet, (b) laziness and (c) carelessness. The three obscurations to transformation, on account of which one's mind is transformed into other modes and not into supreme and perfect enlightenment, are: (a) attachment to existence, (b) attachment to enjoyments and (c) faintheartedness. The three obscurations to lack of fear are: (a) a low opinion of people, (b) a lack of firm conviction in regard to the Dharma and (c) deliberation in accord with the letter as
regards its meaning. The three [obscurations] to lack of avarice are: (a) a lack of enthusiasm for the true Dharma, (b) enthusiasm for gain and honour and for veneration and (c) lack of compassion for sentient beings. The three [obscurations] to mastery, on account of which one fails to obtain supremacy, are: (a) loss of what has been learnt due to the arising of *karma* conducive to the loss of the Dharma, (b) learning little and (c) lack of the necessary preparation for meditative concentration.

[Sthiramati]

Y75.14 [1] Are the latter [i.e the obscurations that consist in the nine fetters] the only obscurations? These are common to both *bodhisattvas* and *śrāvakas* etc. however, obscurations that pertain to the *bodhisattvas* [alone] are:

II.3 d

The others are relevant to the tenfold [qualities] beginning with virtue.45 Since it is not known as to which are the obscurations and which are the [qualities] beginning with virtue46, hence he says:

II.4 ab

(i) Lack of application, [application]
in regard to unworthy objects and what is produced without application [etc.]

...are the obscurations. The [qualities] beginning with virtue are:

II.9 ab

(i) Virtue, (ii) enlightenment, (iii) complete acceptance [etc.]

...are the ten qualities. Therein virtue, which is the cause of enlightenment, consists in all the roots of the wholesome [dharmas]; enlightenment is the result of it. In the above, virtue has been listed in general terms but it is not understood by way of differentiation nor own-being, hence, in order to clearly illustrate these he elaborates:

II.9 abcd

...(iii) Complete acceptance, (iv) intelligence47, (v) absence of error, (vi) absence of obscuration48, (vii) transformation, (viii) lack of fear, (ix) lack of avarice [etc.]

These are described as virtuous. Since enlightenment cannot be understood by way of own-being through words alone, he describes it as:

45 Read: *śubhādau daśādha paraṃ* in place of *anyad daśāsubhādiṣu*; cf. Bhāṣya N29.20. Ms.(21a.7): -m ṛvaranəm...
46 Read: *kin tad ṛvaranəṃ ke ca śubhādaya* in place of *ḥvaranəṃ ke ca śubhādaya*; cf. Bhāṣya N29.21 & D6b.6.
47 Ms.(21b.1): *dhimattā*, but Bhāṣya (N30.9): *dhimattva*.
48 Read: *-anvṛttas* as per Ms.(21b.1) in place of *-anvṛttau*. 
II.9 d- ...(x) mastery.

[2] Some believe that since the obscurations to virtue and enlightenment are explained as independent, as are [the obscurations to] complete acceptance etc., they are discerned in this context just as independent [entities] but not as things that can be listed and explained. [This is not so]; the obscurations to arising is determined in relation to virtue and it is common to such things as the resolve for enlightenment because of the necessity for the production of that virtue. The obscurations to complete acceptance etc. and the obscurations to the basis are obscurations to complete acceptance etc. and are different [from the obscurations to virtue]49. Also, since enlightenment is unshakable and is to be attained, both the obscurations to its maintenance and the obscurations to its attainment are respectively determined. Therefore, independence does not result here.

[3] And their sequential order in brief is as follows: Enlightenment is to be attained after perfecting the root of the wholesome in its entirety. In detail [it is as follows]: From the very beginning the resolve towards enlightenment should be generated because it is the foundation for the accomplishment of benefit for both oneself and others. Then comes spiritual practice in regard to [the six perfections], beginning with generosity, which conforms with50 the generation of the resolve, and, on account of which, one is recognized51 as a bodhisattva. After that, as the result of continual practice throughout immeasurable aeons52 and in order to purify one's mental disposition through the collection of the accumulations of merit and direct intuition, the path of vision, which has the nature of the absence of error, should be generated as the counter-agent to error in regard to the personal entity and the dharmas. Then the path of meditative development which is characterized by the separation from obscurations should be followed to its culminating point in order to bring about the possession of a special purity53. Then, all the mundane and supramundane roots of the wholesome should, as they are collected, be transformed into enlightenment through application that transcends that of the śrāvakas etc. Then, one who has arrived in this condition has no fear54 in regard to the profound and sublime explanations of the Buddha and the bodhisattvas because he is mentally disposed towards universal enlightenment55.

49 The rendering above is on the basis of the Tib. which is difficult to reconcile with the Sanskrit portion: yari dag par ’dzin pa la sogs pa la sgrīb pa da’i rtau la sogs pa la sgrīb pa ni yari dag par ’dzin pa la sogs pa rnam s kyi sgrīb pa ste tha dad do (D225a.6). A possible Sanskrit reconstruction would be: samādānādyāvaraṇāṁ dhūtyādyāvaraṇāṁ ca samādānādyāvaraṇāṁ / bhinnāṁ ca.
50 Read: citropāddanurūtpā as per Ms.(21b.4) in place of citropāddanūturutā. Y77
51 Read perhaps: lakṣyate in place of labhyate; Tib. mhon (D225b.2). Ms.(21b.4); la-.
52 Read: kalpañamkhyeyābhyaśatā in place of ‘sambhyeyakalpañabhyaśatāḥ; Tib. bskal ba grads med par goms par byas te (D225b.2). Cf. Y27.8.
53 Read perhaps: -yogakaraṇāya in place of -yogārthatā; Tib. da’i idān par bya ba’i phyir (D225b.3).
54 Read: notrasyati as per Ms.(21b.6) in place of na trasyati, and disregard Y’s fn.2 p.77.
55 Ms.(21b.6); maḥā...,yāvyayatvād with three or possibly four syllables missing; Tib. bya’ chub chen par byaṃ par mi byed pa (D225b.4). The sense of the passage demands that the negative participle of the Tib. be dropped as noted by Y’s fn.1 p.77.
Then, one who is endowed with much learning\textsuperscript{56} and understanding teaches the sublime Dharma for the purpose of bringing sentient beings to full maturation. After that, it is said that one attains mastery, i.e. Buddhahood, when those to be trained are brought to full maturation in order to liberate them.

[4] Here the obscurations are stated as thirty, but only ten qualities to be obscured (are stated) beginning with virtue, hence he asks: which obscurations are to be known as being pertinent to each of these [qualities] beginning with virtue?

II.10 ab The obscurations that pertain to these [qualities] are to be known in groups of three\textsuperscript{57};

In the above, the three obscurations [to the wholesome] are: (a) lack of application, i.e. lack of enterprise. What is the obscurcation in this context? One does not apply oneself on account of any moral defilement, whether it be carelessness or laziness. Or else, one does not apply oneself to that particular condition, whether it be undefined or defiled, that possesses the 'seed' of moral defilement. It is described as the lack of application since one does not apply oneself continually or respectfully because [one's application] is insignificant but not because of an absence of application, because if the latter were the case there would be no possibility of obscuration. (b) Application in regard to unworthy objects\textsuperscript{58}. Scriptural works, which are the 'doorway' (dvāra) to the origination of enlightenment and the roots of the wholesome which bring about enlightenment, are worthy objects (āyatana). Something other than the latter is an unworthy object (anāyatana). Application in regard to the latter is application in regard to an unworthy object\textsuperscript{59}, i.e. in regard to objects other [than worthy objects]. What is the obscuration here? The nescience or moral defilement that consists in wrong view on account of which one applies oneself to an unworthy object as well as that application is the obscuration. (c) Superficial application. An expedient\textsuperscript{60} is something fundamental (yoni); application that is contrariwise to whatever expedient one possesses is superficial (ayoniśaḥ) application\textsuperscript{61}. It is mentioned in this very scriptural instruction, namely:

For one who courses in passion, the meditative development of friendliness is not an expedient for the relinquishment of passion, [likewise] the meditative

\textsuperscript{56} Read: bāhuṣrutya in place of bahuṣrut; Tib. maṭ du thos pa. Ms.(21b.6): bāhu-.\textsuperscript{57} Read: trīṇi triṇa ca etoṣaṁ jñāṇy avarapāni hi in place of trīṇi triṇi vijñāṇī evaṁ avarapāni hi; cf. Bhāṣya N30.12.\textsuperscript{58} Ms.(22a.2): anātana which has been corrected in the Ms. margin to anāyatana.\textsuperscript{59} Read: 'āyatana-prayoga as per Ms.(22a.2) in place of 'āyatane prayoga.\textsuperscript{60} Ms.(22a.3): upāya; disregard Y's fn.7 p.77.\textsuperscript{61} Ms.(22a.3): -prayogo 'niyoṇiśaḥ but Y's emendation to prayogo 'yoṇiśaḥ is preferred; cf. his fn.1 p.78.
development of the impure[^62] is [not an expedient for the relinquishment of repugnance] for one who courses in repugnance.

Here too, superficial mental attention or application which has that for its cause is an obscurcation.

[5] The three [obscurations] to enlightenment...; enlightenment consists in an understanding that is in accord with its object. ...are: (a) the non-arising of the wholesome, which has already been discussed. How can its non-arising be an obscuration? When the wholesome does not exist there can be no enlightenment, hence the non-arising of the wholesome is an obscurcation to enlightenment. Alternatively, that moral defilement or particular state which is an obscurcation to the arising of the wholesome[^63] is also [an obscurcation] to enlightenment, for that which is an obscurcation to the accumulations [of merit and direct intuition] is certainly also [an obscurcation] to its result. (b) Lack of mental attention, is [equivalent to] the lack of the meditative development of [wholesome elements] that have already arisen; what is meant is: they are not augmented[^64]. Even though wholesome [elements] are produced in a particular state, one is not mentally attentive time and again[^65] on account of moral defilement such as laziness. This is the obscurcation here. (c) Incomplete accumulations. Enlightenment is attained through a certain amount of accumulations. While the accumulations of merit and direct intuition are incomplete one abides in a morally defiled condition like before, or else, one has scanty accumulations. However, another believes that although no distinction is made here, non-arising is intended just as [an obscurcation[^66] to those elements conducive to penetration and not to others. Also, there can be a lack of mental attention to those [elements conducive to penetration] that have arisen, although one is being mentally attentive; the non-accumulation of what has been accumulated [on account of that] is described as an obscurcation.

[6] Complete acceptance refers to the generation of the resolve for enlightenment. Complete acceptance consists in the generation of the resolve for enlightenment since the accumulations of merit and direct intuition, in their entirety, and the result of these, i.e. Buddhahood, are to be completely accepted and possessed on account of the fact that they should cause all sentient beings[^67] to be established in the most excellent *nirvāṇa* realm devoid of the remnants of existence by means of this

[^62]: Ms.(22a.4): -asubhabhāvaneti but Y's emendation to -asubhabhāvaneti is preferred; cf. his fn.2 p.78.

[^63]: Tib. is slightly different: yan na gnas skabs kyi bye brag gi the dge ba la skye ba la sgrīb pa’i don mangs pa ga’i yin pa (D226a.5-6); "moral defilement which is an obscurcation to the arising of the wholesome in a particular state...".

[^64]: Read: avardhanam iti in place of anupekṣet; Tib. spel bar mi byed ces bya ba (D226a.6).

[^65]: Read: paunapunya as per Ms.(22a.6) in place of paunapunya; disregard Y’s fn.4 p.78.

[^66]: Tib. inserts sgrīb pa (D226b.1) which is not found in the Ms.

[^67]: This passage is problematical. The above rendering is considered the most coherent of many possible interpretations and necessitates the emendation of *sarvasatvatvās* to *sarvasatvatvāṃ*; it should also be noted that *samādeyam parigrāhyan ca, is not found in the Ms. but has been inserted by Y on the basis of the Tib.; cf. his fn.6 p.78.
[resolve for enlightenment]. Furthermore, this consists in the mental disposition to perform acts of welfare for oneself and others, i.e., it is volition accompanied by will-power. The three [obscurations] to the latter are\(^68\): (a) deprivation of spiritual lineage; i.e. not having a spiritual lineage or belonging to the spiritual lineage of the śrāvaka etc. (b) Deprivation of good friends; i.e., although one belongs to a spiritual lineage, one does not meet with those who inspire the generation of the resolve for enlightenment\(^69\); or else, on account of these [people], one turns away from enlightenment, or is not strengthened by the wholesome dharmas. Even when one meets with good friends, there is (c) mental exhaustion\(^70\) - on account of the sufferings of saṁsāra the anxious minds of those who have wrong insight aspire for parinirvāṇa as soon as possible. What are the obscurations here? (a) A defect in causes [i.e. gotra], (b) a defect in conditions [i.e. kalyāṇamitra], (c) lack of compassion for sentient beings\(^71\) or (d) laziness, since one who lacks compassion for sentient beings is either exhausted or is lazy.

[7] Intelligence\(^72\) refers to the bodhisattva state, for they are suited to the careful consideration, in every respect, of all that is to be known, because, in comparison to those who belong to the spiritual lineage of the śrāvaka etc.\(^73\), they naturally have keen faculties. And it is just the bodhisattva who possesses intelligence because of his firm conviction in the profound and sublime Dharma; others do not. The bodhisattva state consists in spiritual practice that is not erroneously inverted for the benefit of others\(^74\). (a) Deprivation of spiritual practice\(^75\); i.e. one does not engage in [the practice of] the [six] perfections etc., for, one who is 'situated in' spiritual practice\(^76\) is known as a bodhisattva. (b) Stupid people are [equivalent to] foolish people\(^77\); what is meant is: people who do not investigate [phenomena] because, stupid people do not know that a particular person is a bodhisattva even though he is occupied with spiritual practice\(^78\). (c) Pernicious people are those who bear ill will; i.e. those who bear enmity towards bodhisattvas. These people

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\(^68\) Read: tasya triṇi (āvaramañi) in place of tadāvaramañu trīṣu; cf. Bhāṣya N30.15.

\(^69\) Read: bodhī as per Ms.(22b.2) in place of bodhi, Tib. byāl chub las (D226b.5).

\(^70\) Read: pariḥkṣadīcātra in place of citiṃparihkṣados; cf. Bhāṣya N30.16.

\(^71\) Ms.(22b.5): sattvavā; disregard Y's fn.1 p.79.

\(^72\) Read: dhīmatvam in place of dhīmatvam; cf. Bhāṣya N30.17.

\(^73\) Read: śrāvakādīgottakaṃ in place of śrāvakādīgottibhyas; Tib. fan thos la sogs pa'i rigs can mams pas (D226b.7).

\(^74\) Read: bodhisattvādīviparyayastā pariḥthaphrātipattā in place of the Ms. reading of: bodhisattvāt 'viparyayastā pariḥthaphrātipattāḥ (22b.4); Tib. byāl chub sems dpa' ltid ni gzan gyi don phyin ci ma la gog par sgrub pa'o (D227a.1).

\(^75\) Ms.(22b.4): pratipattar vaidhuryam but Bhāṣya (N30.18); pratipattivaidhuryam.

\(^76\) Read: pratipattistho hi bodhisattvo jñāyate in place of pratipattistho hi bodhisattvo jñeyah; Tib. sgrub pa la gnis pa ni byāl chub sems dpar 'ses so (D227a.2).

\(^77\) Read: kujano mūrkhayah in place of kujano tu mūrkhayam; cf. Bhāṣya N30.19.

\(^78\) Read (with de Jong): bodhisattvo yam iṣu na jñante in place of bodhisattvopamitam; Ms.(22b.5) substantiates this reading.
fail to see the real virtues of a bodhisattva because they seek to conceal the real virtues of the bodhisattva because they see non-existent faults after superimposing the latter upon the former because they see non-existent faults or have harmful thoughts on account of enmity. What is the obscuration here? (a) That which is adverse to the [six] perfections such as generosity, (b) nescience and (c) dislike.

[8] The three [obfuscations] to absence of error...; error is on account of superimposition and negation; its counteragent is the absence of error and is [equivalent to] the path of vision; ...are: (a) the disquiet of erroneous inversions. Some believe that this refers to the maturation of the latent impressions of notional attachment to the apprehended object and apprehending subject. Others believe it refers to the maturation of the 'seeds' lodged in the store-consciousness of: (a) all propensities that are to be abandoned by means of [the path of] vision, or (b) undeclared nescience which is an impediment to the facility for an understanding of the all-pervading dharmadhātu. Others believe that erroneous inversion refers to the conceptual notion of the self etc. in regard to the absence of self etc. (b) Whatever remains from the three obscurations such as moral defilement. Therein, obscuration that consists in moral defilement is the moral defilement such as passion which manifests intensely and for a long time; it is an obscuration to the absence of error because there is no opportunity for the application of the counteragent to it. Obscurations that consists in karma is the karma that brings an immediate result etc. and which leads necessarily to unfortunate states of existence. Obscuration that consists in the karma-result is the unfortunate state of existence etc. and one who is born therein does not have the good fortune of the arising of the noble Dharma. Moreover, whatever is left as a remainder from these [three], i.e. moral defilement, karma and rebirth, are obscurations but they are definitely not the entire obscurations. (c) The non-maturation of the wisdom which brings liberation to fruition; this refers to the fact that the wisdom which brings about liberation is ineffective. Some believe

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79 Read: te hi randhrānveśītvad bodhisattvasya bhūtān guṇān na paśyantī in place of te hi randhrāvayīyām bodhisattvasa bhūtān guṇān na paśyantī; Ms.(22b.5): te hi randhrānveśītv... Tib. de dag giags uhol bas byan chub sens dpa‘i yon tan yan dag pa rams ni mi mtho la (D227a.3).

80 Ms.(22b.6) line ends: adhyāropāpavādabhānti- but Y's emendation to adhyāropāpavādabhānti is preferred on the basis of the Tib.; cf. Y's fn.4 p.79.

81 Read (with de Jong p.114): -pratibandhasya in place of pratibaddhasya; Tib. gegs su gyur pa (D227a.6).

82 Ms.(23a.1): niyamatānti but Y's emendation to niyamanānti is preferred; Tib. nes pa (D227b.1).

83 Read: -pratipādana- in place of -bodha- (Y80.1); Ms.(22b.7): -dharma...prati... Tib. khoḍ du chad par bya bs (D227a.6).

84 Read: kleśādyavārarāpaṭyād in place of kleśādyavāparāpaṭyām trayānti; cf. Bhāṣya N30.20.

85 Ms.(23a.1): nivāmatānti but Y's emendation to nivāmanānti is preferred; Tib. nes pa (D227b.1).

86 Read perhaps: na punāh kṛtsnāy eveti in place of na punāh kṛtansam; Tib. zad par ni ma yin no (D227b.2). Ms.(23a.2): na punah... nyeveti with two syllables missing.

87 Read: vimuktipariṇāpūcīnayāh prajñāyāḥ in place of vimuktiparāpācānapariṇājñāḥ; cf. Bhāṣya N30.21.
that this is because of the failure to attain the condition conducive to penetration. However, others say that there are two [types] of wisdom in this regard which bring liberation to fruition: (a) absence of conceptual differentiation and (b) the application of the latter. The non-maturation of both of these, which respectively consists in an incapacity concerning the understanding of reality and an incapacity concerning the state that causes the latter, is due to the fact that the accumulations are incomplete. What are the obscurations here? (a) The maturation of the latent impressions of moral defilement that are to be abandoned by [the path of] wisdom, (b) whatever remains from the obscurations such as moral defilement, (c) nescience which is an impediment to the maturation of wisdom and (d) the non-completion of the accumulations.

[9] Absence of obscuration is [equivalent to] the relinquishment of obscuration. It is the relinquishment of obscuration since obscuration is relinquished on account of it. The absence of obscuration consists in the path of meditative development because this is the counteragent to obscuration. The three [obscuration] to the latter are: (a) innate disquiet. This refers to the propensity for moral defilement that is to be abandoned by meditative development. Alternatively, this refers to the maturation of the 'seeds' that are lodged in the store-consciousness, of: (a) the innate [elements] such as the false view of self and (b) unfounded nescience which is an impediment to the penetration of the highest meaning of the dharmadhātu etc. (b) Laziness is [equivalent to] slothfulness; this refers to the lethargy of mind that has delusion for a component. (c) Carelessness consists in both an excessive attachment to sense-objects and an inattentiveness in regard to the wholesome. Some believe that carelessness here refers to the savouring of meditative concentration. Due to disquiet and laziness in this respect, the path is not cultivated...
and due to carelessness the mind is not protected from the unwholesome. What are the obscurations here? These very three.

[10] The three [obscurations] to transformation⁹⁶ on account of which one's mind is transformed into other modes; [and is not transformed into supreme and perfect enlightenment]⁹⁷. Transformation⁹⁸ therein refers to [the transformation] of the roots of the wholesome which have already arisen and is restricted to [the transformation] by mind into Buddhahood alone. There are three obscurations to the latter. Which are these three? Those, on account of which, mind is transformed into modes⁹⁹ other than Buddhahood, i.e. into samsāra or the enlightenment of the śrāvakas etc., ...and not into supreme and perfect enlightenment. And these are: (a) attachment to existence, (b) attachment to enjoyments and (c) faintheartedness. "Existence" refers to the five aggregates that have been appropriated. Since they are enjoyed (bhujyante), the sense-objects of form etc. are "enjoyments" (bhoga). "Attachment" is the strong desire for the latter two. "Faintheartedness" refers to a mind that lacks sublimity; i.e. one has a low opinion of oneself and thinks: "how can someone like me¹⁰⁰ obtain Buddhahood?" In regard to this, on account of the attachment to existence and the attachment to enjoyments, one's mind is transformed into a propitious state of existence; however, on account of faintheartedness, the mind is transformed into the śrāvaka vehicle etc. What are the obscurations in this regard? They are: the craving for existence and enjoyments, laziness and lack of compassion.

[11] The three [obscurations] to lack of fear. What is this lack of fear? It is a fearless state that consists in a firm conviction¹⁰¹ in regard to emptiness and the profound and sublime Dharma of the Buddha and the bodhisattvas. (a) A low opinion of people; i.e. erroneous understandings and statements about people who proclaim the way of the universal vehicle, or disbelief in the virtues of morality, meditative concentration and wisdom etc. (b) A lack of firm conviction in the Dharma; i.e. disbelief concerning the words of the Buddha as expounding a profound and sublime way and as having meaning that is not erroneously inverted. (c) Deliberation in accord with the letter as regards its meaning¹⁰²; i.e. one understands only the verbatim meaning of 'non-arisen', 'without cessation' and 'peaceful from the beginning' etc., but the meaning that is intended in reality is not understood.

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⁹⁶ Read: pariṇātes in place of pariṇātes; cf. Bhāṣya N30.23.
⁹⁷ D inserts the following elaboration (on anyatra) which is not found in the Ms. nor P: bla na med pa yan dag par rdzogs pa'i byaḥ chub tu ni bsit (D228a.2-3).
⁹⁸ Read: pariṇāti in place of pariṇatir; cf. fn.96 above.
¹⁰⁰ Ms.(23b.1): madvīdha; contrary to Y's fn.7 p.81.
¹⁰¹ Ms.(23b.2): -rmen yod adhimuktir; disregard Y's fn.9 p.81.
¹⁰² Read: yathābhāvata- in place of yathāśabdam; cf. Bhāṣya N31.2. Note: (vi)cārapī carnthe here, but Bhāṣya vicārapārthe.
Therefore, there is no firm conviction in regard to the meaning of 'non-arisen' etc. What are the obscurations here? (a) Doubt and (b) nescience which is adverse to both wisdom and meditative concentration and is also adverse to a conclusive investigation\textsuperscript{103} of the meaning that is intended.

[12] The three [obscurations] to lack of avarice... It is on account of the lack of avarice that one teaches the Dharma, either for the continued existence of the true Dharma, or in order to assist others. are: (a) lack of enthusiasm for the true Dharma; i.e. not holding it dear. It is on account of this that the true Dharma's long-lasting existence is not ensured because it is not conveyed to another's mental continuum. (b) Enthusiasm for gain and honour and for veneration; i.e. holding them dear. One worries that another may be equal or even superior to oneself concerning enthusiasm for the true Dharma, and consequently, one does not teach the Dharma because of fear that gain etc. will be hindered. [Alternatively], although one does not cling to gain and honour, there is: (c) a lack of compassion for sentient beings; i.e. one does not teach [the Dharma]\textsuperscript{104} due to an absence of compassion for sentient beings because one who lacks compassion is not affected by the sufferings of sentient beings. What are the obscurations here? (a) Lack of enthusiasm, (b) attachment to gain and honour and (c) lack of compassion.

[13] The three [obscurations] to mastery. Since mastery consists in the attainment of all kinds of masteries of the mind, mastery is [equivalent to] Buddhahood\textsuperscript{105}. But since the three obscurations to the latter are not known, he says: on account of which one fails to obtain\textsuperscript{106} supremacy. He states that the obscurations to mastery are those on account of which supremacy is not obtained, because supremacy is dependent upon the mastery of mind. Furthermore, supremacy refers to excellence in regard to direct intuition, relinquishment and power. Alternatively, by the statement: "...those on account of which supremacy is not obtained", [supremacy] is demonstrated as a synonym for mastery\textsuperscript{107}. What is meant is: Buddhahood\textsuperscript{108} is not attained. (a) The loss of what has been learnt. [This is equivalent to] the total separation from hearing the true Dharma in the same way that\textsuperscript{109} the loss of one's

\textsuperscript{103} Read: "ārthanititra", in place of "ārthavātirapa"; Ms.(23b.4): "ārthanitir... Tib. spyod pa (D228b.3).

\textsuperscript{104} dhārma is omitted from the Ms. as noted by Y (cf. his fn.4 p.82) but has been inserted on the basis of the Tib. (D228b.6).

\textsuperscript{105} Read: vaśīṭvasya cītasaṃsārakāra vaśīṭvapraṇāpti vād buddhātvam vaśīṭvam in place of vaśīṭvam hi sarveṣām cītasaṃsārakāraḥ prāpād buddhātvam vaśīṭvam; Tib. dbah ni sems kyi dbaṅ mam pa thams cad thob pas sain sgyas tīid dbaṅ (D228b.7).

\textsuperscript{106} Ms.(23b.7): labhata, but Y's emendation uslabhata as is preferred.

\textsuperscript{107} Read: vaśīṭvaparivāya nirtāṇam in place of vaśīṭvaparyāya nirtāṇam; Tib. dbaṅ gi mam grants su bstan pa ste (D229a.2).

\textsuperscript{108} Ms.(23b.7): vibhutvam but Y's emendation to buddhātvam is preferred on the basis of the Tib. sain sgyas tīid (D229a.2).

\textsuperscript{109} Ms.(23b.7) is partially illegible but substantiates the insertion of tadyathā immediately prior to bandhubītar (Y83.6); Tib. žes bya ba bta bu'o (D229a.3).
relatives is [equivalent to] the total separation from one's relatives. Furthermore, the loss of what has been learnt is due to the arising of *karma* conducive to the loss of the true Dharma; i.e. because they either abide in the attachment to their own views or they have recourse to people who are not good friends, the Sutras of the universal vehicle are rejected by those who lack remorse saying: "these words are spoken by Māra and are the cause of unfortunate states of existence; these words are not spoken by the Buddha", and they deter other people from these [Sūtras]. They efface the writings, burn and submerge them in water and so, in various ways, there is the arising of *karma* conducive to the loss of the true Dharma on account of the maturation of the 'seed' of an individual nature that is deprived of hearing the true Dharma. [Alternatively], when there is no loss of what has been learnt, (b) learning little is referred to as an obscuration since the accumulations of direct intuition are incomplete and one who has little learning is unable to analyse the dharmas. And [alternatively], even if one has much learning, (c) lack of the necessary preparation for meditative concentration is referred to as an obscuration. The lack of the necessary preparation for meditative concentration is due to: (a) the absence of any of [the qualities] beginning with will-power, or (b) the non-completion of meditative development because of the absence of any of the eight formative forces that facilitate relinquishment. Alternatively, the lack of necessary preparation refers to the non-perfection of the Buddha's meditative concentrations such as the Vajra-like [concentration]. What are obscurations here? They are: (a) *karma* conducive to the loss of the Dharma, (b) learning little, (c) weakness in wisdom and (d) the secondary defilements that are adverse to meditative concentration such as spiritual indifference and restlessness.

### b. The Ten [Instrumental] Causes

Furthermore, these obscurations in regard to virtue etc. should be known according to the influence of each [respective] category, in

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110 Read: "-karmaprabhavanāt" in place of *karmotpamād bhavati*; cf. Bhāṣya N31.6.
111 *sad* is omitted from both the Tib. Čikā and Bhāṣya.
113 *ātmabhāva* but Tib.: *las* should probably read *lus* (D229a.5) and Y's fn.5 p.83 can be disregarded since Ms.(24a.3) : *paripuṣṭitah*.
114 Read: *samatādher aparikarmata*tvaṃ ca in place of *samatādher aparikarmata*; cf. Bhāṣya N31.6.
115 Read: *bhavantyaḥ* in place of Ms. reading of *bhavantyaḥ* (24a.4); Tib. *bsgom pa yeṣa su ma rdzogs pa'i phyir* (D229a.7).
116 Read: *vajropamādāṇam* as per Ms.(24a.4) in place of *vrjopamādāṇam*.
117 These same *daśākāraṇāṇi* are listed in AS (P28.12) where *kāraṇam* is defined as the "own-being of the cause" (*hetutvabhāva*).
relation to which there are ten [instrumental] causes. The ten causes are: (a) The cause for origination; for example, the eyes etc. [are the cause] for eye-consciousness, (b) The cause for continued existence; for example, the four types of food [are the cause for the continued existence] of sentient beings. (c) The cause for support refers to that which is the foundation of something; for example, the inanimate world [is the cause for the support] of the world of sentient beings. (d) The cause for manifestation; for example, sight [is the cause for the manifestation] of form. (e) The cause for modification; for example, fire etc. [is the cause for the modification] of cooked food etc. (f) The cause for disjunction; for example, the scythe [is the cause for the disjunction] of that which is to be severed. (g) The cause for transformation; for example, a gold-smith etc. [is the cause for the transformation] of gold etc. when it is transformed into things such as bracelets. (h) The cause for a belief; for example, smoke etc. [is the cause for the belief that there is] fire etc. (i) The cause for making [others] believe; for example, the logical reason [is the cause for making (others) believe] in a premise. (j) The cause for attainment; for example, the path etc. [is the cause for the attainment] of nirvāṇa etc.

Thus the obscuration to origination is to be regarded [as an obscuration] to virtue because of the necessity for the origination of the latter. The obscuration to continued existence is [an obscuration] to enlightenment because of the unshakability of the latter. The obscuration to support is [an obscuration] to complete acceptance because the latter is the foundation of the resolve for enlightenment. The obscuration to manifestation is [an obscuration] to the possession of intelligence because of the necessity for the promulgation of the latter. The obscuration to modification is [an obscuration] to the absence of error because the latter changes into the reverse of error. The obscuration to disjunction is [an obscuration] to the absence of obscuration because the latter is [equivalent to] separation from obscuration. The obscuration to transformation is [an obscuration] to development because the latter is characterized by the transformation of mind into enlightenment. The obscuration to belief is [an obscuration] to lack of fear because fear is due to disbelief. The obscuration to making [others] believe is [an obscuration] to lack of avarice because others are made to believe on account of lack of avarice in regard to the Dharma. The obscuration to attainment is [an obscuration] to mastery because the latter is characterized by the attainment of supremacy.
In regard to origination, continued existence, support, manifestation, modification, disjunction, transformation, belief, making [others] believe and attainment, the causes are tenfold.

The examples of these begin with the eyes, food, the ground, light and fire;
The remainder begin with the scythe, a craftsman, smoke, the logical cause and the path.

Now, from the very beginning, on account of the desire to attain enlightenment, the root of the wholesome should be generated. Then, by engendering the force of the root of the wholesome, enlightenment should be attained. Moreover, the resolve towards enlightenment is the support for the origination of the root of the wholesome. The bodhisattva is the [physical] basis of that resolve towards enlightenment. Moreover, in order to relinquish erroneous inversion, the absence of erroneous inversion is to be generated by the bodhisattva who has secured the engendering of the force of the root of the wholesome and who has generated the resolve towards enlightenment. Then, all obscuration should be relinquished on the path of meditative development on account of the absence of erroneous inversion on the path of vision and all the roots of the wholesome should be transformed into supreme and perfect enlightenment owing to the relinquishment of obscuration. Then, by engendering the forces of transformation, there should be no fear in regard to the profound and sublime Dharma teachings. Thus, these Dharmas should be revealed to others in full detail by one whose mind is devoid of fear and who sees the virtues of the Dharmas. Following that, the bodhisattva who has secured the engendering of the forces of the various virtues in this way soon arrives at supreme and perfect enlightenment, having acquired mastery over all

118 Nagao suggests that the following paragraph of the Bhāṣya (N32.11 to 33.2) could well be a later interpolation peculiar to the Bhāṣya because it receives no comment by Shīramatī. Cf. his fn.6 p.32.
119 Read: praḥāṇyā in place of praḥāya on the basis of the Tib. spari ba'i phyir (D8a.7). Cf. N's fn.9 p.32.
120 Read: viparyāṣena in place of viparyaste on the basis of the Tib. phyin ci ma log pas (D8a.7). Cf. N's fn.11 p.32.
dharmas. This is the sequential order of [the development of the
categories] beginning with virtue.

[Sthiramati]

[1] Furthermore, these obscurations beginning with lack of application in
regard to virtue etc., i.e. in regard to the tenfold categories concluding with
supremacy, [should be known according to the influence of each respect­
ive category], in relation to which there are ten [instrumental] causes121,
i.e. in relation to each category122, beginning with origination and concluding with
attainment, there are ten causes, beginning with application123 and concluding with the
necessary preparation for meditative concentration, because they are contrary to those
obscurations. And although they are individually differentiated here, this explanation
does not differentiate [i.e. it designates them all as causes] because no distinction is
made concerning causality in regard to origination and the other [nine]. According
to the influence of each [respective] category; what is meant is: according to
the predominance of the category, such as origination. For, when there is an obstruc­
tion to the cause of the origination etc. of these [categories] such as virtue, it is
described as an obscuration to origination etc. For example, something, such as a wall
which obscures light is described as an obscuration to eye-consciousness which is the
effect of that [light]. In this way, thirty [instrumental] causes are explained124 as the
reverse of the thirty obscurations that pertain to these ten dharmas [i.e. virtue etc.].

[2] In this respect, (a) the three causes for the origination of virtue are: applica­
tion, application in regard to worthy objects and proper application. Here now he
provides an example: for example, the eyes etc. For the eyes etc. are just causes
for the origination of consciousness, they do not cause continued existence etc.125
Therein, lack of application etc. is an immediate obstruction to application etc.126, and
indirectly, is an impediment to the origination of virtue too, on account of their mutual
relationship, thus the obscuration to origination is an obscuration to virtue,
hence he says: because of the necessity for the origination of the
latter. He shows that this is just an obscuration to origination because there is no
possibility of continued existence in regard to virtue [if it has not originated].

[3] (b) The cause for continued existence is in relation to enlightenment.
The turning about of the basis is [equivalent to] enlightenment which has thusness,

121 Read: yatirthe daśa kāraṇāni in place of yasminn arthe daśa kāraṇāni; cf. Bhāṣya N31.9.
122 Read: yatirthe in place of yasminn arthe; cf. ibid.
123 Read: prayogadikānī in place of prayogadikāni; Ms.(24a.6): prayogadikānī.
124 Read: nirdhiṣṭam bhavati in place of nirdhiṣṭam; Tib. bstan pa yin no (D229b.5).
125 Read: cakṣurādayo hi viśīṣṭasyopamānākaraṇaṁ eva na sthīyādikāraṇaṁ as per Ms.(24b.1) in
place of cakṣurādayo viśīṣṭasyopamānākaraṇaṁ eva [na tu] sthīyādikāraṇaṁ.
126 Tib. omits adś; cf. D229b.6.
devoid of stain, for its basis. Here he gives the reason: because of its unshakability. It is unshakable because it remains for the duration of the world; it cannot become otherwise nor can it cease. However, the enlightenment of the śrāvaka etc. ceases after having accomplished its aim in his own mental continuum. The bodhisattvas who with their superior mental disposition which consists in the provision of welfare and happiness for all sentient beings are engaged in accumulations, vow to remain [in the world] up until such time as there is the enlightenment characterized by the turning about of the basis for [all] sentient beings; but not for the sake of mere non-rebirth, like the śrāvakas etc. Moreover, since there can be no continued existence without origination, origination is also [applicable] here. Therefore, just the cause for the continued existence of enlightenment is mentioned, not the cause for origination. And since, there is no other cause for continued existence apart from this, consequently, only the latter is mentioned. Alternatively, enlightenment is [equivalent to] pure thusness and thusness does not originate because it has purity for its own-being. On the contrary, continued existence is positively mentioned by way of these causes because of the absence of adventitious stain; origination is not [mentioned]. Furthermore, the causes for the continued existence of enlightenment are: (a) the production of the roots of the wholesome, (b) mental attention and (c) accumulations that are complete. And while such things as the non-origination of virtue are hindrances herein to the arising of the wholesome etc.; since they impair the continued existence of enlightenment, they are described as obscurations to its continued existence. (b) The cause for continued existence; here he gives an example: for example, the four types of food [are the cause for the continued existence] of sentient beings, for no new sentient beings are brought into existence by means of the [four] foods such as morsel food, whereas those who have already come into existence are certainly maintained.

[4] The cause for support refers to... The support is the resolve towards enlightenment because it is the foundation for all wholesome dharmas. Here now is an

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127 Read perhaps: āsrayaparāyuṭṭir nirmalatabhātāśraya bodhiḥ as per Ms.(24b.2), contrary to Y’s fn.4 p.84, in place of āsrayaparāyuṭṭir bodhiḥ / āsrayo nirmalatabhātā although this reading is in agreement with the Tib.; byad chu b ni gnas gyur pa'o // de bzin sīd dri ma med pa ni gnas pa'o (D229b.7 - 230a.1) = "The turning about of the basis is [equivalent to] enlightenment; the basis is thusness which is devoid of stain".

128 Read: satvāntam tāvad avasthātam prayādātāt in place of satvās tāvad avatiṣṭhātaty utvacyate; Tib. sems can ji pa de srid du gnas par smon te (P68b.1); D: sems for sams can (230a.2).


130 Read: upatītya vīnaḥ as per Ms.(24b.4) in place of upatīti vīnaḥ.

131 Ms.(24b.5): bodheḥ; disregard Y’s fn.2 p.85.

132 Ms.(24b.5) omits mitlā which is inserted on the basis of the Tib. (rtsa ba); cf. D230a.5.

133 Read (with de Jong p.114): sthitivighātāṃ which agrees with Ms.(24b.6) in place of sthitivighātaṃ.

134 Tib. inserts sthitikāraṇam which is not found in the Ms.

135 Read: kavatkarādibhir as per Ms.(24b.6) in place of kavatkarādibhir; cf. Mvy. #2284.

136 Read perhaps: sthitpyaṃ in place of vyavasthitpyanta; Tib. gnas par byed pa (D230a.6).
example: whatever is the foundation of something is indeed its support\textsuperscript{137}, considering that it is supported by this. For example, the inanimate world is [the cause for the support] of the world of sentient beings\textsuperscript{138}. The causes for this [support] are: (a) the spiritual lineage, (b) being endowed with good friends and (c) the absence of mental exhaustion. The deprivation of a spiritual lineage etc. is also mentioned herein as an obscuration to support because it is at odds with the cause for support, hence he says: the obscuration to support is [an obscuration] to complete acceptance because the latter is the foundation of the resolve for enlightenment.

\textsuperscript{5} The cause for manifestation is in relation to the possession of intelligence; because of the necessity for its promulgation by the bodhisattva. Moreover, this refers to: (a) success in spiritual practice, (b) living with suitable people and (c) living with people who are not intent upon harm\textsuperscript{139}. Since they are impediments to the cause for the manifestation of intelligence, the deprivation of spiritual practice and the like herein are described as obscurations to manifestation. Hence he says: the obscuration to manifestation is [an obscuration] to the possession of intelligence because of the necessity for the promulgation of the latter. Here now is an example: for example, sight is [the cause for the manifestation] of form\textsuperscript{140}; for sight\textsuperscript{141} is the cause for the manifestation of form alone, it is not the cause for origination and the like.

\textsuperscript{6} The cause for modification is in relation to the absence of error. Because it has the nature of the reverse of the errors of imputation and negation, the absence of error, which is [equivalent to] the path of vision, is described as a modification of error\textsuperscript{142}. For example, ash etc. [is a modification] of wood etc. The three causes of this are: (a) the eradication of disquiet that consists in erroneous inversion, (b) the absence of the three obscurations such as moral defilement and (c) the maturation of the wisdom which brings liberation to fruition. For example, fire etc. [is the cause for the modification] of cooked food etc. For eatables such as boiled rice are different from uncooked rice etc., but belong to their series. The cause of the latter is fire etc.

\textsuperscript{137} Read: yad yasyādhāraṇaḥbhūtam tat tasya dṛṣṭiḥ as per Ms.(24b.7) in place of yady asyādhāraṇat tatra tat tasya dṛṣṭiḥ; cf. also Bhāṣya N31.12.
\textsuperscript{138} Ms.(24b.7): sattvalokasye--; disregard Y's fn.7 p.85.
\textsuperscript{139} Read: avyābdhacittā- in place of randracittā-; Tib. skye bo gnod par mi sens pa (D230b.2). Cf. Y40.22 & D209a.5.
\textsuperscript{140} Read: tad yathā aloko rūpasya in place of tad yathā rūpasya avabhāsa; cf. Bhāṣya N31.14.
\textsuperscript{141} Read: aloko in place of avabhāsa; cf. ibid.
\textsuperscript{142} Read: abhrāntaḥ dārsanānirghaḥ bhṛṣṭer vikāra ucyate as per Ms.(25a.3) in place of abhrāntaḥ dārsanānirghaḥ / abhrānter vikāra ucyate. The latter reading is based on the Tib. which seems confused: 'khrul pa med ni mchod ba'i lam mo // 'khrul pa med pa'i gyur ba žes bya ba ste (D230b.5).
The cause for disjunction is in relation to the absence of obscuration. The obscuration that remains from obscuration that is to be relinquished by means of the path of vision is relinquished on account of this, thus the absence of obscuration refers to the path of meditative development. The three causes for the latter are: (a) the eradication of innate disquiet, (b) vigour and (c) the absence of carelessness. Moreover, these are causes for disjunction because they [act as] counteragents to the cause for non-disjunction. Hence he says: the obscuration to disjunction is [an obscuration] to the absence of obscuration; and this is an obscuration to just the counteragent for the cause for disjunction. Here now he gives the reason: because the latter consists in the separation from obscuration. Since one is separated [from obscuration] on account of this, it is described as disjunction.

The cause for transformation is in relation to development, because the latter is characterized by application in regard to the roots of the wholesome, i.e. in regard to universal enlightenment. Moreover, this consists in a turning aside from existence and enjoyments and the absence of faintheartedness. Consequently, the obscuration to transformation should be regarded as an impediment to the cause for transformation. For what reason? Because the latter, i.e. development, is characterized by the transformation of mind into universal enlightenment.

The cause for belief is in relation to lack of fear. This consists in: (a) the holding of people in esteem, (b) the firm conviction in the Dharma and (c) the understanding of the meaning that is intended. Since belief is on account of these qualities, the obscuration to belief is [an obscuration] to lack of fear, since [the latter] is an impediment to the cause for belief. Here now is the reason: because fear is due to disbelief because it is on account of disbelief that one has fear of the Dharma.

The cause for making others believe is in relation to lack of avarice. Moreover, this consists in: (a) enthusiasm for the true Dharma, (b) indifference towards gain and honour and veneration and (c) compassion for sentient beings. And since it is at odds with the cause for making others believe, the obscuration to making others believe is established as [an obscuration] to lack of avarice. Here now he provides the reason: because others are made to believe on account of lack of avarice in regard to the Dharma. Avarice

Tib. (D230b.7) has simply thag ma dag for chešam āvaranam
Ms. (25a.5) appears to read: -opaghāt tavāyam as noted in Y's fn.2 p.86.
Read: natau in place of parināme; cf. Bhāṣya N32.2.
Ms. (25a.7): citta; disregard Y's fn.1 p.87.
Ms. (25b.1): aṛāṣe; disregard Y's fn.2 p.87.
Read: astraiva karaṇam as per Ms. (25b.1) in place of astraiva karaṇam lūha
Tib. inserts āvaraṇa which is omitted from the Ms. (cf. D231a.6).
is created towards the Dharma due to lack of enthusiasm etc. for the true Dharma. Moreover, one does not teach the Dharma to others because of avarice for the Dharma. Hence the obscuration to making [others] believe is described as [an obscuration] to lack of avarice.

The three causes for attainment are: (a) the absence of karma conducive to the loss of the Dharma, (b) much learning and (c) the necessary preparation for meditative concentration. Loss of what is learnt etc. is established as an obscuration to mastery because it is at odds with these [causes]. Hence the latter, i.e. mastery, is characterized by the attainment of supremacy.

However, others say that the causes for virtue etc. have the following sequential order. A mental continuum that is supported by the wholesome dharmas is conducive to the attainment of enlightenment; consequently, virtue is mentioned at the beginning. Immediately after that, enlightenment is mentioned. Since [the bodhisattva] has the ability to accomplish both of these owing to his resolve for enlightenment and since his resolve for enlightenment is the support for all the wholesome dharmas until [he attains] enlightenment, the resolve for enlightenment is then mentioned. When he has generated the resolve for enlightenment he applies himself to the six perfections as well as to the avoidance of stupid or pernicious people. In this way his status as a bodhisattva becomes publicly manifest. Hence his possession of intelligence is mentioned immediately after complete acceptance. And while applying himself in this way [the bodhisattva] relinquishes erroneous inversion and produces direct intuition that is not erroneously inverted. Hence the absence of error is mentioned immediately following the possession of intelligence. Moreover, this consists in the path of vision because obscuration is relinquished through the practice thereon. Hence, immediately after this, the absence of obscuration is mentioned which consists in the relinquishment of obscuration. Since the mind of one who is devoid of obscuration is transformed just into Buddhahood and not into any other [mode of being] because he is not attached to existence and enjoyments, consequently, development is then mentioned. And thus, elation arises towards the extremely profound Dharmas of the Buddha on the part of [a bodhisattva] who has attained such a state of being and since he is devoid of fear, the lack of fear is then mentioned. In this way, since one who has direct perception of the Dharma resorts only to those expedients through which he perceives correct discipline for sentient beings, how can there be any avarice on his part? Therefore, immediately after lack of fear, lack of avarice is mentioned. Thus the bodhisattva...
whose obscurations are relinquished and whose virtuous qualities are complete\(^{155}\) obtains mastery of mind; hence, mastery is then mentioned. This is the sequential order.

[13] Since this chapter is the section concerning obscuration\(^{156}\), the causes for the origination of virtue etc. are not expressed in aphorisms\(^{157}\) [in Maitreya's kārikās], like the obscurations are. However, a summary of the [causes for the origination of virtue etc.] that have presented themselves in this connection is provided here in verse form\(^{158}\).

The causes are tenfold in regard to origination, continued existence, support, manifestation, modification, disjunction, transformation, belief, making [others] believe and attainment\(^{159}\).

This second verse is for the purpose of summarising the examples:

The examples of these begin with the eyes, food, the ground\(^{160}\), light and fire;

The remainder begin with the scythe\(^{161}\), a craftsman, smoke, the logical cause and the path.\(^{162}\)

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155 Read: paripūrṇaśukladharma as per Ms.(26a.1) in place of paripūrṇaśukladharma; Tib. dkar bo'i chos mams (D232a.1).

156 Read: śvarapāḍhikāra in in place of śvaraṇaprasanga in; Tib. sgrīb pa'i skabs yin pas (D232a.2).

157 Read: śvaraṇapavaṇa na strītiṇi as per Ms.(26a.1) in place of śvaraṇapavat sūtrtiṇi; Tib. sgrīb pa bāṅ du mdo mṛd pas (D232a.2) which should probably be amended to ma mṛd pas.

158 Read: saha śubhādānām upatikārāpya śvarapana na sūtrtiṇi / prasangagatām tv atra ślokena samgrahāḥ kriyate as per Ms.(26a.2). Although this reading is not in agreement with the Tib. which is the basis for Y's emendation, the Ms. reading is more coherent in the context. Cf. Nagao's discussion on this section in the Introduction to his edition of the Bhāṣya (N11).

159 Read: vikāraviśeṣanatipratyayanāptiṣu in place of vikāraviśeṣaparastu śraṇbāgamakata- ptiṣu; cf. Bhāṣya N32.8.

160 Tib. omits bhū; cf. D232a.3.

161 Ms.(26a.3): dātra; disregard Y's fn.4 p.89.


Note: Ms.(26a.3): maṭā in place of apare but the latter is preferred on the basis of the Tib. gzan (D232a.4).
4. The Obscurations to the Factors that Contribute to Enlightenment, the Perfections and the Spiritual Levels.

Introductory

Furthermore, the other obscurations are in regard to: (a) the factors that contribute [to enlightenment], (b) the perfections and (c) the spiritual levels.

[Sthiramati]

[1]

(Verse II.10 cd is repeated)\textsuperscript{163}

In the above, virtue and its obscurations were explained without any specific distinction but now he explains virtue according to its differentiation in relation to the factors that contribute [to enlightenment] and also according to its differentiation as being common or not common [to all spiritual lineages].

a. The Obscurations to the Factors that Contribute to Enlightenment.

Now, [the obscurations]\textsuperscript{164} to the factors that contribute to enlightenment are:

II.11 abcd

(a) Lack of skill in regard to the foundation, (b) laziness, (c) the two deficiencies in meditative concentration, (d) non-engendering, (e) excessive weakness, and the defects of: (f) false view and (g) disquiet.

\textsuperscript{163} pakṣa in the Bhāṣya (N33.4) is replaced by pakṣa in the Ms.

\textsuperscript{164} Tib. inserts śvarāpaṁ (cf. D8b.3).
(a) Lack of skill in regard to the foundation is an obscuration to the applications of mindfulness. (b) Laziness is [an obscuration] to the complete relinquishments. (c) The two deficiencies in meditative concentration are [obstructions] to the bases of psychic power, namely, (i) [a deficiency] in completeness\(^{165}\) due to defectiveness in either will power, vigour, mind or examination and (ii) [a deficiency] in meditative development due to defectiveness in the formative forces that facilitate relinquishment. (d) The non-engendering of [the elements] conducive to liberation is [an obscuration] to the faculties. (e) The excessive weakness of those faculties is [an obscuration] to the powers because of their contamination by adverse elements. (f) The fault of false view is [obscuration] to the limbs of enlightenment because they characterize the path of vision. (g) The fault of disquiet is [an obscuration] to the limbs of the path because they are nurtured by the path of meditative development.

\[\text{Sthiramati} \]

Y89.16 [1] Also the obstructions pertinent to [virtue\(^{166}\) which consists in] the factors that contribute to [enlightenment are explained] according to the differentiation of the latter as:

II.11 a  
(a) Lack of skill in regard to the foundation, (b) laziness etc.

Y90 The factors that contribute to enlightenment are common in this respect because both the śrāvakas and bodhisattvas are entitled to them\(^{167}\) without a specific distinction [as to activity]\(^{168}\). However, the perfections and the spiritual levels, which consist in the activity pertinent to the bodhisattvas, are not common [to all] because only the bodhisattvas have sovereign power over them. Moreover, the obscuration to the result was previously described by way of the obscuration to the cause of virtue etc.; however, what is other than what was discussed previously is mentioned [now] since it is the immediate obscuration to the result [that is discussed] here. Alternatively, since such [qualities] as the lack of skill in regard to the foundation is indeed different from the lack of application etc., this difference is discussed. Alternatively, when virtue and enlightenment [were discussed in the previous section] the lack of application etc. to conduct and its result, which go together with the expedients of the bodhisattvas alone, were described as obstructions. Here in this section however, by means of an analysis

\(^{165}\) The danda between dvayaabhipati and paripūtryā (N33.10) should be omitted, and, although both P and D: ma rdzogs pa (paripūtryā), the ma should be dropped. Cf. de Jong pp.114-5.

\(^{166}\) Tib. (D232a.5) inserts dge ba (śubha) which is not found in the Ms.

\(^{167}\) Read (with de Jong p.114): tattvadhiśikārāt which is substantiated by Ms.(26a.4) in place of tattvavikārāt.

\(^{168}\) Tib. (D232a.5) inserts bya ba (kriyā / karaṇa) which is not found in the Sanskrit.
of the factors that contribute to enlightenment etc., the lack of skill in regard to the foundation etc. should be understood as an obscuration to virtue, whether common or not common [to all spiritual lineages], that is different from the lack of application etc. Therein, enlightenment is threefold according to its differentiation among the śrāvakas etc. and since they conform with these [three], [those qualities] beginning with the applications of mindfulness and concluding with the path\textsuperscript{169} are described\textsuperscript{170} as the factors that contribute to enlightenment. The ten perfections and the ten spiritual levels [are described] in accordance with the Sūtras.

[2] Lack of skill in regard to the foundation is an obscuration to the applications of mindfulness. Moreover, this refers to the four applications of the mindfulness of: (a) body, (b) sensation, (c) mind and (d) the dharmas. The body, sensation, mind and the dharmas form the foundation of these [four applications of mindfulness] because they have these for their object. Therein, the body forms the foundation for notional attachment to a '[physical] basis'. Sensation forms the foundation for notional attachment to the enjoyments that belong to the self. Mind forms the foundation for notional attachment to the belief in the self. The dharmas\textsuperscript{171} form the foundation for notional attachment to the defilement and purification of the self. Absence of understanding in regard to the individual and general characteristics of the body etc. is [equivalent to] lack of skill in this regard. Therein, the individual characteristic of the body refers to its nature as a composite of many impure substances\textsuperscript{172}. The [individual characteristic] of sensation refers to its essential nature consisting in pleasure etc. The [individual characteristic] of consciousness refers to its various representations as sense-objects. The [individual characteristic] of the dharmas is in accordance with the context [i.e. pure or impure]. Furthermore, the general characteristic refers to the aspects such as impermanent, painful, empty and not-self. Alternatively, lack of skill in regard to the foundation refers either to: (a) lack of knowledge in regard to the body etc. in its aspects as impure, painful, impermanent and without self, or (b) conceptual differentiation [in regard to the body etc.] in terms of the aspects of purity, pleasure, permanence and a self, because nescience or wrong view are [respective] obscurations to the applications of mindfulness. [Objection]: If the applications of mindfulness have wisdom and mindfulness for their own-being, why is only the lack of skill in regard to the foundation described as an obscuration but not also the absence of memory in regard to the foundation? [Response]: Because the activity [of mindfulness] is dependent upon wisdom; for thus, since wisdom consists in vision,
mindfulness etc. acts upon an objective support that is attained subsequently to wisdom but does not exist independently, like wisdom. Therefore, the absence of memory is not described as an obscuration in this regard.

[3] Laziness is [an obscuration] to the complete relinquishments. The topic under discussion is the obscurations. Vigour receives the title of 'complete relinquishment' in this context when it is occupied with: (a) the relinquishment of adverse elements that have [already] arisen and the non-origination of those which have not yet arisen, and (b) the augmentation of the counteragent that has [already] arisen and the production of those which have not yet arisen. Although the latter cannot be differentiated, they are respectively determined as fourfold due to the differentiation in result. Consequently, since the complete relinquishments consist in vigour, slothfulness is described as an obscuration.

[4] The two deficiencies in meditative concentration are [obscurations] to the bases of psychic power. It is described as psychic power (fddhi) since [the bodhisattva] becomes successful (rdhyate) by means of this. Moreover, it consists in the meditative concentrations of will-power, vigour, mind and examination. This is the base of psychic power because it is the support for the psychic powers such as travelling through space and [the performance of] magical creations. Alternatively, psychic power (fddhi) is [equivalent to] moving (ardana); what is meant is: a power such as traveling through space. The bases of these are the bases of psychic power because they form its foundation. The latter refers to meditative concentration and is of four kinds beginning with the meditative concentration of will-power. Will-power is the essential feature in this meditative concentration of will-power because one attains meditative concentration by means of it. However, it is not that vigour and the others are absent therein for they do accompany will-power, but since they are not essential features in the latter [i.e. in the chandasamādhi], they are not proclaimed. The same should be said for the meditative concentrations of vigour, mind and examination. The two deficiencies in meditative concentration were described as obscurations and since these are not known, he says: namely, (a) [a deficiency] in completeness due to defectiveness in either will-power, vigour, mind or examination and (b) [a deficiency] in meditative development due to defectiveness in the formative forces that facilitate relinquishment. The deficiency in completeness in this regard is due to the absence of any one of: will-power, vigour, mind and examination, because meditative concentration does not occur due to the power of

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173 The Ms.(26b.5) erroneously inserts sarpitāh at the end of this sentence since it has no coherence in the context and is not to be found in the Tib. (cf. D233a.4).
174 Ms.(26b.6): gamana; disregard Y's fn.2 p.91.
175 Ms. (ibid.) not clear; this reading of ardana is suggested tentatively as an etymological explanation. Tib. 'gro bas (D233a.5).
that [absence]177. As to the deficiency in meditative development, this is due to the absence of any one of the eight formative forces that facilitate relinquishment. Moreover, the latter have the nature of faith, will-power, vigour, tranquillity, mindfulness, full awareness, volition and equanimity178. Since mastery in meditative concentration is obtained by means of the meditative development of these formative forces that facilitate relinquishment and not by any other means, hence, because there is a deficiency in meditative development due to their absence, mastery over meditative development is not obtained. What are the obscurations here? (a) That which is adverse to will-power etc. and (b) secondary defilement that is adverse to the formative forces which facilitate relinquishment, namely, laziness, forgetfulness in regard to an objective support, indolence, excitability, the absence of formative force and the [presence of] formative force.

[5] The non-engendering of [the elements] conducive to liberation is [an obscuration] to the faculties. The root of the wholesome which one who is afraid of samsāra179 produces for the sake of liberation is described as 'conducive to liberation' since the assurance of obtaining liberation is on account of that. And since faith etc. receive the title of 'faculties' when it is engendered and not otherwise, hence180 the non-engendering of [the roots of the wholesome] that are conducive to liberation is described as the obscuration to the faculties. What are the obscurations here? They are that: (a) attachment to a new existence and (b) fear in regard to nirvāṇa. [which occur when the root of the wholesome] which is conducive to liberation is not generated on account of any secondary defilement181.

[6] The excessive weakness of those faculties is [an obscuration] to the powers. The topic under discussion is obscuration.182 How then can there be an excessive weakness of the faculties? Consequently, he says: because of their contamination183 by adverse elements; what is meant is: they are overcome184 by adverse elements which have the nature of lack of faith, laziness, loss of mindfulness, distraction and a weakness in wisdom185. The faculties are nurtured by the state
of 'heat' and the state of the 'summit'; and although these two states are conducive to penetration, they become excessively weak because they are overcome by adverse elements such as lack of faith. Hence there is the possibility of loss through that. However faith and the like receive the title of 'powers' in the states of the 'receptivity to knowledge' and the 'highest worldly realization' because the adverse elements have been vanquished. Hence whatever excessive weakness there is in those faculties such as faith, when they are overcome by adverse elements in the states of 'heat' and the 'summit', that is an obstruction to the powers because when it exists there is no possibility of a condition of power. What are the obscurations here? Just those adverse elements such as lack of faith.

[7] The fault of false view is an obscuration to the limbs of enlightenment. The fact that obscuration is the subject under discussion remains in force here. Enlightenment here is intended as equivalent to the path of vision and since these seven limbs of enlightenment which have the nature of mindfulness, the investigation of the Dharma, vigour, joy, tranquillity, meditative concentration and equanimity arise at the time of the relinquishment of moral defilement that is to be relinquished by means of the path of vision, they are described as the limbs of the latter [i.e. of enlightenment]. However, if they were described as limbs because they are favourable to enlightenment then the applications of mindfulness and the like would also be limbs of enlightenment. How can the fault of false view be an obscuration to the limbs of enlightenment? Hence he says: because they are nurtured by the path of vision; what is meant is: because they are respectively determined by the path of vision. What then is this fault of false view? (a) The five imaginary views, (b) doubt, (c) ignorance, (d) the moral defilements and secondary defilements together with their associates such as passion, which have the latter [i.e. a, b & c] for their objective support. [Objection]: Is it not so that doubt and the like are also obscurations in this respect? [Response]: Admittedly these are obscurations, however, here he

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186 Read: नमगातमुद्रधान्तप्रब्हविकन्द्रियानि in place of indriyानि hy नमगातमुद्रधान्तप्रब्हविकन्द्रियानि; cf. Jaini.
187 Jaini: tasmin in place of Ms.(27a.6): tasmāt but the latter is preferred; Tib.(D234a.2): 'di las.
188 Read: -वस्त्रायो in place of -वस्त्रयो; Ms.(27a.6): -वस्त्रयो... Jaini omits वस्त्रयो, i.e. reading simply: क्षण्याग्राधर्मयो.
189 Tib. (D234a.3) inserts laukika (‘jig rten pa) which is not found in the Ms.
190 Read: तस्माद्या नास्ते शरद्धानिं नमगातमुद्रधान्वस्त्रायो yad in place of tasmād yat teṣām eva śraddhānāṁ uṣmācateśām uṣmācateśāṁ वस्त्रायो on the basis of Jaini which however replaces वस्त्रायो with वस्त्रायो. Tib.: dro bar gyur pa dngus po'i dus na (D234a.3).
191 Tib. is slightly different: "...there is no possibility of a special power"; (stobs kyi bye brag mi srid do D234a.4).
192 Read: वस्त्रायो in place of वस्त्रायो; cf. Jaini; Tib. omits this statement (cf. D234a.4).
193 Y's reconstruction of: tasyā tāni smṛtiharmaprvicāryaṣṭapativrtti- is preferred to Jaini: tasyātāni smṛtiharmaprvicāryaṣṭapativrtti- on the basis of Tib. (cf. D234a.5) and the general coherence of the passage.
194 Ms.(27b.3) line begins: -ha; disregard Y's fn.2 p.93.
annunciates the fault of false view\(^\text{195}\) by laying the stress on its essential features, thus the absence of an exposition of these [elements, i.e. doubt etc.] is not contradictory. Moreover, of these [elements] beginning with false view, it is just the 'seed' lodged in the store-consciousness that is described as an obscurcation to those [limbs of enlightenment] because it is to be relinquished\(^\text{196}\) by means of the path of vision.

[8] The fault of disquiet is mentioned as the obscurcation to the limbs of the path, which are enumerated as: correct view, correct intention, correct speech, correct action, correct livelihood, correct effort, correct mindfulness and correct meditative concentration\(^\text{197}\). Here now he provides the reason: because those limbs of the path are characterized by the path of meditative development, because they are respectively determined by the path of meditative development. What is the fault of disquiet? In detail it refers to: (a) the innate false views of individuality and grasping of extremes together with their associated elements and (b) the moral defilements and secondary defilements of passion etc. together with their associated elements, which have the former [i.e. (a)] as well as the sense-objects for their objective supports. The 'seed' of these, which is lodged in the store-consciousness, is disquiet. However, in brief, it refers to the impurities other than those which are to be relinquished by means of [the path of] vision. The force of those [impurities], which is lodged in the store-consciousness, is disquiet. Moreover, this is determined as an obscurcation to the limbs of the path since it is to be relinquished by means of the path of meditative development. The obscurcation to the factors that contribute to enlightenment has now been described.

b. The Obscurations to the Perfections.

The obscurations to the perfections are:

Obscurations to: (a) dominion, (b) propitious states of existence, (c) the non-abandonment of sentient beings, (d) the diminution of faults and augmentation of virtues, (e) guidance;

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\(^\text{195}\) Read: \(\text{dṛṣṭidosāpadeśa}\) as per Ms.(27b.3) in place of \(\text{dṛṣṭidosāopadeśa}\).

\(^\text{196}\) Ms.(27b.3): \(\text{praheya\varshita}\) contrary to Y's fn.3 p.93, however his rendering of \(\text{praheya\varshita}\) \text{tad} is preferred on the basis of the Tib.

\(^\text{197}\) Ms.(27b.4) line begins: \(\text{-ksamādhy}...\); which suggests that each of the eight limbs of the path should be prefixed by \(\text{samyak}\), although Tib. substantiates Y's rendering which omits \(\text{samyak}\); cf. D234b.2-3.
II.13 abcd

(f) liberation, (g) imperishability, (h) the continuity of virtue, (i) the assurance of [the arising of the latter] and (j) enjoyment of the Dharma and causing maturation.

Here the obscurations that pertain to the ten perfections are shown by way of the particular obscuration to the relevant result of each perfection. Of these, (a) the obscuration to dominion and sovereignty is an obscuration [to the result] of the perfection of generosity. (b) The obscuration to propitious states of existence is [an obscuration to the result] of the perfection of morality. (c) The obscuration to the non-abandonment of sentient beings is [an obscuration to the result] of the perfection of patience. (d) The obscuration to the diminution of faults and the augmentation of virtues is [an obscuration to the result] of the perfection of vigour. (e) The obscuration to the guidance of those to be trained is [an obscuration to the result] of the perfection of the meditative absorptions. (f) The obscuration to liberation is [an obscuration to the result] of the perfection of wisdom. (g) The obscuration to the imperishability of generosity etc. is [an obscuration to the result] of the perfection of skill in regard to expedients because its imperishability is on account of the transformation into enlightenment. (h) The obscuration to the uninterrupted emergence of the wholesome in all rebirths is [an obscuration to the result] of the perfection of vows because the possession of a rebirth that is favourable to this is on account of the strength of vows. (i) The obscuration to the assurance [of the arising] of those wholesome [elements] is [an obscuration to the result] of the perfection of the powers because [the bodhisattva] is not overcome by adverse elements on account of his powers of critical consideration and meditative development. (j) The obscuration to both the enjoyment of the Dharma for himself and causing the maturation of others is an obscuration [to the result] of the perfection of direct intuition because the understanding [by the bodhisattva] of the meaning of what he has learnt is not in accord with the letter.

[Sthiramati]

Y94.6 [1] Immediately following the latter [i.e. the obscurations to the factors that contribute to enlightenment], [the obscurations] to the perfections should be mentioned. Hence he

198 Tib. (D9a.2) inserts 'bras bu which is not found in the Ms.
says: the obscurations to the perfections are:

II.12 ab

Obscurations to: (a) dominion, (b) propitious states of existence, (c) the non-abandonment of sentient beings\textsuperscript{199} etc.

Here the obscurations that pertain to the ten perfections are shown by way of the particular obstruction to the relevant result of each perfection. What is the reason that here avarice and the like, which exist substantially as impediments\textsuperscript{200} to generosity etc., are not described as obscurations to the perfections although they are [described as] obscurations to the result of the relevant [perfection]?

All [people] engage in generosity and the like for the sake of its result\textsuperscript{201}; therefore, in order to generate interest in the relinquishment of avarice etc., the obstruction to the result is mentioned but the obstruction to the perfection is not. Alternatively, obstruction such as avarice which is adverse to dominion and which produces a result consisting in poverty etc., impedes a result such as dominion\textsuperscript{202}, thus it is described as an obscuration to the latter. What are the results of those [perfections]? In this respect the chief results of the perfection of generosity are dominion and sovereignty. The [chief result] of the perfection of morality is a propitious state of existence. The [chief result] of the perfection of patience is the non-abandonment of sentient beings. The [chief result] of the perfection of vigour is the diminution of faults and the augmentation of virtues. The [chief result] of the perfection of meditative absorption is guidance for sentient beings in scriptural instruction. The [chief result] of the perfection of wisdom is liberation for those who have been guided\textsuperscript{203}. The [chief result] of the perfection of skill in regard to expedients is the imperishability of the wholesome on account of its transformation into enlightenment. The [chief result] of the perfection of vows is uninterrupted virtue. The [chief result] of the perfection of the powers is the assurance [of the arising] of wholesome dharmas. The [chief result] of the perfection of direct intuition is the enjoyment of the Dharma and the maturation of sentient beings.

\textsuperscript{199} Read: \textit{aiśvārasyādha sugateḥ sattvatāgasya cāvytīḥ;}

\textit{in place of aiśvārasya sugatayāś ca sattvatāgasya cāvytīḥ}

Cf. Bhāṣya N34.1. Ms.(27b.6): \textit{aiśvārasyasya}.

\textsuperscript{200} Read: \textit{vibandhena} as per Ms.(27b.7) in place of \textit{vibandhe}.

\textsuperscript{201} Read: \textit{dīnādīṣu taphalārthaḥ sarve pravartante} in place of \textit{taphalārthena dīnādibhyah sarvam pravartum}; Tib. de'i bras bu'i don du sbyin pa la sogs pa la thams cad jug stü (D235a.1).

\textsuperscript{202} Read: \textit{-phalaṁ vibadhāviti} in place of \textit{-phalapratibandhit}; Ms.(28a.1): \textit{-phalaṁ Tib. bras bu geqgs byed pas} (D235a.2).

\textsuperscript{203} Read: \textit{teśām avatīrṇāṇām vimocayanti} in place of \textit{tām avatīrṇān vimocayati}; Tib. btsud pa de mnams mnam par grol bar byed pa (D235a.4). Cf. also Bhāṣya N34.10 & D9a.3.
[2] The obscuration to dominion and sovereignty\textsuperscript{204}; therein, dominion refers to an abundance of wealth and property. Sovereignty refers to the power that comes from the enjoyment of the latter. The obscuration to these two is an obscuration pertinent to the perfection of generosity because they result from that. What then is this [obscuration]? It is avarice.

[3] The obscuration to the propitious states of existence; a propitious state of existence refers to an excellent state of existence either among mankind or the gods\textsuperscript{205}. The obscuration to this is an obscuration pertinent to the perfection of morality because [propitious states of existence] result from that. Moreover, this [obscuration] consists in: (a) immorality and (b) contemptible actions of body and speech.

[4] [The obscuration] to the non-abandonment of sentient beings; i.e. treating [even] offensive sentient beings just like those who are helpful. And this is the result of [the perfection of]\textsuperscript{206} patience; the obscuration to this is anger.

[5] [The obscuration] to the diminution of faults and the augmentation of virtues; the diminution of faults refers to the relinquishment of [elements] that have already arisen which cause harm to oneself and others and the non-origination of [elements] that have not yet arisen. The augmentation [of virtues]\textsuperscript{207} refers to the growth of [elements] that have already arisen which manifest for the benefit of oneself and others and the origination of [elements] that have not yet arisen. What then is the obscuration here? It is laziness.

[6] The obscuration to the guidance of those to be trained...; i.e. guidance in scriptural instruction for those to be trained because it is acknowledged as the cause for the attainment of the heavens and final beatitude. When respect is produced through appeasement, sentient beings effortlessly understand the scriptural instruction on account of: (a) reading the thoughts of others, (b) their psychic power\textsuperscript{208}; and distraction is the obscuration here.

[7] The obscuration to liberation; liberation consists in the relinquishment of moral defilement and this comes about through scriptural instruction\textsuperscript{209}. Since scriptural instruction comes about on account of wisdom and not by any other means,
consequently, liberation is the result of the perfection of wisdom. The obscurations to this are: (a) defiled wisdom, (b) delusion and (c) a weakness in wisdom.

[8] The obscuration to the imperishability of generosity etc.\(^{210}\); an obscuration to the imperishability of generosity and morality etc. is an obscuration pertinent to the perfection of expediency. Moreover, as to how generosity etc. can be imperishable, he says: because its imperishability is on account of the transformation into enlightenment. The root of the wholesome such as generosity which is transformed into universal enlightenment, like Buddhahood, does not perish. Some believe that this obscuration consists in a lack of knowledge of the expediencies which characterize the transformation into universal enlightenment. Others believe that this obscuration consists in the grasping of the three components [of giving]\(^{211}\) which is [equivalent to] lack of skill in regard to expediency.

[9] The obscuration to the uninterrupted\(^{212}\) emergence of the wholesome in all rebirths; the uninterrupted [emergence] of the wholesome is [equivalent to its emergence] day by day or moment by moment. And this is the result of the perfection of vows. As to why this is so, he says: because the possession\(^{213}\) of rebirth that is favourable to this is on account of the strength of vows; for [the bodhisattva] takes a rebirth that is congenial to the uninterrupted emergence of generosity etc. through the strength of his vows. Obscuration to this consists in the absence of vows in relation to a rebirth favourable to generosity etc.

[10] The obscuration to the assurance\(^{214}\) [of the arising] of those wholesome [elements]; assurance consists in the combining [of the three: \textit{vīrya}, \textit{samādhi} and \textit{prajñā}]\(^{215}\) day by day and moment by moment. Here now he gives the reason: because [the bodhisattva] is not overcome by adverse [elements] on account of his powers of critical consideration and meditative development. The power of critical consideration here consists in wisdom accompanied by steadfastness. Furthermore, steadfastness is a designative \textit{dharma} since it is a designation applicable to the innate trio of vigour\(^{216}\), meditative concentration and wisdom. The power of meditative development [is mentioned here] because [the bodhisattva] engages in generosity etc., effortlessly, through his possession of habitual practice.

\(^{210}\) Read: \textit{dānādyakṣayatvāvarāṇaḥ} rather than \textit{dānādyakṣayatvāvaraṇaḥ}; cf. Bhāṣya N34.11.

\(^{211}\) \textit{trimṇḍala} here refers to the purity of the three aspects of giving, i.e. 'giver', 'receiver' and 'gift'. Cf. MSA XVI.51 Comm. where these are discussed while explaining \textit{nirvikalpaśīlā} in the context of the \textit{dānāpāramitā jātāya nivikalpaṃ ye sa trimṇḍalaparisudhāṇaṃ dānaṃ dātāt dānipyapratigrthaśvākulaṃ} (L/B109.9).

\(^{212}\) Ms.(28b.2): -nairantarantaryā-, but Y's emendation to \textit{nairantarāya} is correct.

\(^{213}\) Y's reading of \textit{parigrāhā} agrees with the Bhāṣya (cf. N34.14), however Ms.(28b.3): \textit{parigrāhādī}.

\(^{214}\) Read: \textit{niyātikaraṇāvaraṇaḥ} in place of \textit{nīcayāvaraṇaḥ}; cf. Bhāṣya N34.15.

\(^{215}\) \textit{ekīkaraṇaṃ} (\textit{geg tu byed pa}) is problematical in this context; the explanation above is offered tentatively.

\(^{216}\) Ms.(28b.4): \textit{vīryasa-}; disregard Y's fn.2 p.96.
because he is not overcome by avarice which is the counteragent to this [power of meditative development]. What are the obscurations here? (a) The absence of critical consideration\(^{217}\) and (b) weakness in meditative development.

[11] The obscurations to the enjoyment of the Dharma for himself and causing the maturation of others; the results are: (a) the enjoyment of the profound and sublime Dharma of the universal vehicle by one who is situated in the circles of the assembly which pertain to enjoyment\(^{218}\) and (b) causing the maturation\(^{219}\) of sentient beings through teaching the Dharma by acts of transformation in their various aspects\(^{220}\). Moreover, the obscurations to this are: (a) deliberation upon the meaning of what has been learnt, according to the letter\(^{221}\) and (b) sluggish wisdom. And so ends the obscurations [to the perfections].

[12] Although, substantially there are six perfections herein, nominally there are ten\(^{222}\) since four perfections are constituted by the perfection of wisdom. The perfection of wisdom therein consists in supramundane direct intuition devoid of conceptual differentiation; the gradual relinquishment of all obscuration is on account of that direct intuition. Furthermore, the perfections of expedients, vows, the powers and direct intuition are incorporated in direct intuition that is attained subsequently to the supramundane path. How is it that the perfection of direct intuition, although it is preeminent, is not devoid of conceptual differentiation? Because the perfection of direct intuition consists in that direct intuition attained subsequently to the direct intuition that is devoid of conceptual differentiation and after precisely defining his understanding by means of that direct intuition\(^{223}\), [the bodhisattva] experiences in return the enjoyment of the Dharma for himself and brings others to maturation. And since this duality [i.e. self/others = subject/object] is non-existent in [direct intuition] devoid of conceptual differentiation, consequently, the perfection of direct intuition is not without conceptual differentiation. The obscurations to the perfections have now been described.

\(^{217}\) Ms.(28h.5): \textit{pratisamkhya\(\tilde{n}\)a}, but Y's emendation to \textit{apratisamkhya\(\tilde{n}\)a} on the basis of the Tib. is preferred; cf. his fn.3 p.96.

\(^{218}\) Ms.(28b.5): \textit{sambhogakara\(\tilde{s}\)a}; disregard Y's fn.4 p.96.

\(^{219}\) Ms.(28b.6): \textit{parika\(\tilde{s}\)} with \textit{pa} inserted in margin.

\(^{220}\) Read: \textit{sambhogikapa\(\tilde{s}\)a} in place of \textit{sambhogikapa\(\tilde{s}\)a} with pl. inserted in margin.

\(^{221}\) Read: \textit{yath\(\tilde{a}\)rutasrut\(\tilde{a}\)rtha\(\tilde{a}\)vic\(\tilde{a}\)ra\(\tilde{n}\)a} in place of \textit{yath\(\tilde{a}\)bhuta\(\tilde{a}\)ru\(\tilde{t}\)a\(\tilde{r}\)tha\(\tilde{a}\)vic\(\tilde{a}\)ra\(\tilde{n}\)a}. The Ms.(28b.6) supports this emendation.

\(^{222}\) Ms.(28b.6): \textit{sa\(\tilde{p}\)am\(\tilde{a}\)ra\(\tilde{m}\)a\(\tilde{n}\)a} / \textit{nama\(\tilde{a}\)lo da\(\tilde{a}\)s}; disregard Y's fn.5 p.96.

\(^{223}\) Read: \textit{yena j\(\tilde{a}\)ladena avabodham} in place of \textit{taj\(\tilde{a}\)lana\(\tilde{a}\)vavabuddhatvam}; Tib. ye \textit{\(\tilde{s}\)}es \textit{des khor\(\tilde{d}\)u chud pa} (D236a.2).
Moreover, [the obscurations] to the spiritual levels are, respectively:

II.14 abcd
In regard to: (a) the meaning as all-pervading, (b) the meaning as pre-eminent, (c) the meaning as pre-eminent that flows out, (d) the meaning as devoid of possession, (e) [the meaning] as non-differentiation in mental continuum.

II.15 abcd
(f) The meaning as devoid of defilement and purification, (g) the meaning as devoid of multiplicity, (h) the meaning as neither diminished nor increased and (i) the basis of the four kinds of mastery.

II.16 abcd
This ignorance concerning the dharmadhātu, being a tenfold obscuration which is undefiled, [acts] in opposition to the ten spiritual levels. However, the spiritual levels are the counteragents.

Concerning the dharmadhātu, there is undefiled nescience in regard to the tenfold meaning, such as all-pervading, which is an obscuration to the ten respective spiritual levels of the bodhisattva because it is adverse to each of them, namely, "in regard to the meaning as all-pervading"\textsuperscript{224} [and so on as above]. For, (a) by means of the first spiritual level [the bodhisattva] penetrates the sense of all-pervading on the part of the dharmadhātu; on account of this he obtains in return [the realization] that self and others are equal. (b) By means of the second [he penetrates] its meaning as pre-eminent. On account of this he believes: "therefore then, in regard to equality in achievement, endeavour should be directed by us towards only the achievement of complete purification in every way"\textsuperscript{225}. (c) By means of the third [he penetrates] the meaning as pre-eminent that flows out of that [dharmadhātu]. On account of this, after understanding the pre-eminent

\textsuperscript{224} Sarvatragārthe is omitted from the Tib.; cf. D9b.2.

\textsuperscript{225} This is a quotation from DS (R26.12) where samāne bhinīrāre is replaced by samābhinīrāre.
nature of what is learnt and which flows out of the dharmadhātu, he may cast himself into a fire-pit the size of the great trichiliocosm for the sake of them. (d) By means of the fourth [he penetrates] its meaning as devoid of possession, for thus, even his craving for the Dharma is checked. (e) By means of the fifth [he penetrates] its meaning as non-differentiation in mental continuum by reason of the ten equalities in regard to the purity of mind and mental disposition. (f) By means of the sixth [he penetrates] its meaning as devoid of defilement and purity as the consequence of his penetration [of the reality] that, regarding the \[meaning\]\textsuperscript{226} of dependent origination, there is no dharma whatsoever that is defiled or purified. (g) By means of the seventh [he penetrates] its meaning as devoid of multiplicity because of the absence of the manifestation of multiplicity by way of sign in the dharmas of the Sūtras etc. on account of their signlessness. (h) By means of the eighth [he penetrates] its meaning as neither diminished nor increased as the consequence of his acquisition of patient acceptance in regard to non-originating dharmas since, in regard to defilement and purification, he fails to perceive either the diminution or augmentation of any dharma whatsoever\textsuperscript{227}. (i) Mastery is fourfold: (a) mastery over the absence of conceptual differentiation, (b) mastery over the complete purification of the field, (c) mastery over direct intuition and (d) mastery over karma. In this respect, by means of just the eighth spiritual level he penetrates [the reality] that the dharmadhātu forms the basis of the first and second masteries. On the ninth [he penetrates the reality] that it forms the basis for mastery over direct intuition due to his acquisition of analytical knowledge. On the tenth [he penetrates the reality] that it forms the basis for mastery over karma as the consequence of his working for the welfare of sentient beings at will through his creative transformations.

[Shiramatā]

\textsuperscript{y97.11} Immediately following the latter [i.e. the obscurations to the perfections], [the obscurations] to the spiritual levels should be mentioned. Hence he says: moreover, [the obscurations] to the spiritual levels\textsuperscript{228} are, respectively:

\textsuperscript{226} The Tib. inserts artha which is not found in the Ms.; i.e., it reads: ten cit brel bar byun bai don la (D9b.5) = pratyasamutpāḍīthe.

\textsuperscript{227} kasyacid dharmasya is omitted from the Tib.; cf. D9b.7.

\textsuperscript{228} Read: bhūmiṣu punar in place of bhūmiṣv api; cf. Bhāṣya N34.20.
II.14 a  In regard to: (a) the meaning as all-pervading, (b) the meaning as pre-eminent etc.

In this respect there are ten spiritual levels: (1) The Joyous, (2) The Stainless, (3) The Radiance Giving, (4) The Brilliant, (5) The Very Difficult to Conquer, (6) The Face to Face, (7) The Far Reaching, (8) The Immovable, (9) The Good Discernment and (10) The Cloud of the Dharma. The particular stages of understanding in regard to the dharmadhātu in the sense of all-pervading etc. are described as the spiritual levels in their nature as: (a) a locus for ever increasing understanding and (b) the foundation for virtues that have arisen from the latter. Others believe that in whichever state the bodhisattva dwells for an extended period in regard to his understanding of the dharmadhātu in the sense of all-pervading etc., by virtue of the fact that he abides in that particular state it is called a spiritual level. Furthermore, the arrangement of the spiritual levels [is as follows]: On the Joyous, the bodhisattva achieves the direct realization of the Dharma due to the arising of the path of vision. On the Stainless, the bodhisattva who has achieved the direct realization of the Dharma accomplishes a special training consisting in a superior morality that flows spontaneously because of his abstinence from the immorality that stems from all subtle transgressions. On the Radiance Giving, he accomplishes a special training that consists in a superior mentality in regard to both the Dharma and karma that does not cease even in other rebirths. On the Brilliant, the Very Difficult to Conquer and the Face to Face [levels] he accomplishes a special training consisting in a superior wisdom which has for its objective support: (a) the factors that contribute to enlightenment, (b) the [noble] truths and (c) dependent origination. These latter trainings should be understood to have four kinds of result on the [four] remaining spiritual levels: Of these, on the Far Reaching he accomplishes with effort the state of the direct intuition of the signless. On the Immovable, he accomplishes without effort the state of the direct intuition of the signless together with the purification of the 'field'. On the Good Discernment, he accomplishes the special quality of analytical knowledge and it is on account of this that he preaches the Dharma. On the Cloud of the

229 Read: sarvatragārthe agrārthe in place of sarvatragārtho 'grārthas ca; cf. Bhāṣya N34.21.
230 Read: 'dhigamāvasthāviṣeṣa uttarrattādhigamasthānārūpana in place of 'dhigamād avakāśa-viṣeṣa uttarrattāpattisāsthānārūpana; Tib. khoñ du chud pa'i gnas skabs kyi khyad par mnams ni gom nas gom du chud pa'i gnas pa'i tshul ...gyl(3) (D236b.5). Ms.(29a.2) is not clear.
231 Read: bhūmipāram in place of bhūmibhiḥ; Ms.(29a.3): bhūmiṣa; Tib. sa mnams kyi (D236b.6), although P (76a.5): kyiṣ.
232 Ms.(29a.4): -dharma but Y's emendation to -dharma is preferred.
233 Read: sayamāpam in place of prayamasāhitam; Ms.(29a.5): -dārangamāyānam sa- Tib. 'bad pa deī bchas pa (D237a.2).
234 Read: dhārmakathiko as per Ms.(29a.6) in place of dhārmakathito.
Dharma [level] he achieves the special qualities of meditative concentration and [the knowledge of] mystical formulae.

[2] Concerning the dharmadhātu, ... in regard to the tenfold meaning such as all-pervading,\(^{235}\) ... The sense of all-pervading etc. in regard to the dharmadhātu is understood by way of the ten spiritual levels of the bodhisattva. Undefiled nescience in regard to that [meaning] is a tenfold obscuration to the ten respective spiritual levels of the bodhisattva because it is adverse to each of them, i.e. because it is adverse to each of the spiritual levels; for the spiritual levels consist in special states\(^{236}\) of supramundane meditative concentration and wisdom etc. Undefiled nescience is adverse [to these states] because it impedes their arising. Moreover, it is not just undefiled nescience that is an obscuration in this context, on the contrary, other moral defilements and secondary defilements are [obscurations] as well. For thus, everything on the Joyous [level] to be relinquished by the path of vision is an obscuration because all propensities for wrong insight in regard to the [noble] truths are relinquished by the path of vision which brings about an understanding\(^{237}\) of the sense of all-pervading. Furthermore, those [propensities] to be relinquished through meditative development [are done so] by way of the remaining spiritual levels. However, those [propensities] that have not been relinquished are just like the ones that have been relinquished since they do not cause defilement on the part of the bodhisattvas. With reference to this very matter, a verse has been composed:

Moral defilement becomes a limb of enlightenment for one who employs the mighty expedients and even saṃśāra has the nature of appeasement. Consequently, the tathāgata is inconceivable.

Moreover, because of the statement: "on the ten spiritual levels the ten perfections are successively more excellent", it is evident that there is also the successive relinquishment of those elements, beginning with avarice, which are adverse to each [level].

[Objection]: If other\(^{238}\) moral defilement may also be an obscuration, why is only undefiled nescience described as the obscuration to the spiritual levels? [Response]: Because it is not common to everyone since it acts as an impediment\(^{239}\) to the attainment of nirvāṇa only for bodhisattvas, but not for śrāvakas etc. Thus, the śrāvakas and pratyekabuddhas become liberated in spite of its [i.e. undefiled nescience's] presence.

\(^{235}\) Read: dharmadhātu daśavidhā sarvatraṅgādyārtha in place of sarvatraṅgāṛśādīṣv daśavidhadharmadhātuṣ; cf. Bhāṣya N35.6.

\(^{236}\) Read: avasthāviveśatmakāh in place of avakāśaviveśatmat; Tib. gnas skabs kyi khyad par gyi bdag tād de (D237a.5).

\(^{237}\) Read: Arthārhatpatradāna in place of Arthārhatvabodhena; Tib. don khoṅ du chud par byed pa ...gyi(s) (D237a.7). Cf. Y16.17 = D197a.2.

\(^{238}\) Ms.(29b.3): yady anyo 'pi; disregard Y's fn.2 p.99.

\(^{239}\) Read: vibandhe as per Ms.(29b.4) in place of vibandhair; Tib. geks su (gyur gyi) (D237b.3).
but not the bodhisattva; hence, it is not common to all. However, since moral defilement applies equally to bodhisattvas and śrāvakas etc., the fact that [undefiled nescience] is an obscuration is not annulled even though there is no mention of it [in other works] since it is not posited nor rejected as an obscuration to the spiritual levels of the bodhisattva, considering that it is described as an obscuration to the spiritual levels and that it is not the only obscuration to the spiritual levels. Others say that since undefiled nescience pertains equally to the bodhisattvas and śrāvakas etc., it is mentioned especially as an obscuration to the spiritual levels; however, moral defilement follows as a consequence therefore it is not mentioned. [Reply]: Although moral defilement is indeed equally applicable to the bodhisattvas and śrāvakas etc. it therefore need not necessarily follow. Others again believe that although the obscuration consisting in the nescience of the spiritual levels is an undefiled nescience pertinent to the śrāvakas, it does not act as an impediment to liberation because the śrāvakas become liberated even though the nescience in regard to the spiritual levels is present. However, [such a nescience] is defiled for the bodhisattva since it is the cause of an impediment to the attainment of nirvāṇa.

[3] Others believe this is not so:

II.16b Being a tenfold obscuration that is undefiled.

Because, by means of the first spiritual level [the bodhisattva] penetrates the sense of all-pervading on the part of the dharma dhātu. Therein, the first spiritual level refers to the first supramundane wisdom, together with its associated elements and is incorporated in the path of vision. The dharma dhātu is [equivalent to] emptiness since, by virtue of its being a universal characteristic, it is in one place just as it is everywhere. It is all-pervading because it extends everywhere. The statement: "since no dharma is to be found outside the dharma dhātu"\(^{241}\), shows that the dharma dhātu is all-pervading. By "penetrates" is meant: 'realizes'. On account of that\(^{242}\) penetration he obtains in return [the realization] that self and others are equal\(^{243}\). As the consequence of his insight into the fact that the emptiness in regard to self and others cannot be differentiated, he reflects upon the fact that self and others are not different [thinking]: "what is self is other", or "what is other is self". It is only because of this that the perfection of generosity is more excellent on this spiritual level, consequently, on this [level] the bodhisattva is just as occupied with

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\(^{240}\) Ms.(29b.6): anye tv bhuh; disregard Y's fn.3 p.99.

\(^{241}\) This is a quotation from Ch.V.19cd; read: dharma dhātu vinirmukto as per Ms.(30a.1) in place of dharma dhātu vinirmukto. Cf. also Bhāṣya N67.8.

\(^{242}\) Read: yena in place of tena; cf. Bhāṣya N35.11.

\(^{243}\) Read: atmaparasamātām in place of svaparasamātām; cf. Bhāṣya N35.11. Ms.: -mapara...

(30a.2). Disregard Y's fn.3 p.100.
benefit for others as with benefit for himself. Herein are shown: (a) penetration²⁴⁴, (b) the counteragent and (c) the result of the counteragent; this triad should be discerned in relation to the other spiritual levels as well.

[4] By means of the second [he penetrates] its meaning as foremost; the fact that he penetrates [this meaning] of the dharmadhātu is understood. This is due to his vision of its intrinsic luminosity. On account of that he believes: "therefore then, in regard to equality in achievement²⁴⁵, endeavour should be directed by us towards only the achievement of complete purification in every way"; he demonstrates scriptural tradition by this statement for it is said in the [Daśabhūmika] Sūtra:

Because, when these²⁴⁶ ten wholesome paths of action are cultivated in the aspect of wisdom, ...they lead up to the śrāvaka vehicle. Then, when they are purified to a greater degree, ...they lead up to the pratyekabuddha vehicle. Then, when they are purified even more²⁴⁷, ...they lead to: (a) the complete purity of the spiritual levels of the bodhisattva, (b) the complete purity²⁴⁸ of the perfections and (c) extensiveness in courses. Then, when they are purified to a greater degree, they lead up to the force of the ten powers²⁴⁹ since they are completely purified in every way²⁵⁰... Therefore then, in regard to equality in achievement [endeavour should be directed by us...].²⁵¹

The words "therefore then etc." signify that since [the bodhisattva] has this thought on the second spiritual level, therefore it is known that he penetrates the meaning [of the dharmadhātu] as foremost by way of the second [level]. "Achievement" is [equivalent to] effort or deed. "Complete purification in every way" is [equivalent to] the removal of both defiled and undefiled delusion in regard to the dharmadhātu. Consequently, the perfection of morality is more excellent on this spiritual level because the self becomes, still more so, a fit vessel²⁵² [for purity]²⁵³ on account of the desire for the pre-eminent meaning [of the dharmadhātu].

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²⁴⁴ Ms.(30a.3): -tivedhaḥ in place of -trividhaḥ as stated in Y’s fn.4 p.100; although pratipakṣa is omitted, as noted by Y, it has been inserted in the Ms. margin.
²⁴⁵ Read: yasyaivaṃ bhavati ...samāne bhīnirhāre in place of tenāsyaitad bhavati ...samābhī- nirhāre; cf. Bhāṣya N35.12.
²⁴⁶ Read: etc as per Ms.(30a.4) in place of iti.
²⁴⁷ Ms.(30a.3): uttarāṇ, however Y’s emendation to uttarataraṇ is in agreement with DS (R26.5).
²⁴⁸ Ms.(30a.5): -pariśuddhi, however Y’s emendation to -pariṣuddhyai, which agrees with DS, is preferred.
²⁴⁹ Ms.(30a.5): -pariśuddhī, however Y’s emendation to -pariṣuddhitvā, which agrees with DS, is preferred.
²⁵⁰ Ms.(30a.5): dasābala-; disregard Y’s fn.3 p.101.
²⁵¹ DS (R25.21ff.).
²⁵² Read (with de Jong p.116): stmapāṭkarapati in place of stasamāśtrakarpati; Tib. bdag śin tu (nmin par dag pa'i) snod du byed pa'i phyir (D238b.3). This reading is substantiated by the Ms.(30a.7).
²⁵³ Tib. inserts viśuddhi which is not found in the Ms; cf. ibid.
By means of the third [he penetrates] the meaning as pre-eminent that flows out of that [dharmadhātu]. That he penetrates it is understood, because the statements of the Buddha are characterized by their penetration of the dharmadhātu; for thus\textsuperscript{254}, the Dharma teachings such as the Sūtras which flow out of the dharmadhātu are characterized by the power of the dharmadhātu known as the Dharma Body which is completely pure in every way. This is because of both the pre-eminent nature of the Dharma teachings that flow out of that\textsuperscript{255} [dharmadhātu] and also the fact that they [i.e. the Dharma teachings] are the cause of the complete purification of the dharmadhātu on account of the pre-eminent nature of the dharmadhātu. On account of that\textsuperscript{256}, after understanding the pre-eminent nature of what is learnt and which flows out of the dharmadhātu...; by "on account of that"\textsuperscript{257}, [is meant]: on account of the penetration of the dharmadhātu; by "what is learnt" [is meant]: the Dharma such as the Sūtras that are learnt; by "after understanding the pre-eminent nature of that", is meant: after having gained knowledge of them introspectively as such through direct intuition devoid of conceptual differentiation; ...for the sake of them, i.e. for the sake of hearing the statements of the Buddha, he may cast himself into the fire-pit the size of the great trichiliocosm, for it is said in a Sūtra:\textsuperscript{258}

If someone were to say the following\textsuperscript{259}: "Thus I would proclaim to you this portion of the Dharma presented by the Perfectly Enlightened One which facilitates complete purification in the conduct of the bodhisattva if you were to throw\textsuperscript{260} yourself into the great fire-pit which blazes up\textsuperscript{261} into a single flame and you should take upon your own body the great\textsuperscript{262} suffering of the sensation of pain". This person would think: "I would even attempt to cast myself from the Brahma-world into the great trichiliocosm world sphere\textsuperscript{263} filled with fire\textsuperscript{264} for the sake of just a single portion of the Dharma presented by the perfectly enlightened one which facilitates complete purification of the conduct of the bodhisattva, how much more [would I be inclined to cast myself] into an ordi-

\textsuperscript{254} Contrary to Y's fn.5 p.101, the Ms.(30a.7) reading is vacanasya/ tathā..., hence yasmīt (Y101. 11-12) should be replaced by tathā hi.
\textsuperscript{255} Ms.(30b.1): -dharmāgratadharmadhātu- but Y's emendation to -dharmāgratā dharmaadhātu- on the basis of the Tib. is preferred; cf. his fn.6 p.101.
\textsuperscript{256} Read: yena in place of tena; cf. Bhāṣya N35.14.
\textsuperscript{257} Read: yena in place of tena; cf. ibid.
\textsuperscript{258} From DS (R33.15 ff.).
\textsuperscript{259} Ms.(30b.2): sa ced iha kaścid ēvaṁ braḥyāt in contrast to the DS reading adopted by Y: sa ced iḍaṁ kaścid ēvaṁ braḥyāt; Tib. gal te la žig de la di skad ces zer to (D238b.7). Disregard Y's fn.9 & 10 p.101.
\textsuperscript{260} Ms.(30b.3): prapāṭhayer mahaḥ; disregard Y's fn.2 p.102.
\textsuperscript{261} Ms.(30b.3): saṃprajvalitāyam; disregard Y's fn.1 p.102.
\textsuperscript{262} Ms.(30b.3): mahaṁtāt but Y's emendation to mahaṁtām is preferred.
\textsuperscript{263} Ms.(30b.4): triśāhasramahāhaśrayāṁ api lokadhiśtv which Y has amended to triśāhasramahā-sāhasrālokadhiśtv to agree with DS.
\textsuperscript{264} Ms.(30b.4): agniparipāritāyam which has been amended by Y to agniparipārte to agree with DS.
nary fire-pit. Moreover, associating with all the sufferings of the hells and places of woe we should seek all the Buddha Dharmas, even at the price of associating with [just] human suffering".

It is because of this that the perfection of patience is more excellent on this spiritual level since the bodhisattva endures all moral defilement for the sake of what is learnt.

[6] By means of the fourth [he penetrates] its meaning as devoid of possession. On the fourth spiritual level, because of its evenness, he penetrates [the meaning] of the dharmadhātu as an absence of what pertains to the self, since there is no sense of 'mine' whatsoever on the part of the dharmadhātu. Alternatively, [the dharmadhātu] is not in the possession of anyone because it is not an object of all erroneous inversion; since it is free from erroneous inversion in itself, there is no possession whatsoever on its behalf. For thus, even his craving for the Dharma is checked; this is a statement from scriptural tradition. In this way, due to his understanding of the dharmadhātu through direct intuition free from conceptual elaboration, he acquires the dharmas consisting in the factors that contribute to enlightenment when both speech and discursive thought have been transcended.

[7] By means of the fifth [he penetrates] its meaning as non-differentiation in mental continuum; it is the fact that he penetrates [this meaning] of
the dharmadhātu that is referred to. He sees the mutual\textsuperscript{276} sameness of non-differentiation\textsuperscript{277} between himself and the mental continuum of all the Buddhas, the Venerable Ones\textsuperscript{278}, of the past, present and future as well as that of the bodhisattvas. By reason of the ten equalities in regard to the purity of mind and mental disposition\textsuperscript{279}; he demonstrates scriptural tradition by this statement. [The full passage reads as follows]:\textsuperscript{280}

By reason of equality in regard to the purity of mental disposition concerning the Dharma of the Buddhas of the past, by reason of equality in regard to the purity of mental disposition concerning the Dharma of the Buddhas of the future\textsuperscript{281}, by reason of equality in regard to the purity of mental disposition concerning the Dharma of the Buddhas of the present, by reason of equality in regard to the purity of mental disposition concerning morality, by reason of equality in regard to the purity of mental disposition concerning the removal of false view, doubt, perplexity and annoyance, by reason of equality in regard to the purity of mental disposition concerning the knowledge of what is the path and what is not the path, by reason of equality in regard to the purity of mental disposition concerning the knowledge of spiritual practice and renunciation\textsuperscript{283}, by reason of equality in regard to the purity of mental disposition concerning the ever increasing development of all dharmas that contribute to enlightenment\textsuperscript{284} and by reason of equality in regard to the purity of mental disposition concerning the maturation of all sentient beings\textsuperscript{285}.

[The bodhisattva] penetrates\textsuperscript{286} the non-differentiation in mental continuum by reason of these equalities because the Dharma Body, which is characterized\textsuperscript{287} by a turning about of the store-consciousness, is undifferentiated. Therefore, on this spiritual level the perfection of meditative absorption is more excellent due to the abundance of meditative development in regard to the aspects of the [noble] truths, in an absolute sense.

\begin{itemize}
\item \textsuperscript{276} \textit{paranparataḥ} is omitted from the Tib.; cf. D239b.2.
\item \textsuperscript{277} Read: \textit{bheda}- in place of \textit{bhūna}--; cf. Bhāṣya ibid.
\item \textsuperscript{278} Tib. inserts \textit{bhagavatām} which is not found in the Ms.
\item \textsuperscript{279} Read: \textit{dāsaḥhir cittāyaviśuddhisamastābhīr} in place of \textit{dāsaḥhir viśuddhacittāyasmaṁmahībhīr}; cf. Bhāṣya N35.18.
\item \textsuperscript{280} From DS (R42.2 ff.).
\item \textsuperscript{281} The words \textit{ca saṅgata-buddhadharma-} are missing from the Ms.(31a.2) and have been inserted on the basis of the DS (R42.3).
\item \textsuperscript{282} Tib. (D239b.3): \textit{sema can} (= sarva) but DS: \textit{citta}.
\item \textsuperscript{283} Both Ms.(31a.3) and DS (R42.5): \textit{pratiprajñāpāyānā}– but Tib. (D239b.4): \textit{lam ṣes pa} = ". . .knowledge of the path".
\item \textsuperscript{284} Ms.(31a.3): bodhipākṣika in place of DS: bodhipaksya.
\item \textsuperscript{285} Line 4 of Ms.(31a) reads: \textit{-sayamastayā ca} / (sarvasattvaprapātanāvāśyāvajñāna) contrary to Y’s reading of line 16 p.103. Also, the Tib. goes agree with the Ms. contrary to his note at the bottom of p.103.
\item \textsuperscript{286} Ms.(31a.4): \textit{prativedhyāti}; disregard Y’s fn.7 p.103.
\item \textsuperscript{287} Ms.(31a.4): \textit{-parāśraya}--; disregard Y’s fn.8 p.103.
\end{itemize}
By means of the sixth [he penetrates] its meaning as devoid of defilement and purity; it is the fact that he penetrates [this meaning] of the dharmadhatu that is referred to. The characteristic of dependent origination is defilement. The [dharmadhatu] is not intrinsically defiled because [defilement] is adventitious to it, nor is it purified because it is intrinsically pure. Thus he penetrates the dharmadhatu in the form of being understood in himself through direct intuition that is free from conceptual differentiation. Here now he demonstrates scriptural tradition: as the consequence of his penetration\(^2\) of the reality that, regarding dependent origination, there is no dharma whatsoever that is defiled or purified. On the sixth spiritual level the bodhisattva analyses dependent origination and penetrates [the reality] in regard to the latter that no dharma whatsoever is defiled or purified, because: (a) the dharmadhatu is luminous by nature, (b) defilement is only pertinent to the limbs of dependent origination and (c) with the exception of the latter\(^3\) there exists no other self or what pertains to a self in regard to which defilement or purity can be construed. It is only because of this that\(^4\) the perfection of wisdom is more excellent on this spiritual level because [the bodhisattva] understands the profoundness of dependent origination in the sense of the absence of defilement and purity.

By means of the seventh [he penetrates] its meaning as devoid of multiplicity; it is the fact that he penetrates [this meaning] of the dharmadhatu that is referred to. On this spiritual level the bodhisattva is victorious due to the absence of the manifestation of all signs. And since multiplicity manifests by way of the manifestation of signs, hence it is said that by means of the seventh [level] he penetrates the meaning of the dharmadhatu as devoid of multiplicity due to the absence of the manifestation of signs. In order to demonstrate this very meaning, he says: because of the absence of the manifestation of multiplicity by way of sign in the dharmas of the Sūtras etc.\(^5\). Up to the sixth spiritual level [the bodhisattva] enters the dharmadhatu by means of the signs of the dharmas [explained in] the Sūtras etc., [signs] which manifest themselves forcefully in their diversity as the [two] knowledges, i.e. that which consists in the entry into [the dharmadhatu] and that which is obtained subsequently to the latter. However, on the seventh spiritual level, since he penetrates [the reality] of the absence of sign on the part of the dharmadhatu through direct intuition in the aspect of the uniformity of all signs, those signs do not become manifest. Consequently, on this spiritual level the perfection of expedients is more excellent.
excellent since he penetrates [the reality] that all signs are signless and does not contradict conventional linguistic usage which is created by signs. Also, as the consequence of his penetration of the latter, in this [level] he obtains supremacy.

[10] By means of the eighth [he penetrates] its meaning as neither diminished nor increased; it is the fact that he penetrates [this meaning] of the dharmadhātu that is referred to, since the dharmadhātu is completely pure by nature because there is no difference between its stained or stainless condition. It is because of this that it is described as thusness (tathā) considering that it is eternally just thus (tathā). Even though it is devoid of sign it does not diminish; even though it possesses sign it does not increase; for thus some believe that the sign itself is signless. Here now he gives the reason: as the consequence of his acquisition of patient acceptance in regard to non-originating dharmas. Thus, on the eighth spiritual level the bodhisattva penetrates the fact that there is neither diminution nor increase on the part of the dharmadhātu because he acquires patient acceptance in regard to non-originating dharmas. In regard to defilement and purification, there is neither a diminution nor augmentation of any dharmas whatsoever; because there can be no origination of new dharmas.

[11] Mastery is fourfold: (a) mastery over the absence of conceptual differentiation, (b) mastery over the complete purification of the 'field', (c) mastery over direct intuition and (d) mastery over karma. Because of the spontaneous absence of the manifestation of all signs therein, the dharmadhātu is to be known as the basis for mastery over direct intuition devoid of conceptual differentiation. Even on the seventh [level] the non-manifestation of signs is possible by way of formative influence; however, here [on the eighth level] [it is possible] by way of the absence of formative influence [i.e. spontaneously] - that is the difference. Also, by means of the eighth [he penetrates the reality] that it is the basis for mastery over the complete purification of the 'field'; the topic under discussion is the fact that he penetrates [this reality] of the dharmadhātu.

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292 Cf. DS R63.11ff.: yasyām pratiṣṭhitāḥ bodhisattvāṃ bhīyaṣṭvena vāsavatī bhavati...
293 Read: aṣṭamāḥ ṛhāṇadhikārtham in place of aṣṭamāḥ 'apakahāraṇaṅkārāṅkārtham; cf. Bhāṣya N35.22.
294 Read: hāniś in place of apakāraś; cf. Bhāṣya N36.1 (= D9b.1).
295 Read: vṛddhiś in place of utkāraś; cf. Bhāṣya ibid.
296 The Tib.: kun nas ron moits pa ni bri ba med pa 'am / mam par byaṅ ba'i gai yan med de (D240b/3) would suggest the following reading: kasyacid dharmasya hāniś nāsti sāṃklesa vṛddhi vā nāsti vyavādāna iti in place of kāścid apiṣayadharma nāsī sāṃklesa / abhyuccayo vā nāsī vyavādāna. However, this passage is clearly a paraphrasing of the following passage from the Bhāṣya: sāṃklesa vyavādāna vā kasyacid dharmasya hāniśvṛddhyādānaṃ (N35.23); Tib. kun nas ron moits pa 'am / mam par byaṅ ba na yaḥ bri ba 'am / phel ba mi mṭhong ba'i phyir (D9b.6-7). The Tib. omits kasyacid dharmasya; cf. my fn.227 above.
297 Read: aṣṭamāḥ dharmadhātuḥ pratīdiḥyaṇaḥ prakṛtam in place of aṣṭamāḥ dharmadhātuḥ pratīdiḥyaṇaḥ prakṛtam. This passage, which is
dharmadhātu is to be understood as the basis for mastery over the complete purification of the ‘field’ because [the bodhisattva] obtains the power to exhibit it at will to the Buddha fields and the circles of assembly. Therefore, the perfection of vows is more excellent on this spiritual level due to continual endeavour in regard to the wholesome on account of the acquisition of mastery over both the absence of conceptual differentiation and the ‘field’.

[12] By means of the ninth [he penetrates the reality] that it forms the basis for mastery over direct intuition; the topic under discussion is the fact that he penetrates [this reality] of the dharmadhātu. How is this discerned that [the bodhisattva] penetrates [the dharmadhātu] as the basis for mastery over direct intuition by the ninth [level]? Due to his acquisition of analytical knowledge. Since, on this level, he acquires analytical knowledge consisting in: (a) the Dharma, (b) meaning, (c) grammatical analysis and (d) a ready intellect, which are not obtained by others. Hence here, it is discerned that the penetration of the dharmadhātu is the basis of mastery over direct intuition. Therefore, the perfection of the powers is more excellent on this spiritual level because [the bodhisattva] possesses the special power of wisdom.

[13] By means of the tenth [he penetrates the reality] that it forms the basis of mastery over karma; it is the fact that he penetrates [this reality of the dharmadhātu] that is referred to. How is this understood? Hence he says: as the consequence of his working for the welfare of sentient beings at will through his creative transformations. Through this resolve on the tenth spiritual level [the bodhisattva] penetrates [the reality] that the dharmadhātu is the basis of mastery over karma. On account of this he obtains supremacy in regard to the actions of a rathāgata. For thus, like the sugata, through his Transformation Bodies he acts at will doing what is to be done at the appropriate time for the sentient beings abiding in the infinite world-spheres of the ten directions. Therefore, the perfection of direct intuition is more excellent on this spiritual level because [the bodhisattva]

omitted from the Tib., is most likely a partial quotation of the following passage from the Bhāṣya: prathamadvidhiyovasitārārayavam dharmadhātv aṣṭamātita bhūmī pratisiddhiyadhiti (N36.3). It should be noted that the portion of this passage in parentheses above is missing from the Ms.(32a.1) and has been reconstructed by Y; cf. his fn.5 p.105.

300 Read: buddhakṣetramparasamapradasaparśasanāaktipratiyambhattāna pratiyam in place of buddha-kṣetra pariṣodhana)parasadām parisamapradasanaaktipratiyambhattā (Y106.1); Tib. sats rgyas kyi žin dān khor gyi dkyil khor kun du bstan pa’i mthu brdes pas ...rī g par bya’o (D240b.6).

301 navamānāyā but Bhāṣya (N36.4): navamānām.

302 Read: pratisamvīrākhītā in place of pratisamvītprāpeś; cf. Bhāṣya N36.5.

303 daśāmyā but Bhāṣya: daśāmyām (N36.5).

304 Tib. omits this sentence; cf. D241a.2.

305 niścayenīna but Tib. has simply anena (‘dis); cf. D241a.3.

306 Ms.(32a.5): tasmā kva as noted by Y, but his emendation to tasmān kāle is preferred; cf. his fn.1 p.106.
possesses the distinctive ability to both enjoy the Dharma and bring sentient beings to maturation.

[14] In this way the ten spiritual levels of the bodhisattva are respectively determined as the counteragents to undefiled nescience which is an obscuration to each single spiritual level and is also an impediment to the complete purification, in every respect, [which facilitates] the tenfold penetration of the dharmadhātu and which is relevant to these spiritual levels of the bodhisattva as has [just] been described. The peculiar nature of the ninth and tenth spiritual levels is revealed through their results but not through a peculiar penetration of a different objective support, because [the bodhisattva] in these states reaches a condition which cannot be defined. The purpose of the penetration of the meaning of all-pervading etc. is [for the attainment of] a state of excellence of the ten perfections, respectively, on the ten spiritual levels. Therefore, these obscurations to the spiritual levels that have been described are also said to be obscurations to the state of excellence of the perfections. Alternatively, it is said in a Sūtra that the purpose of penetrating the meaning [of the dharmadhātu] as all-pervading etc. is [to attain] the result such as the attainment of meditative concentration which is distinguished by [the attainment of] ever-increasing spiritual levels and which culminates in direct intuition in regard to all aspects.

5. The Totality of Obscuration.

However, in total:

II.17 abcd Obscuration that consists in moral defilement and obscuration that consists in the knowable have now been elucidated - these are all the obscurations in this regard. Liberation is considered as being due to their extinction.

For the liberation from all obscuration is considered as being due to the extinction of this twofold obscuration.

307 Ms.(32a.7): navaranabheda- contrary to Y’s fn.2 p.106; however his emendation to na tv alambanabheda- is preferred on the basis of the Tib. (cf. D241a.6-7).
308 Ms.(32b.1): prativedhaptaprajñanam; Y’s emendation to prativedhapatrayojnam is accepted on the basis of the Tib. rab tu rtogs pa’i dgo’is pa (D241b.2).
[Sthiramati]

Y107.7 [1] All the obscurations, which are of various kinds, have been described in the above. In order to demonstrate that they are [all] included within two obscurations, he says: however, in total...

II.17 ab Obscuration that consists in moral defilement and obscuration that consists in the knowable has now been elucidated.

As to how this is understood that in total there are only two and that a third does not exist, he says:

Y108 II.17 c These are all the obscurations in this regard.

The ellipsis is that [all] are included. It is understood that all obscuration is included within the two obscurations; another, i.e. a third, does not exist. Consequently, all obscuration is included herein, hence liberation from all obscuration is considered as being due to the extinction of this twofold obscuration, consisting in both moral defilement and the knowable which comprise all obscuration. What is meant is: one should relinquish all obscuration.

[2] Although obscuration to the Buddha level has not been elucidated, is it also included in these [two]? [It is included, however] its inclusion is not due to its direct mention but rather is due to its intrinsic nature. Moreover, it has certainly been mentioned because of the statements about the pervading obscuration; otherwise it would be just a limited obscuration. Alternatively, in order to include the obscuration to the Buddha level, he says:

II.17 cd These are all the obscurations in this regard. Liberation is considered as being due to their extinction.

Because there can be no liberation in the absence of the extinction of the obscuration to the Buddha level. Hence it has been illustrated that the latter [i.e. obscuration to the Buddha level] is also an obscuration, just like the remaining obscurations. However, undefiled nescience which is a condition of extraordinary subtlety and the latent impressions of moral defilement are described as obscurations to the Buddha level. Therefore, it has been elucidated in this way because it cannot be examined differently due to its extraordinary subtlety.

309 Read: antargatānti in place of atrāntargatānti; atra is not found in the Tib. nor in the Ms., contrary to Y's reading.
310 Read perhaps: sarvāvaramāṇi prajāhthi in place of sarvāvaramāṇām prahāpam; Tib.: sgrīb pa thams cad spon (D241b.4).
311 Ms.(32h.4): -samgrahā... contrary to Y's fn.6 p.107.
312 Read: yatikṣayaṇi in place of tar kṣayāt; cf. Bhāṣya N36.10.
The Summary Meaning of Obscuration.

The summary meaning of the obscurations: Extensive obscuration refers to the pervading. Minute obscuration refers to the limited. Obscuration to application refers to the excessive. Obscuration to attainment refers to the equal. Obscuration to the special attainment refers to acceptance and rejection. Obscuration to correct application refers to the ninefold obscuration consisting in moral defilement. Obscuration to the [instrumental] causes refers to [the obscuration] to virtue etc. and is due to the influence of the tenfold causal categories. Obscuration to the entry into reality refers to [the obscuration] to the factors that contribute to enlightenment. Obscuration to supreme virtue refers to [the obscuration] to the perfections. Obscuration to the state of excellence of the latter refers to [the obscuration] to the spiritual levels. The complete collection of obscurations refer to the two types in total.

[Shiramati]

Extensive obscuration refers to the pervading; i.e. obscuration that consists in both moral defilement and the knowable which pertains to the spiritual lineages of the bodhisattva. Minute obscuration refers to the limited; i.e. only obscuration that consists in moral defilement and which is pertinent to the spiritual lineages of the śrāvaka etc. Obscuration to application refers to the excessive; this pertains only to those who course in passion etc. and it is on account of this that application is not attained. Obscuration to attainment refers to the equal; this pertains to those who course in equal shares for it acts as an impediment to attainment. Obscuration to the special attainment refers to acceptance and rejection pertains to those who belong to the spiritual lineage of the bodhisattva because it is the obscuration to a special understanding. The special understanding consists in [the attainment of] the nirvāṇa [in which the bodhisattva is] not permanently fixed and this should be understood as a special result. Obscuration to correct application refers to the ninefold characteristics of moral defilement; since it is

313 The Tib. is slightly different: "Obscuration to the causes is an obscuration to the tenfold [qualities] such as virtue and is due to the influence of the causal categories". ṅgyul la sgrub pa ni dge ba la sog pa rnam pa bcu la sgrub pa gsal yin ste/ṛgyu tdon gyl skabs kyi phyg (D10a.4); cf. Nagao's In.7 p.36.
314 Read: samāna in place of samānam; cf. Bhāṣya N36.16.
315 Read: adīnavivārju in place of adīnaprahāram; cf. Bhāṣya N36.16.
316 navadhīkleśālaṅkāram but Bhāṣya (N36.17): navadhīkleśāvaranānta.
stated that the nine fetters are obscurations. The way in which these become obscurations to correct application has [already] been described. Obscurations to the [instrumental] causes refers to [the obscuration] to virtue etc. and is due to the influence of the tenfold causal categories\(^\text{317}\); because it acts as an obscuration by causing obstruction\(^\text{318}\) to the cause of virtue etc., it is described as an obscuration to the [instrumental] causes. Obscurations to the entry to reality refers to [the obscuration] to the factors that contribute to enlightenment\(^\text{319}\); for [the bodhisattva] enters reality by means of these. Obscurations to supreme virtue refers to [the obscuration] to the perfections\(^\text{320}\); because there is no virtue superior to this. Obscurations to the special state of excellence of the latter refers to [the obscuration] to the spiritual levels; because only the perfections which form the basis of supramundane excellence are described as the spiritual levels. The complete collection of obscurations refer to the two types in total; i.e. obscurations that consists in moral defilement and obscuration that consists in the knowable because all obscurations are included in these two.

The statements of summary meaning are for the purpose of ease in comprehension and retention since [a treatise] which has been summarized is comprehended and retained with ease.

\(^{317}\) Read: \textit{-bervarthādhikārād} in place of \textit{hetvadhikārād}; Tib. \textit{rgyu'ı don gyi skabs kyi phyir} (D242a.5). Cf. Bhāṣya N36.18.

\(^{318}\) Read: \textit{-vibandhārakadvāreṇa} \textit{āvaraṇam vartata iti} in place of \textit{-vibandhāvāreṇa} \textit{āvaraṇam bhavattī}; Tib. \textit{gegs byed pa'i sgo nas sgrīb par 'gyur bas} (D242a.5).

\(^{319}\) \textit{bodhipaksēv} but Bhāṣya (N36.19): \textit{bodhipaksēv}.

\(^{320}\) Ms. (33a.2): \textit{-āvaraṇam yat}; disregard Y's fn.6 p.108.
Chapter Three

Reality
With reference to reality, he says:

There is: (a) basic reality, (b) the reality of characteristic, (c) that characterized by the absence of erroneous inversion, (d) the reality that consists in cause and result and (e) that of the gross and the subtle;

(f) Well-established reality, (g) the reality of the sphere of purity, (h) the reality of the aggregation, (i) that which is characterized by differentiation and (j) the tenfold reality of the skills which [act] in opposition to the false view of self.

There are ten kinds of reality, namely, (a) the basic reality, (b) the reality of characteristic, (c) the reality free from erroneous inversion, (d) the reality of cause and result, (e) the reality of the gross and the subtle, (f) well-established reality, (g) the reality of the sphere of purity, (h) the reality of the aggregation, (i) the reality of differentiation and (j) the reality of the skills. Moreover, the latter [which act] as the counteragents to the ten kinds of self-grasping should be understood as being tenfold, namely, skill in the aggregates, skill in the elements, skill in the sense-fields, skill in dependent origination, skill in the possible and the impossible, skill in the sense faculties, skill in the times, skill in the [four] truths, skill in the vehicles and skill in the conditioned and the unconditioned.

[Shiramati]

[1] Immediately following the explanation of the obscurations is the appropriate place for the explanation of reality since it was listed immediately after [the obscurations]. Hence [Vasubandhu] says: with reference to reality, [Maitreya] says... There are various kinds of reality, consequently, without an understanding of their differen-
tiation the essential nature of the realities is difficult to understand. Hence, in order to clearly illustrate the differentiation of the realities at the beginning, he says:

III.1 a There is: (a) basic reality, (b) the reality of characteristic etc.

In detail, there are ten kinds of reality.

[2] [Some say]¹ the statement about the basic reality is for the sake of showing that the other realities are included there within the basic reality. The statement about the reality of characteristic is for the sake of overcoming the faults that have entered into clear comprehension, relinquishment and realization in regard to basic reality.² The statement about the reality free from erroneous inversion is for the sake of demonstrating the expediency for withdrawal from samsāra. The statement about the reality of cause and result is for the sake of showing the 'going forth' by means of the śrāvaka vehicle for one who has become weary [of samsāra] because the śrāvaka goes forth by virtue of his penetration of the four noble truths and [his progress in] meditative development. The statement about the reality of the gross is for the sake of showing the expediencies for the accomplishment of knowledge of all aspects. The statement about the reality of the subtle is for the sake of showing the expediencies for the relinquishment of all obscurations. The statement about well-established reality is: (a) for the sake of showing the expediencies which facilitate the explanation of the extremely well-defined³ Dharma and (b) for the sake of showing the expediencies for the refutation of all counter-arguments. The statement about the reality of the sphere of purity is for the sake of showing the differences in purity according to its differentiation with regard to spiritual lineage, sense faculty and mental disposition, although equal [i.e. non-differentiated] with regard to the dharmadhātu. The statement about the reality of aggregation is for the sake of showing the expediencies for entry into defilement and purity in all aspects. The statement about the reality of differentiation is for the purpose of showing the capacity for reversal of all uncertainty, beginning with [uncertainty in regard to] thusness. The statement about the reality of the skills is for the sake of showing the expediencies⁴ for the establishment of non-substantiality after having checked self-grasping, in all its modes.

[3] However, others say that the basic reality, which is pertinent to bodhisattvas, is not common [to the śrāvakas and pratyekabuddhas]. The second reality is the counteragent

¹ Tib. (D242b.3) inserts kha cig na re which is not found in the Ms.
² Read: -sākṣākaranapravīpasādaspārasāhānānānānām in place of -sākṣākaranapravīpasādaspārasāhānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānān
³ Ms.(33a.7): avyavasthita but Y's emendation to suvyavasthita is preferred on the basis of the Tib.; cf. his fn.3 p.110.
⁴ Read: -vyavasthānoppānasamāñjīvanasādhana- in place of -vyavasthānastmānyasamāñjīvanasādhana-; Tib. rab tu gzung pa'i thabs btsan pa (D243a.2), however P: mthu for thabs which is in accord with Y.
to incorrect application only in respect to the former [i.e. the bodhisattvas]. The third reality is conformable to correct application. The fourth reality is common to both śrāvakas and pratyekabuddhas. The fifth reality is an expedient for accomplishment. The sixth reality is common to people in general. The seventh reality is not common to the latter. The eighth reality consists in the totality of the knowable. The ninth reality refers to intrinsic nature. The tenth reality refers to the eradication of the root of defilement.

[4] In brief, these ten realities are the basis of all the statements of the tathāgatas with hidden meaning. In detail, reality is immeasurable. Some believe that because it is conformable with reality the conventional too is described as a reality in this context. Others believe that these are all realities because they are not disconsonant with the modes as described, considering that, that which is not disconsonant with a particular mode, is a reality as such.

1. The Basic Reality

In the above, the basic reality refers to:

III.3 a The three natures;

[Namely], the imaginary, the other-dependent and the perfected, because the other realities are respectively determined in relation to these. Why is reality considered in relation to the three natures?

III.3 bcd (a) That which is eternally non-existent, (b) that which exists but not as a reality and (c) that which both exists and does not exist as a reality; these are thus considered [as the realities] in relation to the three natures.

(a) Since that which is characterized as the imaginary is eternally non-existent, it is a reality in relation to the imaginary nature because it is not erroneously inverted. (b) Since that which is characterized as the other-dependent exists, but not as a reality because it consists in error,

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5 Ms.(33b.2): -pratipaksatattvam dvityam but Y's emendation to -pratipaksatattvam dvityam is preferred on the basis of the Tib.; cf. his fn.1 p.111.
6 Both D (243a.3) and P (83a): sgrub pa which should probably read sgrub pa. Cf. the first explanation of audārikatattvam (Y110.15-16 = D242b.5-6).
7 na ca tattvato but Tib. (D10b.5): yad dag pa ma yin te = abhāta.
it is a reality in relation to the other-dependent nature. (c) Since that
which is characterized as the perfected both exists and does not exist as
a reality, it is a reality in relation to the perfected nature.

[Sthiramati]

Y11.19 (1) In the above, the basic reality refers to:

III.3 a The three natures8 etc.

Since these have not been established, he says: the imaginary, the other-
dependent and the perfected. In order to demonstrate9 the reason why the three
natures are described as comprising the basic reality, he says: because the other
realities are respectively determined in relation to these. What is meant is:
the other realities, such as that of characteristic, are included within that [basic reality].

Y112 (2) Why should these three natures be studied? Some believe that it is in order to
demonstrate: (a) conventional usage, (b) the absolute and (c) the basis of the latter.
Others believe it is in order to demonstrate: (a) erroneous inversion, (b) the cause of
that and (c) the objective support that acts as the counteragent to these. Others believe
it is in order to demonstrate the foundation of: (a) relinquishment, (b) clear comprehen-
sion and (c) realization so as to facilitate separation from obscurations on the part of the
bodhisattva. Others believe that it is for the sake of the error-free understanding of the
nature of the perfection of wisdom, which is profound by nature, by way of the three
natures. For it is stated as follows in two verses from the Abhidharmasūtra10:

Teachings about magical creations and the
like are in relation to the world11; teachings
about non-existence are in relation to the
imaginary; however, teachings about the
perfected pertain to the four kinds of purity
- these are: intrinsic purity, immaculate
purity, the purity of the objective support
and the purity of the path, for, the pure
dharmas are incorporated in these four.

(The teachings from the Sūtras about magical creations etc. are in relation to the
world12, i.e. the other-dependent nature, because, like a magical creation etc., it is a
false appearance. The teachings about non-existence are in relation to what does not
exist, i.e. the imaginary nature. The teachings about the perfected are in relation to the

8 Read: svabhāvas trividha in place of trividhā svabhāva; G. Nagao has shown that this state-
ment forms part of the third verse. Cf. Bhāṣya N37, fn.10.
9 Ms.(33b.5): pradaśanāyān but Y's pradaśanāyān is correct.
10 These two verses are also quoted in MSG; see Tome 1, L38 & Tome 2, L122.
11 bhūte; Tib. (D243b.2): byud ren.
12 byud pa probably a contraction of byud pa'i ren; cf. ibid.
fourfold purities. In regard to the fourfold purities: (a) intrinsic purity refers to 'thusness' etc. [intrinsic to] the stained state, (b) immaculate purity refers to the latter in the stainless state (c) the purity of the path, which consists in the attainment [of the understanding] of emptiness etc., refers to the factors that contribute to enlightenment etc., (d) the purity of the objective support for the generation of the path refers to the Dharna teachings, such as the Sūtras, which flow out of the dharma-dhātu because the origination of the path is dependent upon these. Thus the abridged meaning of these two verses is that all pure dharmas are included in these four purities.13 Others believe that the natures are admitted as threefold14 in order to demonstrate that they are the respective objects of mundane, supramundane and the direct intuition attained subsequently to the latter15.

[3] Why is reality considered in relation to the three natures? For 'reality' has the sense of being 'not erroneously inverted', thus what is intended by this question: "why is reality considered in relation to the three natures?", is: why is that which is not erroneously inverted considered in relation to the three natures?

III.3 ab The three natures [refer to]: (a) that which is eternally non-existent16 etc. That which is characterized as the imaginary is eternally non-existent. That [object] in regard to which naïve people have notional attachment to the apprehended object and apprehending subject and also to the signified and signifier, like in a dream, has17 an imaginary nature because its essential nature does not exist. Hence18, since it has both the nature of a non-ens and is without error, that which is characterized by the imaginary does not exist. Consequently, only non-existence is described as the reality in relation to the imaginary nature because it is not erroneously inverted. Here he shows the meaning of reality as 'not erroneously inverted'.

13 This section in parenthesis which comments on the two verses from the Abhidharma-sūtra is not found in the Sanskrit version of the Tīkā but appears only in the Tib. The full passage reads as follows: byut ba gzhan gyi dban gi to bo thid la ltos nas mdo la sguy ma la sogs pa bstan te / de ni sgyu ma la sogs pa bzin du log par snab ba'i phyir ro / med pa kun brtags pa'i to bo thid la ltos nas med pa bstan to / mam par dag pa mam pa bzi la ltos nas yonis su grub par bstan to / mam par dag pa mam pa bzi la rai bzin gyis mam par dag pa ni dri ma dan bcas pa'i dus kyi de bzin thid la sogs pa'o / dri ma med pas mam par dag pa ni de dag thid dri ma med pa'i dus na'o / stob pa thid la sogs pa 'thob pa'i lam mam par dag pa ni byan chub kyi phyogs la sogs pa'o / lam skyed pa'i phyir dmigs pa nram par dag pa ni chos kyi dhyins kyi rgyu mthun pa bstan pa'i chos mdo'i sde la sogs pa ste / de la bren nas lam skye ba'i phyir ro / di l sar mam par dag pa di bzi's mam par dag pa ni byan chub kyi chos thams cad bsdus te tshigs te bcad pa gdis kyi don mdo'r bsdus pa'o (D243b.3 - 6).

14 Read: svabhāva svabhāva svabhāva svabhāvam ity anye in place of trisvabhāva svabhāvarīvam ity anye; Ms. (34a.1): svabhāva tryopādāna ... kim.

15 Cf. T-Bhāṣya Verse 22 comm. (L40).

16 Read: svabhāva trividho sac ca nityam in place of trisvabhāva hy asau nityam; cf. N's fn.10 p.37.

17 Ms. (34a.2): pravartate / asac ca sa but Y's emendation to pravartate sa is preferred on the basis of the Tib.; cf. his fn.2 p.113.

18 Read: ato 'sad- in place of tasmād asad-; Ms. (34a.2): svabhāvah / a...Tib. de'i phyir (D244a.2).
[4] That which is characterized as the other-dependent exists but not as a reality\(^1\). That which is characterized by the imaginary, i.e. the apprehended object and apprehending subject etc., does exist since it is the basis of conventional [linguistic] usage. However, because it does not exist in its nature as apprehended object and apprehending subject etc. it does not exist as a reality as such. In order to clearly illustrate this, he says: because it consists in 'bare' error. This is what is being said: that which appears\(^2\), like the material cause of a magical creation, does exist; the way in which it appears, like a magically created man etc., i.e. in the aspect of apprehended object and apprehending subject, does not exist as such - hence it is described as] error. It is a reality in relation to the other-dependent nature\(^3\). That which exists in a different way is manifested in the aspect of something non-existent in relation to itself. That it is because it is not erroneously inverted is understood here also because this is the subject under discussion.

[5] That which is characterized as the perfected both exists and does not exist as a reality\(^4\). That which is characterized by the perfected is a reality that both exists and does not exist. It exists because it has the nature of the existence of the non-existence of the duality; and it does not exist because it has the nature of the non-existence of the duality. It is a reality because it is the objective support for purity. It is a reality in relation to the perfected nature; it is the fact that this is because it is not erroneously inverted that is referred to.

2. The Reality of Characteristic

What is the reality of characteristic?

III.4 abcd & 5 ab Views that consist in imputation and negation in regard to: (a) the dharmas and the personal entity, (b) the apprehended object and apprehending subject and (c) existent and non-existent [entities] do not arise due to the knowledge of this the reality-characteristic.

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19 Read: paratantralakṣapam sac ca na ca tattvata as per Ms.(34a.3) in place of paratantralakṣapam sat / na ca tattvata; cf. Bhāṣya N38.4.
20 Read: yat tat khyāti as per Ms.(34a.4); cf. Y's fn.4 p.113.
21 Read: etat paratantrasvabhāve tattvam in place of sad dhi paratantrasvabhāve tattvam; cf. Bhāṣya N38.5.
22 Read: -sadasattattvataś ceti in place of -sadasattattvam iti; cf. Bhāṣya N38.6.
Views that consist in imputation and negation in regard to the personal entity and the *dharmas* do not arise due the knowledge of this the reality-characteristic in relation to the imaginary nature. Views that consist in imputation and negation in regard to the apprehended object and apprehending subject do not arise due to the knowledge of this the reality-characteristic in relation to the other-dependent nature. Views that consist in imputation and negation in regard to existent and non-existent [entities] do not arise due to the knowledge of this the reality-characteristic in relation to the perfected nature. This non-erroneously inverted (reality-)characteristic\(^{23}\) in relation to the basic reality is described as the reality of characteristic.

[Sthiramati]

Y114

\[1\] Since the reality of the three natures has been described but its characteristic has not, or else, since the reality of characteristic was [initially] mentioned immediately following basic reality and it has not been established, he asks: what is the reality of characteristic? Hence he says:

III.4 ab Views that consist in imputation and negation in regard to: (a) the *dharmas* and the personal entity etc.

Views that consist in imputation and negation in regard to the personal entity and the *dharmas* do not arise due to the knowledge of this\(^{24}\) the reality-characteristic in relation to the imaginary nature. Views that consist in imputation refer to the notional attachment to the self and to the *dharmas* of form etc. as existing\(^{25}\) in an absolute sense and which, being separate\(^{26}\) from consciousness in the appearance of these, form its objective supports. The view that consists in negation refers to the notion that they [i.e. self and *dharmas* etc.] do not exist even by way of conventional [linguistic] usage. Others say that the view that consists in negation is that which rejects consciousness as an appearance of the personal entity and the *dharmas*; this should be thought of as the rejection of the apprehending subject\(^{27}\). Views that consist in imputation and negation in regard to the personal entity and the *dharmas* do not arise due to the discrimination of a particular characteristic - [this is] the reality-characteristic in relation to the imaginary nature which should be understood as being devoid of imputation and negation is that characteristic. And this is a reality as conventional usage but not by way of own-being because the views that consists in

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\(23\) Tib. *mchab* \(\tilde{d}id\) *khyi de kho na* (D11a.2) \(\rightarrow\) lakṣaṇa-tattvam.

\(24\) Read: *yasya jñātān* in place of *yājñātān*; cf. Bhāṣya N38.13.

\(25\) Ms. (34b.1): *sāntī*; disregard Y’s fn. 2 p. 114.

\(26\) Read: *vyātirikta* as per Ms. (34b.1) in place of *vyātirikta*.

\(27\) Read perhaps: *pratikṣeṣaḥ* *pradṛṣṭa-vādānekanaḥ iti / grahakapratikṣeṣa iti cintyam etat in place of *parihara ... etat*; Tib.: spon pa \(\tilde{d}\)ar pa ’de ba’ \(\tilde{d}\)ar pa ’de ba’ \(\tilde{d}\)ar pa ’de ba’ \(\tilde{d}\)ar pa (D244b.3).
imputation and negation in regard to the \textit{dharmas} and the personal entity do not arise, i.e. they are not produced, due to the awareness that they are imaginary.

[2] Views that consist in imputation and negation in regard to the apprehended object and apprehending subject...; the erroneous appearance of apprehended object and apprehending subject is [respectively] grasped as \textit{dharma} and personal entity if one is notionally attached to their existence as a reality - the imputation in regard to the apprehended object and apprehending subject occurs in this way. Now if one is notionally attached to the non-existence of both the apprehending subject and apprehended object alike, then the negation in regard to the apprehended object and apprehending subject [occurs]\textsuperscript{28}. Views that consist in imputation and negation in regard to the apprehended object and apprehending subject do not arise due to the knowledge of this characteristic, the reality-characteristic in relation to the other-dependent nature which should be known as devoid of imputation and negation. Furthermore, the latter does not exist insofar as its nature as apprehended object and apprehending subject is imaginatively constructed\textsuperscript{29}, but it does exist insofar as it forms the basis for the conventional usage in regard to it. Due to clear comprehension thus, the views that consist in imputation and negation do not arise in regard to the other-dependent.

[3] Views that consist in imputation and negation in regard to non-existent [entities]\textsuperscript{30}; certain people say that if one perceives emptiness as something existent, then this is [equivalent to] the view that imputes existence. Conversely, if [one perceives emptiness] as something non-existent, then this is [equivalent to] the view that it is not an existent. Moreover, both of these views in regard existent and non-existent [entities] do not arise due to the knowledge of this characteristic\textsuperscript{31} the reality-characteristic in relation to the perfected nature. Some believe that\textsuperscript{32} this [i.e. the reality-characteristic] is, in its own-being, free from both existence and non-existence because views about existence and non-existence in regard to the perfected nature do not arise as the consequence of its knowledge. Others again say that the emptiness of essential nature is [equivalent to] the non-existence of the duality\textsuperscript{33} is [to succumb to] the extreme of the imputation of exis-

\textsuperscript{28} Ms.(34b.4): \textit{grāhyagṛhākasyāpy abhāvam}, but Y's emendation to \textit{grāhyasyeyavṛ grāhakasyāpy abhāvam} is preferred on the basis of the Tib.; cf. his fn.3 p.114.

\textsuperscript{29} Ms.(34b.5): \textit{tat punar grāhya-}, but Y's emendation to \textit{tat punar kalpa-tat grāhya-} is preferred on the basis of the Tib.

\textsuperscript{30} Read: \textit{bhavabhavasamāropāpaśvāda-} in place of \textit{bhavabhavayoh samāropāpaśvāda-}; cf. Bhāṣya N38.16.

\textsuperscript{31} Read: \textit{etad ubhayam api bhavabhavadarśanam yasya lakṣaṇasya jñānān na pravartate} in place of \textit{etad ubhayaṃ api bhavabhavadarśanam / yasya lakṣaṇasya jñānān na te bhavabhavadarśane pravartete}; disregard Y's fn.3 p.115 since this passage is included in the Tib. Bhāṣya quotation which follows.

\textsuperscript{32} Ms.(34b.7): \textit{pravartate ity eke anye} contrary to Y's fn.4 p.115, however his emendation to \textit{pravartate} is preferred.

\textsuperscript{33} Ms.(34b.7): \textit{dvayābhāvavartāpa\textsuperscript{a}vita} but Y's emendation to \textit{dvayābhāvāha\textsuperscript{a}vavart\textsuperscript{a}pēna} is preferred on the basis of the Tib.; cf. his fn.5 p.115.
tence because there is the imputation of an existent essential nature to that which in its nature is free from both existence and non-existence. Conversely, the notion that this [i.e. the non-existence of the duality] does not exist by way of an essential nature consisting in the non-existence of the duality which is free from both existence and non-existence and is the sphere of direct intuition devoid of conceptual differentiation is [to succumb to] the extreme of the negation of non-existence. Others believe that both of these explanations should be reflected upon because of the intimate connection, individually, of existence and non-existence with the views that consist in imputation and negation. In this context, existence refers to the existence of the non-existence of the duality. If one grasps the latter as a definite ens, then existence is imputed. If one grasps it as a definite non-ens, then it is negated. Moreover, non-existence refers to the non-existence of the duality. If one grasps this in terms of annihilation, then non-existence is imputed as an absolute non-existence. Now if one grasps it just by way of the duality, then there is negation because it is manifested as a non-existent duality. Alternatively, if one grasps it as having an existent essential nature, then there is imputation. Conversely, if one grasps it purely as a non-ens, then defilement and purification are negated. This avoidance of the two extremes is [equivalent to] the reality characteristic in relation to the perfected nature.

[Objection]: Is it not so that the characteristic of the three natures has already been mentioned in the above? [i.e. Ch.I.5 cd]: "[The three natures] ...are taught on account of the object, the imagination of what is unreal and the non-existence of the duality [respectively]". [Response]: In the latter, the 'characteristic' refers to the own-being (svabhāva) but here it refers to the mark (cihna) hence its mention here is not tautologous [as is evident in such statements as]: "...this the reality-characteristic due to the knowledge of which the two [views] do not arise", that is to say, the views that consist in imputation and negation in relation to the personal entity etc. do not arise due to the knowledge of this the characteristic of the basic reality.

34 Ms.(34b.7): śūnyatavya abhāva- but Y's emendation to śūnyatati bhāva- is preferred on the basis of the Tib; cf. his fn.6 p.115.
35 Read: bhāṭbhāṭavimuktenāpi ca dvayābhāṭvasvarūpāni nirvikalpayāstacaryātanāsāṃtā nāsti tīr but place of bhāṭbhāṭavimuktena dvayābhāṭvasvarūpāni nirvikalpayāstacaryātanāsāṃtā nāsti tīr; Tib. de dūs po dan dūs po med pa las man par gro! ba gnis su med pa'i ral bzin man par ni torg pa'i ye sas kyi sbyod yul du yah med do že na (D245a.5).
36 Ms.(35a.1): apare / bhāvo; disregard Y's fn.9 p.115.
37 Read: antadvayavivarjanam in place of antadvayavīghāṭanātm; Ms.(35a.3): antadvayaviva- contrary to Y's fn.2 p.116. Tib.(D245b.2) spans pa for vivarjanam.
38 Read: -darśanānaṃ yajñānān na pravartante in place of -darśanam yajñānān na pravartate; Ms. (35a.5): -nān na pravartante.
3. The Reality Free from Erroneous Inversion.

The reality free from erroneous inversion consists in [the knowledge of] the impermanent, the painful, the empty and the insubstantial because these [act as] the counteragents to the erroneous inversion of permanence etc. How do they relate respectively\(^39\) to [the threefold] basic reality?\(^40\) They should be understood by way of the impermanence [of what is impermanent] etc.

III.5 cd An impermanent object is: (a) a non-existent object, (b) characterized by coming into being and passing away;

III.6 ab and (c) stained and stainless, respectively, in relation to basic reality.

For the three natures consist in basic reality. In relation to these [three] respectively, there are three kinds of impermanent object: (a) the object as non-existent, (b) the object as coming into being and passing away and (c) the object as stained and stainless.\(^41\)

III.6 cd Suffering is stated as being due to: (a) appropriating, (b) the characteristic and lastly is considered as being: (c) on account of association.

In relation to [the threefold] basic reality, respectively.\(^42\) Suffering is: (a) due to appropriating, i.e. due to the appropriating of notional attachment to the personal entity and the dharmas, (b) due to the characteristic, i.e. due to the characteristic of the threefold nature of suffering and (c) due to association, i.e. due to the association with suffering. Thus should [suffering] be understood\(^43\) in relation to that [threefold] basic reality, respectively.

III.7 ab Emptiness is considered as: (a) non-existence, (b) existence as something other and (c) intrinsic nature;

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39 Tib. omits yathākramam; cf. D245b.2.
40 Read: tatra mūlatattve (yathākramam) katham in place of mūlatattve yathākramam katham ca tata on the basis of the Tib; cf. N's fn.6 p.38.
41 The Tib. and Sanskrit versions of this passage differ slightly. The translation here is on the basis of Nagao's emendation which accords essentially with the Tib.: trayaḥ svabhāvāḥ mūlatattvam teṣaḥ yathākramam trividho 'niyārtho 'sadartho utpādavyayārthaḥ samalāmālārthaḥ ca. Cf. N's fn.1 p.39.
42 This statement is omitted from the Tib. Cf. D11a.5.
43 vedītavyam is omitted from the Tib. Cf. D11a.6.
Since the imaginary characteristic does not exist in any mode whatsoever the very non-existence is its emptiness. Since the other-dependent characteristic does not exist in the manner in which it is imagined but is not non-existent in every respect, its existence as something other is emptiness. Since the perfected characteristic has emptiness for its own-being its very intrinsic nature is emptiness.

III.7 cd Insubstantiality is explained as: (a) the absence of characteristic, (b) the difference of characteristic from that [which is imagined] and (c) the individual characteristic.

Since the very characteristic of the imaginary nature does not exist the very absence of characteristic is its insubstantiality. Since the characteristic of the other-dependent does not exit, but not in the manner in which it is imagined, the characteristic - which is a characteristic different from that [which is imagined] - is its insubstantiality. However, since the perfected nature consists in insubstantiality, the individual characteristic itself is its insubstantiality.

The three kinds of impermanence have now been revealed in relation to the threefold basic reality as the impermanence of: (a) a non-existing object, (b) the impermanence of what comes into being and passes away and (c) the impermanence of what is stained and stainless.

The nature of suffering is threefold: (a) suffering due to appropriating, (b) suffering due to the characteristic and (c) suffering due to association. Emptiness is threefold: (a) the emptiness of what is non-existent, (b) the emptiness of what exists as something other and (c) the emptiness of own-being. Insubstantiality is threefold: (a) insubstantiality as the absence of characteristic, (b) insubstantiality as a different characteristic and (c) insubstantiality as the individual characteristic.

[Sthiramati]

Y116.15 [1] Immediately following the reality of characteristic, the reality free from erroneous inversion should be stated because the latter was listed immediately after the former; hence he says: the reality free from erroneous inversion. For the permanent, the painful, the empty and the insubstantial are described as

44 Read: _svaśājñāna_ in place of _prakṛti_ on the basis of the Tib. Bhāṣya (D11b.2): _rañ_ gi _mshan_ tiṣṭ; this is also repeated in the Tib. _Tīkā_ (D247a.5). Cf. III.8 a.
45 Ms.(35a.5): _lakṣaṇātattva_, but Y’s emendation to _lakṣaṇa-tattva_ is preferred.
46 Read: _pratidhiṇa_ in place of _pratidhāna_; cf. Bhāṣya N38.22.
the reality free from erroneous inversion because they [act as] counteragents to the erroneous inversion of permanence, pleasure, purity and the substantiality. Previously, the inclusion of the other realities within the basic reality was asserted, hence he asks: how do the latter relate to basic reality? As the impermanence [of what is impermanent] etc. The impermanent etc. refers to the modes of the impermanent, the painful, the empty and the insubstantial - the state (-td of anitya-tD) of that is impermanence etc. In order to demonstrate that the reality free from erroneous inversion is included within the basic reality, he says:

[2]

III.5 c  
An impermanent object is: (a) a non-existent object etc.

For there are three kinds of impermanent object: (a) the object as non-existent, (b) the object as coming into being and passing away and (c) the object as stained and stainless; that which exists eternally as such is permanent; the inverse of this is impermanent; ... in relation to these [three], respectively. With regard to these: (a) the imaginary nature is impermanent in the sense of the impermanence of something eternally non-existent; others believe that this is to be understood according to the rules of grammatical analysis, i.e. the impermanent (anitya) is always non-existent (asannyiya). (b) The other-dependent nature is impermanent in the sense of impermanence characterized by coming into being and passing away every moment, because it arises from causal conditions, and because there is no causality when it passes away. (c) The perfected nature is impermanent in the sense of adventitious impermanence which is characterized by both the possession of stain and stainlessness, although it consists in a dharma that does not change.

[3]

III.6 c  
Suffering is stated as being due to:  
(a) appropriating, (b) the characteristic etc.

Suffering is threefold: (a) the suffering due to appropriating, (b) the suffering due to the characteristic and (c) the suffering due to association. Of these, the imaginary nature consists in suffering that is (a) due to appropriating. There is suffering since suffering is appropriated (upadiyate) either in the present life or in other lives on account of the absence of clear comprehension. And in order to demonstrate the manner in which suffering is appropriated on account of this absence of clear comprehen-

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47 - pratipakṣavād here but Bhāṣya (N38.21) - pratipakṣena.
48 anityādi both here and in Tib. Tīkā, but Bhāṣya (N38.22): anityatādi.
49 Tib. omits anitya; cf. D246a.3.
50 Ms. (35b.2): - dharma, but Y's - dharma 'pi is preferred on the basis of the Tib.: chos yin du zin kyi (D246a.3).
51 Ms. (35b.2): duḥkham iti but Y's emendation to duḥkham api is preferred on the basis of the Tib.; cf. his fn.3 p.117.
hension, he says: due to the appropriating of notional attachment to the personal entity and the dharmas. There is the notional attachment to the personal entity and the dharmas because one becomes notionally attached to the personal entity and the dharmas through 'grasping' an entity on account of this [absence of clear comprehension]. This [appropriating] belongs to the imaginary nature because it has 'fallen' into duality. It is described in this way because the continuation of suffering is due to the notional attachment to the imaginary nature. The imaginary itself is not suffering because it does not exist. Alternatively, since the imaginary nature is appropriated in the nature of an entity on account of the notional attachment to the personal entity and the dharmas, thus the imaginary nature consists in the suffering that is due to grasping.

[4] The other-dependent nature is referred to as the suffering that is (b) due to the characteristic. For the threefold nature of suffering refers to the suffering of suffering, the suffering of change and the suffering of the formative forces. Moreover, since these three sufferings are the sufferings that pertain to the other-dependent, they are described as the suffering that is due to the characteristic.

[5] The perfected nature consists in suffering that is: (c) due to association. The word "and" has a conjunctive sense. How is it due to association? He says: due to the association with suffering. The other-dependent nature consists in suffering; the real nature of the latter is described as suffering because even though perfected it is also associated with suffering. [Thus should suffering be understood] in relation to that [threefold] basic reality, respectively. In this regard, the suffering that is on account of grasping consists in the imaginary. [The suffering] that is on account of the characteristic consists in the other-dependent. [The suffering] that is on account of association consists in the perfected.

[6] III.7 ab

Emptiness is considered as: (a) non-existence, (b) existence as something other and (c) intrinsic nature;

Emptiness is threefold: (a) emptiness as non-existence, (b) emptiness as an existence as something other and (c) emptiness as intrinsic nature. Therein, emptiness as non-existence pertains to the imaginary nature. In order to clearly illustrate just this, he says: since the imaginary characteristic, like the essential nature of horns on a hare

52 Tib. is slightly different: "...because notional attachment to the imaginary nature is the ground for the continuity of suffering". kun btage pa'i nbo bo tiid la mion par sen pa ni sdu gsal bstal gyi rgyu yin pas (D246a.6).
53 Ms.(35b.4): nsp, but Y's emendation to tadabbaavat is preferred on the basis of the Tib. Cf. his fn.4 p.117.
54 Ms.(35b.6): paratautradabkhat; disregard Y's fn.1 p.118.
55 Read: etad eva as per Ms.(36a.1) in place of etat.
etc., does not exist as the existing apprehended object in any mode whatsoever through direct perception or inference; the very non-existence is its emptiness\textsuperscript{56}. The emptiness of what exists as something other pertains to the other-dependent \textit{[nature]}. In order to clearly illustrate just this, he says: since the other-dependent characteristic does not exist in the manner in which it is imagined by naive people, i.e. in the nature of the duality, but is not non-existent in every respect. Moreover, the mode in which it does exist is understood through mundane direct intuition that is pure; therefore its existence as something other is emptiness\textsuperscript{57}. The emptiness as intrinsic nature pertains to the perfected \textit{[nature]}, hence he says: since the perfected characteristic has emptiness for its own-being; because it has the non-existence of the duality for its own-being; therefore, its very intrinsic nature is emptiness, i.e. its very own-being.

\[\text{[7]}\]

III.7 c \textbf{Insufficiency is explained as:} (a) the absence of characteristic\textsuperscript{58} etc.

Insufficiency is threefold: (a) insufficiency as the absence of characteristic, (b) insufficiency as a difference of characteristic\textsuperscript{59} and (c) insufficiency as the individual characteristic. Of these, the absence of characteristic itself is an insufficiency because there is the absence of the characteristic of a nature that is imaginary. This is why he says: since the very characteristic of the imaginary nature does not exist, the very absence of characteristic is its insufficiency\textsuperscript{60}, i.e. he shows that it does not exist in any other mode. Insufficiency as a difference in characteristic pertains to the other-dependent, because, the characteristic of the other-dependent does exist, in the nature of an entity, but not in the way in which it is imagined by naive people, i.e. as the duality; the other-dependent characteristic - which is a characteristic different from that, i.e. dissimilar to the imagined characteristic - is its insufficiency. Thus, its insufficiency is shown to be an imaginary insufficiency\textsuperscript{61}. Insufficiency as the individual characteristic\textsuperscript{62} is pertinent to the perfected since the perfected nature consists in insufficiency because it has the non-existence of the apprehended object and apprehending

\textsuperscript{56} \textit{Read: pratya\textit{k\textit{\'{a}\textit{s\textit{\'{a}nunmānakā\textit{\'{a}n\textit{\'{a}na prakā\textit{\'{a}ra\textit{\'{a}na na kenaci\textit{\'{a} satvat\textit{\'{a} gr\textit{\'{a}hyam astity abhāva evā\textit{\'{a}ya śī\textit{\'{a}naya\textit{\'{a}t\textit{\'{e}t\textit{\'{i} in place of pratya\textit{k\textit{\'{a}\textit{\'{a}nuna\textit{\'{a}n\textit{\'{a}na prakā\textit{\'{a}ra\textit{\'{a}na yena\textit{\'{a}pi satvat\textit{\'{a} gr\textit{\'{a}hyam nāsti / abhāvatvāt tacchūnaya\textit{\'{a}te}t\textit{\'{i}; Tib. m\textit{\'{o}n sum dān rjes su dpag pa mam pa gai gis kyan yod par gzun du med de / dios po med pa tīd pas de / sīn po tīd (D246b.5). Cf. Bāṣya N39.10 (= D11a.6).}

\textsuperscript{57} \textit{Read: atadbhāvāt śī\textit{\'{a}naya\textit{\'{a}t\textit{\'{e}t\textit{\'{i} in place of atadbhāvāt tacchūnaya\textit{\'{a}te}t; cf. Bāṣya N39.12.}

\textsuperscript{58} \textit{Read: alakṣaṇa\textit{\'{a}m ca nairātmyam in place of alakṣaṇād hi nairātmyam; cf. Bāṣya N39.14.}

\textsuperscript{59} Ms.(36a.3): vīlakṣaṇa\textit{\'{a}m; disregard Y’s fn.3 p.118.}

\textsuperscript{60} Ms.(36a.6): parikalpitena, but Y’s emendation to parikalpītātmatvena is preferred on the basis of the Tib.; cf. his fn.2 p.119

\textsuperscript{61} Ms.(36a.6): parikalpit\textit{\'{a}tmat\textit{\'{a}na\textit{\'{a}n} in place of sva\textit{kṣaṇa\textit{\'{a}n} nairātmyam; Tib. ra\textit{\'{a}i gi m\textit{\'{a}n hūn tīd kyis bdag med pa (D247a.4).}
subject as its nature; hence by saying: the individual characteristic itself is its insubstantiality, he shows that the perfected dharma has insubstantiality for its own-being.

[8] Just what difference is there between these two terms, i.e. emptiness and insubstantiality? Some believe that wherein something does not exist, the former is empty of the latter; however, if something is not the substance (ātman), i.e. the own-being of something else, on account of this, the latter is insubstantial (anātman) - this is the difference between the two. Others again believe that although there is no difference in reality, there is a difference according to the way in which they are respectively determined, since that wherein something does not exist is insubstantial because of the absence of own-being on its part, however, in the former case, its emptiness is on account of the absence of the perfected nature within it.

[9] In order to demonstrate that they [act as] the counteragents to the extremes of imputation and negation and also that they consist in adventitious stain the three kinds of impermanence have now been respectively revealed in relation to the threefold basic reality as: (a) the impermanence of a non-existing object, (b) the impermanence of what comes into being and passes away and (c) the impermanence of what is stained and stainless. The reality free from erroneous inversion is described in this way, concluding with the statement: insubstantiality is threefold.

4. The Reality of Cause and Result.

The reality consisting in cause and result is [equivalent to] the [noble] truth of suffering, its origination, its cessation and the path [to the latter] in relation to that same basic reality. How does the threefold basic reality consist in the [four] truths beginning with suffering? Because the latter are characterized by impermanence etc.

Hence it is considered as the truth of suffering:

The truth of origination [is considered] through the threefold categories of origination. The threefold categories of origination are:

63 Read: parinispannasya dharmaśya in place of parinispannam dharmaṃ; Tib. yods su grub pa'i chos la (D247a.5).
65 Read: aviparyāśattvam as per Ms.(36b.2) in place of aviparyāśattvam.
III.8 cd (a) latent impression, (b) manifestation and (c) non-separation.

Origination as latent impression refers to the latent impressions of the notional attachment to the imaginary nature. Origination as manifestation refers to \textit{karma} and moral defilement. Origination as non-separation refers to the non-separation of thusness from obscuration.

The truth of cessation [is considered] through the three kinds of cessation. The three kinds of cessation are:

III.9 ab Considered as: (a) non-origination by way of own-being, (b) non-origination by way of the duality and (c) the two extinctions of stain;

Non-origination by way of own-being, non-origination by way of the apprehended object and apprehending subject and the two extinctions of stain are stated as cessation through critical consideration and also as thusness. These are the three kinds of cessation, namely, cessation by way of own-being, cessation by way of the duality and cessation by way of intrinsic nature.

How is the truth of the path respectively determined in relation to the threefold basic reality?

III.9 cd & 10 a In relation to their: (a) clear comprehension, (b) renunciation and (c) realization as attainment; this is stated as the truth of the path.

I.e. in relation to: (a) the clear comprehension of the imaginary [nature], (b) the clear comprehension and renunciation of the other-dependent [nature] and (c) the clear comprehension of the perfected [nature] and its realization as attainment. Thus it should be understood that the establishment of the truth of the path in this regard is in relation to clear comprehension, renunciation and realization.

[Sthiramati]

[1] Since the reality of cause and result should be discussed immediately after the latter [i.e. the reality free from erroneous inversion], he says: the reality consisting in cause and result ...in relation to that same basic reality\textsuperscript{66}. Therein, concerning the side of defilement, the truth of suffering is [equivalent to] the reality of

\textsuperscript{66} Read: \textit{phalahetumayan tattvam tatraiva m\textscript{\textit{l}}ata\textscript{\textit{t}}t\textscript{\textit{v}}\textit{am} in place of \textit{m\textscript{\textit{l}}ata\textscript{\textit{t}}t\textscript{\textit{v}}\textit{a} phalahetutattvam}; cf. Bh\textscript{\textit{a}}\textscript{\textit{y}}\textscript{\textit{a}} N40.5.
the result; the truth of origination is [equivalent to] the reality of the cause. Moreover, concerning the side of purification, the truth of cessation is [equivalent to] the reality of the result and the truth of the path is [equivalent to] the reality of the cause. In this way the four truths, beginning with suffering, are [equivalent to] the reality of cause and result. It has been said that [this reality] is [equivalent to] the truth\textsuperscript{67} of suffering, its origination, its cessation and the path [to the latter] in relation to that same basic reality\textsuperscript{68}.

[2] And since it is not discerned how basic reality pertains to the own-being of the truth of suffering etc. he asks: how does the threefold basic reality consist in the [four] truths beginning with suffering? Hence he says: because the latter are characterized\textsuperscript{69} by impermanence etc.

III.8 b Hence\textsuperscript{70} it is considered as the truth of suffering;

In detail, it is said that the impermanent, the painful, the empty and the insubstantial are the characteristics of the truth of suffering and, as a totality, these exist individually in the imaginary etc. Hence, the imaginary etc. are intended, individually, as the truth of suffering.

[3] The truth of origination [is considered] as the threefold basic reality, respectively\textsuperscript{71} through the threefold categories of origination. Since their origination is not understood, he says: the threefold categories of origination are:

III.8 cd (a) latent impression, (b) manifestation and (c) non-separation.

The three kinds of origination are: (a) origination as latent impression, (b) origination as manifestation and (c) origination as non-separation. Of these, the origination as latent impression should be understood as the imaginary nature; hence he says: ...refers to the latent impressions of the notional attachment to the imaginary nature. Since, although the imaginary nature does not exist, the dharmas that consist in the mundane respectively determine the latent impressions of both conceptual differentiation and moral defilement\textsuperscript{72} on account of notional attachment to its existence; however, the [dharmas that consist in the] supramundane and which are without notional attachment, do not. Consequently, the imaginary nature is described as origination as latent impression. Origination as manifestation should be

\textsuperscript{67} Read: -satyatvam in place of satyllni; cf. Bhāṣya N40.6.

\textsuperscript{68} Read perhaps: iatraiva mūlattatve in place of mūlattatve; Tib. rtsa 'ba'i de kho na 'dīd la. Cf. ibid.

\textsuperscript{69} Read: -laksanam in place of -lakṣanena; cf. Bhāṣya N40.7

\textsuperscript{70} Read: ato in place of tato; cf. Bhāṣya N40.8.

\textsuperscript{71} Read: mūlattatvam yathākramam samudaya satyayam in place of mūlattatvam samudaya satyayam yathākramam; Ms.(36b.5): mūlattatvam ya-

\textsuperscript{72} kleia is omitted from the Tib.; cf. D248a.2.
understood as the other-dependent [nature]; \( \text{manifestation} \) refers to the acquisition of a substantial nature. That which comes into being from something else is [described as] "\( \text{origination \ as \ manifestation} \)", because it originates from this. Furthermore, as to its essential nature, he says: ...refers to \( \text{karma} \) and moral defilement and these two consist in the other-dependent nature because they have the nature of substantial entities. \( \text{Origination \ as \ non-separation} \) refers to [the non-separation] of thusness; how so? Hence he says: [its] non-separation from obscuration. This is what is being said: [thusness] receives the title "\( \text{origination} \)" since: (a) suffering originates as long as thusness is not separate from obscuration, or (b) thusness - which is not separate from obscuration - is the real nature of origination.

[4] The truth of cessation which consists in basic reality [is considered] through the three kinds of cessation and since these are not discerned, he says: the three kinds of cessation are:

III.9 \( \text{ab} \) Considered as: (a) non-\( \text{origination} \) by way of own-being, (b) non-\( \text{origination} \) by way of the duality and (c) the two extinctions of stain;

Therein, non-\( \text{origination} \) by way of own-being refers to the imaginary [nature] since it is an absolute non-\( \text{origination} \) because it is devoid of own-being, like the son of a barren woman. Non-\( \text{origination} \) by way of the apprehended object and apprehending subject refers to the other-dependent; moreover, since this is absolutely devoid of the essential nature of an apprehended object and apprehending subject, it is non-\( \text{origination} \) by way of a nature that consists in an erroneous duality. And the two extinctions of stain refer to the perfected; the word "\( \text{and} \)" has the conjunctive sense. But since these [extinctions] are not discerned, he says: ...are stated as cessation through critical consideration and also as thusness. \( \text{Stain} \) is twofold: (a) obscuration such as passion and (b) the imaginary. Therein, when the 'seed' has been extracted from its basis through direct intuition that is without impurity, an extinction [is achieved] which consists in the absolute non-\( \text{origination} \) of the stain of passion etc. - this is cessation through critical consideration. By means of direct intuition into the absence of the duality which belongs to the sphere of thusness, an extinction [is achieved] which consists in the non-\( \text{origination} \) of the stain of the imaginary; this is thusness. Both of these consist in the perfected nature. These three

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73 \( \text{svabhāva} \) is omitted from the Ms.
74 Read: \( \text{tathātyā i} \) \( \text{iti} \) in place of \( \text{tathatēt} \); cf. Bhāṣya N40.13.
75 Ms.(37a.4): \( \text{-svarāpabhyaḥ} \), but Y's emendation to \( \text{-svartāpabhyaḥ} \) is preferred on the basis of the Tib.; cf. his fn. 3 p.121.
76 Read: \( \text{pratisamkhyanirodhatah} \) \( \text{tathākhyam} \) in place of \( \text{pratisamkhyanirodhas/tathātā cocyata} \); cf. Bhāṣya N40.18.
kinds of cessation are to be discerned in relation to basic reality, beginning with the imaginary, according to their respective enumeration. However others believe that the extinction of these dual stains consisting in moral defilement and the imaginary are described as thusness on account of the penetration of thusness because of the statement: cessation by way of the duality and cessation by way of intrinsic nature. Intrinsic nature refers to thusness because this refers to the intrinsic luminosity of mind. Hence, since it has thusness for its objective support, this cessation is described as cessation by way of intrinsic nature, [whereas] cessation alone is described as cessation through critical consideration. Others believe that cessation is equivalent to thusness inasmuch as [suffering] has ceased in the latter. Furthermore, since cessation consists in non-origination, after collecting together all [elements] that have non-origination etc. for their own-being, they are described as the truth of cessation. The inclusion of the truth of cessation within basic reality has now been described.

[5] However, since the truth of the path should be included immediately after the latter, he asks: how is the truth of the path respectively determined in relation to the threefold basic reality? Hence the statement beginning with:

III.9 c

In relation to their: (a) clear comprehension [(b) renunciation] etc.

i.e. in relation to: (a) the clear comprehension of the imaginary [nature]; since the imaginary nature is absolutely non-existent there is only its clear comprehension and not its renunciation, for the renunciation of what does not exist is not tenable.

(b) In relation to the clear comprehension and renunciation of the other-dependent [nature], for the other-dependent is to be understood as not existing in the manner in which it appears but not as non-existent in its whole nature, like the imaginary; also, because karma and moral defilement have the nature of entities, it [i.e. the other-dependent] is to be renounced. And (c) in relation to the clear comprehension of the perfected [nature] and its realization as attainment. For the perfected should be clearly comprehended as being characterized by both the exemption from existence and non-existence and as the turning about of the

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77 Ms.(37a.6): -sāntir iś mālaśānti- but Y's emendation to -sāntis tathatety ucyate is preferred on the basis of the Tib.; cf. his fn.4 p.121.
78 Read: nīruddhamāraṇaḥ as per Ms.(37a.7) in place of nīruddhamaṇaṃ.
79 Ms.(37a.7): pratisamkhyānārodrho nirodhyena syām, but Y's emendation to nīrodhaḥ / nīrodhyena is preferred on the basis of the Tib.; cf. his fn.1 p.122.
80 Read: trividhe mulātattva as per Ms.(37b.1) and supported by Bhāṣya N40.20 in place of trividhamulātattva.
81 Read: partialam ca in place of partialam ca; cf. Bhāṣya N40.21.
82 Read: vastvātmaiva in place of bhāvātmaiva; Tib. dīos po'i bdag gtid yin pas (D249a.1); cf. Y121.3 (= D248a.3ff).
Since the turning about of the basis is to be realized as the liberated Dharma Body, emptiness should be clearly comprehended. Cessation should be realized through the realization as attainment. Others believe that there are two aspects to both [clear comprehension and realization] because clear comprehension is twofold: (a) clear comprehension as knowledge and (b) clear comprehension as renunciation. Therein, the first and the third [natures] are to be clearly comprehended through clear comprehension as knowledge but the second [nature] should be clearly comprehended as both. Realization also is twofold: (a) realization as knowledge and (b) realization as attainment. Therein, although all three [natures] are to be realized through realization as knowledge only the third is [to be realized] through realization as attainment. Thus it should be understood that the establishment of the truth of the path in this, i.e. within basic reality, is in relation to clear comprehension, renunciation and realization; but not because it is included therein [i.e. within basic reality]. In this [section] the following are revealed through the four truths: (a) defilement, (b) that from which it originates, (c) the purification of these two and (d) that from which this originates. However, their sequential order is in accordance with one's intuitive understanding.

5. Gross and Subtle Reality.

The reality of the gross and the subtle refers to the conventional and absolute truth. How should this be understood in relation to basic reality?

III.10 bc The gross [should be understood] by way of: (a) designation, (b) knowledge and (c) utterance;

For the conventional is threefold: (a) conventional as designation, (b) conventional as knowledge and (c) conventional as utterance. Through these [three], the conventional truth should be known in relation to [the threefold] basic reality, respectively.

III.10 d However, the absolute [should be understood] by way of the one.

83 Read: -lakṣanatāḥ pariṣṭhitāya lāśrayaparivrtti ca in place of -lakṣanatāḥ pariṣṭhitāya lāśrayaparivrtti ca; Ms.(37b.3): -lakṣanatāḥ pariṣṭhitāya / lāśrayaparivrtti-. Tib. (D209a.2): mtsan tīdz dañ gnas gyur pa tīdz du yod u sgs par bya.
84 Ms.(37b.4): jñānaparipājśa praṇāparipājś ca; disregard Y's fn.4 p.122.
85 Read: pariṣṭhitāśākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākṣākषाक्षाक् vyavasthānam iti in place of pariṣṭhitāpraṇāparipaṃśākṣākṣākṣākṣākṣākṣākṣākṣākṣाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाक�ाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाकषाक�ाय. cf. Bhāṣya N41.3.
The absolute truth is to be understood as being due to the one, i.e. due only to the perfected nature. But how can that be absolute?

III.11 ab

Because the absolute is considered as threefold, i.e. by way of: (a) object, (b) attainment and (c) spiritual practice;

(a) The absolute as object is thusness, considering that it is the object of the highest direct intuition. (b) The absolute as attainment is nirvāṇa, considering that it is the highest object. (c) The absolute as spiritual practice is the path, considering that the highest is its object.

How can both the unconditioned and the conditioned be described as the perfected nature?

III.11 cd

The two [are considered] by way of perfection that is unchanging and free from erroneous inversion.

The unconditioned is perfected insofar as it is [equivalent to] unchanging perfection. The conditioned, which is incorporated in the truth\(^86\) of the path, [is perfected] insofar as it is [equivalent to] perfection free from erroneous inversions because of the absence of erroneous inversion in regard to the entity that is the object of knowledge.

[Sthiramati]

[1] The reality of the gross and the subtle\(^87\); gross reality refers to conventional truth; subtle reality refers to absolute truth. Since, at the beginning, [the bodhisattva] brings beings to maturity by means of the gross but liberates those who have reached maturity by means of the subtle, the gross is [explained] prior to the subtle which follows. This statement is contradictory to the congruity of a verse [i.e. III.1d]. Therein conventional truth refers to gross reality because it is the domain of non-concentrated knowledge; absolute truth refers to subtle reality because it is the domain of concentrated knowledge. Alternatively, [the former] refers to the gross because it is the domain of consciousness and [the latter] refers to the subtle because it is the domain of direct intuition. Since it has been asserted that all the realities are intended as being included within basic reality, he asks: how should this be understood in relation to basic reality? Hence he says:

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\(^{86}\) satya is omitted from the Tib. (cf.D12b.2).

\(^{87}\) Read: audārikasūkyamatattvām punar iti in place of audārikāṁ tattvam sūkyaman ceti; Ms. (37b.6): audārikāś. Cf. Bhaṣya N41.7.
In relation to the basic reality, the gross reality is to be understood by way of designation, knowledge and utterance. Respectively determining the form of a non-existing object, i.e. calling it a water-pitcher or a cloth is (a) the conventional as designation. Others believe that the conventional as designation refers to the articulation by way of the name as distinct from the essential nature of form, sensation and conceptualization etc. Others believe that the conventional as designation is that which is conventionally expressed as form or sensation, depending upon verbal articulation. It is the imaginary nature because, like mind and the mental concomitants, it is non-existent.

(b) The conventional as knowledge. The conventional as knowledge refers to that conceptual differentiation on account of which one becomes notionally attached to forms etc. and water pitchers etc. in accordance with their respective determination as having the nature of entities as if they were external realities, although they are not external to the appearances in consciousness.

And (c) the conventional as utterance. The word "and" has a conjunctive sense. The conventional as utterance refers to the demonstration of the perfected nature through its synonyms such as emptiness, thusness, the possession of stain and stainlessness etc., although it transcends conceptual differentiation and verbal description.

The conventional truth should be known in relation to the threefold basic reality, respectively, through these three aspects of the conventional. The "conventional" refers to the conventional [linguistic] usage. "Designation" refers to verbal expression. The conventional as designation refers to the conventional

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88 Read: prajñāpāta práptitātā / tathādhāvanayodāraṇa / in place of prajñāpāta práptitā / udbhāvana udbhāvanaiva /.
Cf. Bhāṣya N41.9.

89 Read: prajñāpāta práptitātā udbhāvanayā cāudārikatattvam in place of prajñāpāta práptitā udbhāvanī cāudārikatattvam; Ms.(38a.2): -ḥ pratipattita udbhāvanayā cāudārikatattvam.

90 Ms.(38a.2): ghaṭa iti, but Y’s emendation to ghaṭa pataḥ cetas is preferred on the basis of the Tib.; cf. his fn.1 p.124.

91 Ms.(38a.3): caitradasāvāda, but Y’s emendation to citiradasāvād asatvāvi is preferred on the basis of the Tib.; cf. his fn.2 p.124.

92 Read perhaps: vikalpaḥ as per Ms.(38a.4), however Y’s reading of vikalpaḥ is supported by the Tib.: mam par rog pa.

93 Read: rūpādāna ghaṭādīnaḥ ca in place of rūpādānayo ghaṭādāya ca.

94 Read: sūnyatātātāhāsamanālmaḥ evam adibhiḥ paryāyaḥ in place of śūnyatātātātāhāsamanālmaḥ adibhiḥ paryāyaḥ; Ms.(38a.5): sūnyatātātāhāsamanālmaḥ evam adibhiḥ paryāyaḥ.
[linguistic] usage through verbal expression alone in the absence of an object; therefore, the conventional truth is imaginary since it consists in the conventional as designation because the object does not exist. "Knowledge" refers to the notional attachment to an object although it does not exist. The conventional usage that results from that [knowledge] is the conventional as knowledge; furthermore, this refers to the conceptual differentiation that pertains to notional attachment. Therefore, the conventional truth consists in the other-dependent as it consists in the conventional by way of knowledge. "Utterance" is that which [provides] a clear indication of the dharmadhātu - which is inexpressible - through words such as 'thusness'. The conventional usage in regard to the dharmadhātu by means of that [utterance] is the conventional as utterance. Hence, conventional truth consists in the perfected [nature] since it consists in the conventional as utterance. Of these, the conventional as designation and utterance should be understood as respective determinations [that occur] as comprised by the circumstances but not in terms of own-being. Conventional truth has now been described.

[6] Now the absolute truth should be mentioned, hence he says:

III.10 d However, the absolute [should be understood] by way of the one.

For it is impossible that the absolute can belong to the imaginary and other-dependent [natures]; however, absolute truth is to be understood as being due to the one, i.e. due to just the perfected nature. But, for what reason is that perfected [nature] described as absolute? Hence he says:

[7]

III.11 ab Because the absolute is considered as threefold, i.e. by way of: (a) object, (b) attainment and (c) spiritual practice;

For the absolute is threefold: (a) the absolute as object, (b) the absolute as attainment and (c) the absolute as spiritual practice. Of these, (a) the absolute as object is thusness, for the supramundane direct intuition is highest; thusness is described as the highest object (paramārtha) considering that it is the object (artha) or [sense] object (viṣaya) of that [direct intuition], just like an object of the sense faculties. In order to demonstrate this, he says: considering that it is the object of the highest direct intuition. What is meant is: because it is determined as being an

95 Read: ekasmat parinipannād eva svabhāvād veditavyam in place of ekataḥ parinipannasvabhāvo veditavyam; cf. Bhāṣya N41.15.
96 Ms.(38b.2): ucya; disregard Y's fn.2 p.125.
97 Read: -prapattyā as per Ms.(38b.2) and Bhāṣya (N41.17) in place of -prayatyā.
98 Read: pratipatiparamārthaḥ in place of prayatiparamārthaḥ; cf. ibid.
99 Ms.(38b.2): iti kṛtv; disregard Y's fn.4 p.125.
objective support. [However], since it is not something that is separate from direct intuition, at the time [of being intuited] it does not become an objective support, like the appearances as representation-only; for example, apart from their mere representation as form etc., the appearances as form etc. do not exist for those [objects] for which representation-only is allowed.

[8] (b) The absolute as attainment is nirvāṇa; thusness which is absolutely devoid of stain is the characteristic of the turning about of the basis. How can this be the absolute? Hence he says: considering that it is the highest object, i.e. considering that it is both an object (artha) and is the highest (parama), it is the highest object (paramārtha). It is the highest in this regard because it is foremost among the unconditioned and conditioned dharmas; it is an object in the sense that it is the aim of the path. For thus, the attainment of nirvāṇa is the aim of the path but nirvāṇa is the object [i.e. the aim] because it is free from all harmful faults since that which is accompanied by fault is described as a non-object.

[9] (c) The absolute as spiritual practice is the path; why is this? Considering that the highest is its object; object (artha) here means [sense]-object (viśaya) or aim (prajñāna); the object is thusness, the aim is nirvāṇa. [Objection]: If it is described as the highest on account of the object, would there not be a reciprocal dependence [i.e. the path is highest on account of the object and the object is highest on account of the path]? [Response]: If there is reciprocal dependence, what fault is there? [Objection]: there can be no positive determination. [Response]: This will not be so because there is reciprocal dependence as in the case of a lion and a forest.

[10] How can both the unconditioned, namely nirvāṇa, and the conditioned, namely the path, be described as the perfected nature? For absolute truth has been explained as the perfected nature, however, it is not tenable that the path be perfected considering that it has no non-existent previous and subsequent portions. Therefore, the path is not [equivalent to] absolute truth and if it is not perfected it cannot be included within absolute truth. Hence he says:

100 Ms.(38b.4): kṣamater; disregard Y’s fn.5 p.125.
101 Read: paramo ’syārtha iti kṛtvā in place of arthasya parama iti kṛtvā; cf. Bhāṣya N41.21.
102 Ms.(38b.6): viśayaḥ prajñānām vātṛthāḥ; disregard Y’s fn.1 p.126.
103 Read perhaps: parama ucyamāne in place of parama ucyamāṇaḥ; Tib. dam pa žes bya na (D250b.4).
104 Read perhaps: anyonyasaamarthanaṃ sati in place of anyonyasaamarthanam sat; Tib. gcig la gcig brtan par gyur na (D250b.5).
105 This maxim applies to things which mutually aid or protect each other; it is explained (as vanasimhamāryaḥ) in Colonel G.A. Jacob: A Handful of Popular Maxims, Delhi: Nairāṇa; first printed in three parts: 1900-1904, reprint: 1983. Cf. p.73.
106 Tib. is slightly different: the words nirvāṇākhyām and mārgākhyām are omitted and this quotation from the Bhāṣya is found at the very end of the paragraph; cf. Tib. Tīkā: D250b.5.
III.11 cd The two [are considered] by way of perfection that is both unchanging and free from erroneous inversion.

An alternate [objection]: how can the unconditioned, namely nirvāṇa, and the conditioned, namely the path, be described as the perfected nature? For the perfected refers to thusness and since it is devoid of the characteristic of the duality that pertains to the other-dependent, the condition of perfection on the part of both nirvāṇa and the path is not tenable. [Response]: this objection is not tenable since the non-existence of the duality therein refers to the perfected, however, it is only the non-existence of the duality that is [referred to as] the perfected, thus what is other than this is not refuted. And hence the two perfected [natures] other than this which comprise the absence of change and the absence of erroneous inversion are also referred to as perfected. The unconditioned refers to nirvāṇa and thusness. The unconditioned is perfected insofar as it is [equivalent to] unchanging perfection because it cannot be otherwise. The conditioned, which is incorporated in the truth of the path and not elsewhere, is perfected insofar as it is [equivalent to] perfection free from erroneous inversion. As to why this is so, he says: because of the absence of erroneous inversion in regard to the entity that is the object of knowledge; i.e. since erroneous inversion never occurs in regard to the object of knowledge. Therefore, the path is also perfected and consequently, due to the differences in intended meaning, [the assertion] that the perfected [nature] pertains to both the conditioned and the unconditioned is not contradictory.


How is the well established reality respectively determined in relation to basic reality? Well established reality is twofold: (a) that which is generally established and (b) that which is established through reasoning. In this respect:

III.12 a That which is generally established results from the one;

It results from the imaginary nature. There is a similarity in the perspective of all worldlings insofar as their intellects enter into familiarity.

107 Read: nirvikāraviparyāsasparinispattita in place of ananyathāviparyāsasparinispattita; cf. Bhāṣya N41.22.
108 Read: tad idam acodyayogyam in place of tad idam anupālambhayogyam; Ms.39a.2: tad idam aco.
with conventional symbols in regard to entities; thus [they share beliefs] such as: "this is definitely earth and not fire, and this is definitely form and not sound".109

III.12 b That which is established through reasoning results from the three;

Based upon the three means of valid knowledge, an entity is established through reasoning which consists in the proof of logical possibility by those who are wise, i.e. learned in argumentation, and the dialecticians, [i.e. the examiners]110.

[Shiramati]

Y127.9 [1] In this respect111:

III.12 a That which is generally established results from the one112;

It results just from the imaginary [nature]113 because of the impossibility [of its establishment] in accordance with verbal description since it does not result from something other. However, its essential nature is not known, hence he says: in regard to entities etc.; the conventional symbol refers to knowledge which connects the name and the possessor of the name. Familiarity...; this refers to the endeavour and perspective that is repeatedly oriented towards that [conventional symbol]114. Insofar as their intellects enter into the latter two115; just what does this entry into familiarity with conventional symbols by the intellect refer to? It refers to memory. This is what is being said: there is a similarity in the perspective of all worldlings, i.e. those who know the treatises and those who do not, in regard to things that are conventionally expressed, insofar as their intellect is in conformity with their memory which has familiarity with the conventional symbol.

Thus [they share beliefs] such as: "this is definitely earth...116" This

109 An almost identical passage is found in BB (Dutt 25.5ff.).
110 Tib.(D12b.4) inserts mimâmsâkâram (spyod yul can dag) which is not found in the Sanskrit Bhâya; cf. N’s fn.2 p.42.
111 As noted by Y (cf. his fn.1 p.127), the first portion of the Bhâya (i.e. prasiddhatattvam mîlataste katham vyavasthâpyate / dvividham hi prasiddhatattvam / lokaprasiddham yukn(prasiddham ca) has not been glossed by Shiramati which could indicate that a portion of the Tûkâ is missing.
112 Read: ekasmiâ as per Ms.(39a.5) in place of ekasyâd.
113 Tib. inserts tia bo tia (D25a.5) as does Bhâya; cf. N42.6.
114 Read: tara punâḥ punâḥ prayogadarshanaṁ in place of tadvîrataṁvâram prayogadarśanẫnaḥ; Tib. de la yai dañ yani du sbyor žin ña ba (D25a.6).
115 Read: taraṇaṇapraśaṇây in place of taraṇaṇapraśaṇy; cf. Bhâya N42.6.
116 Read: vyavahâravastunâ kasminâ cîd darâsanatulyâbhavati prthivy evayam ityâdyâty in place of vyavahârabhâvâha kva cîd iyaṁ bhūmîr ityâdidaśâṇâṃ samânaṁ it; Tib. tha sfiad du brags pa'i dêgs po gañ la la 'di ni sa yin no žes bya ba la sogs par lta ba mthun pa yin no žes (D25a.7). Cf. Bhâya N42.6.
is the generally established reality considering that it is just thus as it is generally established.

III.12 b That which is established through reasoning results from the three;

Since reasoning is carried out in regard to the threefold natures, the reality that is well established through reasoning is respectively determined through the three natures. In order to demonstrate this since it is not known, he says: that ...by those who are wise, i.e. learned in argumentation... Therein, those who are wise refers to those who are learned in argumentation. The dialecticians refers to the examiners; after thinking about the explanation of the former [i.e. those who are learned in argumentation], the latter term [i.e. dialecticians] is stated. Alternatively, those who are wise are the seekers for what is wholesome. Those who are learned in argumentation are those whose skill is complete in regard to the non-contradictory meaning of the four types of reasoning which consist in: (a) consideration, (b) cause and effect, (c) [proof of] logical possibility and (d) real nature. The dialecticians are those who have the capacity for conjecture and exclusion and are the authors of the treatises that are free from erroneous inversion for they are based upon the scriptural statements of the rathāgatas. The examiners are learned in their own and other's treatises and are scrutineers of virtues and faults. However, some people do not read "examiners", consequently, they query just who these "wise ones" are when it is said: 'on the part of those who are wise'. Hence, [Vasubandhu] says: "those who are learned in argumentation". Moreover, the latter are of two types because they can be situated on the level of dialectic or on the level of meditative development; therefore, the dialecticians are specified. Since certain of these people are investigators of what is generally established, he says: based upon the three means of valid knowledge. What is meant is: since there is no contradiction with the three means of valid knowledge. The three means of valid knowledge are: (a) direct perception, (b) inference and (c) scriptural tradition. Direct perception in this context refers to: (a) the
experiencing of pleasure and pain and the like which arises from the five sense faculties and (b) mental [perception]. Inference refers to the knowledge of the meaning that is to be inferred through the three types of [inferential] mark. Scriptural tradition refers to the words of trustworthy people; moreover, trustworthy people are those who are free from the causes of falsehood. Alternatively, he says: "based upon the three means of valid knowledge" because the probandum that has been established can be proved for others by means of the reason and example established through direct perception, inference and scriptural tradition. An entity is established through reasoning which consists in the proof of logical possibility; logical possibility refers to the three types of [inferential] mark because they are the means of substantiating the probandum. The term: "proof of logical possibility" (upapattisādhaṇa) is a tātpuruṣa compound. The three types of [inferential] mark are mentioned because the substantiation of that [proof] is on account of these. Reasoning is the means, through the specific formulation of which, all that pertains to the three types of [inferential] mark is stated. Alternatively, the logical possibility is that which is not possible otherwise. The reasoning that consists in its proof refers to the [train of thought] that connects the component parts of a syllogism - thus is the resolution of the term: "reasoning that consists in the proof of logical possibility" (upapattisādhaṇayukti), Alternatively, it may be resolved as: 'the reasoning that consists in the proof is logically possible' [i.e. as a karmaṇḍhārya compound]. The term: "logical possibility" is employed in order to distinguish this from the other reasonings of proof. In this way, based upon the three means of valid knowledge, an entity consisting in either of the three natures which is established through the reasoning of the proof of logical possibility is described as well established through reasoning. The well established reality has now been described.

125 Ms.(39b.4): mānasat ca; disregard Y's fn.4 p.128.
126 The "mark" (litāga) is the 'middle term' which determines the character of a syllogism and also makes the inference valid or invalid. The three types are: (a) positive and negative (anvayavyatirekā), (b) purely positive (kevalānvyay) and (c) purely negative (kevalavyatirekā); cf. Tarka-samgraha of Āṇamābhaṭṭa, Poona: Bhandarkar Oriental Research Institute, 2nd Edition, 1974, pp.40 & 281-89.
127 Read: prasiddham vastu in place of prasiddhabhava; cf. Bhasya N42.11.
128 Read: anyābhyaṣādhaṇayuktibhyo in place of anyasādhaṇayuktibhyo; Ms. (39b.7): anyābhya-. Tib. sgrub pa'i rigs pa gstan dag las (D252a.4).
129 Read: yat prasiddham vastu trayāṇām svabhāvānām anyatam anyatam yuktā prasiddham ucyate in place of yah prasiddhabhavaḥ trayāṇām svabhāvānām anyatam anyatam ucyate; Tib. gan grags pa'i d Gos po bo bo bid gsus gyi nāt nas gan yah ruñ ba sīs rigs pas grags pa zes bya'o (D252a.4). Cf. Bhasya N42.10 ff.
There is the reality of the twofold sphere of purity: (a) the sphere of direct intuition for the purification of obscuration that consists in moral defilement and (b) the sphere of direct intuition for the purification of obscuration that consists in the knowable. This reality is:

III.12 cd A twofold sphere of purity; it is proclaimed as being due just to the one.

It is due just to the perfected nature for the other natures do not belong to the sphere of the two pure direct intuitions.

[Śhīramāri]

Ś129.10 (1) Since the domain of purity should be mentioned immediately following the latter [i.e. the well established reality], he says: there is the twofold reality of the sphere of purity. Now, in order to demonstrate this twofold mode, he says: (a) the sphere of direct intuition for the purification of obscuration that consists in moral defilement and (b) the sphere of direct intuition for the purification of obscuration that consists in the knowable. The purification of obscuration that consists in moral defilement is [equivalent to] the relinquishment of obscuration that consists in moral defilement. The term: klesāvaranaviśuddhiśāna may be interpreted either as [a dative or locative tatpurusa compound, i.e.:] the direct intuition: (a) leading to the purification of obscuration consisting in moral defilement, or (b) in regard to the purification of obscuration consisting in moral defilement. What is meant is [the direct intuition]: (a) that has the purification of obscuration consisting in moral defilement for its aim, or (b) that causes that purification. The words: "the sphere of that direct intuition for the purification of obscuration consisting in moral defilement" refer to [direct intuition which has the purification of that] for its object. The sphere of direct intuition for the purification of obscuration that consists in the knowable should also be described in this way.

(2) Of these, obscuration that consists in moral defilement refers to all moral defilements and secondary defilements that are to be relinquished by the paths of vision and meditative development. Hence the domain of the direct intuition in regard to vision, meditative development and what relates to these two which is the reality of the śrāvakas and pratyekabuddhas is described as the truth of suffering, its origination,

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130 Ms.(40a) line 2 begins: -varanaprahānam although Y's reading (p.129.13) would indicate that these two words are fully reconstructed.

131 Read: visayum in place of viṣaya.

132 Ms.(40a.3): mārga; disregard Y's fn.4 p.129.

133 Ms.(40a.3): pratyekabuddhānam; disregard Y's fn.5 p.129.
its cessation and the path [to the latter]. This is the sphere of the direct intuition for
the purification of obscuration that consists in moral defilement. The knowable refers to
that which is to be known and this, collectively, comprises the five branches of learn-
ing. These are stated as the learning in regard to: (a) subjectivity, (b) grammatical anal-
ysis, (c) logic, (d) medicine and (e) all arts and crafts. The obscuration that consists in
the knowable refers to undefiled nescience which is an impediment to direct intuition in
regard to these. The purification of that is [the knowledge] comprised in the spiritual
level that is [equivalent to] the course of firm conviction which conforms with supra-
mundane direct intuition and [the knowledge] comprised in the eleven spiritual levels
beginning with the 'Joyous'. Moreover, [this purification] refers to the knowledge that
is attained subsequently to that [knowledge in the eleven levels]. This is present within
the mental continuum of the bodhisattvas and tathāgatas, and, since its objective
support is thusness because this has the sense of being all-pervading etc., the reality of
the sphere of direct intuition for the purification of obscuration that consists in the
knowable is [equivalent to] thusness. [Objection]: Since the twofold sphere of purity
has already been explained by way of the description of both the reality of the cause
and result and the reality of the subtle, is it not so that their enumeration again here is
unnecessary? [Response]: It is not unnecessary because the reality of the cause and
result and of the subtle were formerly mentioned in order to define them as entities.
However, in this context, it concerns the mode in which obscuration is purified, hence,
this [reality] is explained.

[3] This twofold sphere of purity is proclaimed as being due to just the one, i.e. it is
due just to the perfected nature. Here now he provides the reason: for the
other natures do not belong to the sphere of the [two]134 pure direct intuitions135. What is the reason? Because unreal imagination [which is equivalent
to the other-dependent nature] is stained on account of its possession of the two stains
that comprise disquiet, and the imaginary [nature] does not exist. However, since real
nature is the domain of the twofold direct intuition, the reality of the domain of
purity136 is determined as being just due to the perfected [nature]. The reality of the
sphere of purity has now been described.

134 dvaya is omitted from the Ms.(cf. 40a.7) but is found in the Tib. Tikā (D252b.7) and in the
Bhāṣya (N42.17).
135 Bhāṣya is slightly different: na by anyasvabhāvo viśuddhātmadvayagocaro bhavati (N42.16
ff.).
136 Ms.(40b.1): -ddhivīṣayatattvam; disregard Y's fn.4 p.130.
How should the inclusion reality be understood in relation to the threefold basic reality?

There is the inclusion of: (a) the causal-sign, (b) conceptual differentiation and (c) the name, within the two;

From the point of view of the five categories, according to which is appropriate, there is the inclusion of the causal-sign and conceptual differentiation by way of the other-dependent [nature] and [the inclusion] of name by way of the imaginary [nature].

There is the inclusion of correct direct intuition and true reality by way of the one.

There is the inclusion of thusness and correct direct intuition by way of the perfected nature.

[Sthiramati]

However, since the inclusion reality is to be mentioned immediately following the latter [i.e. the reality of the sphere of purity], he asks: how should the inclusion reality be understood in relation to the threefold basic reality? In order to demonstrate that the inclusion reality is included within the threefold basic reality, he says:

There is the inclusion of: (a) the causal-sign, (b) conceptual differentiation and (c) the name, within the two;

These are included within the two: (a) the other-dependent and (b) the imaginary [natures]. Therein, the inclusion reality comprises five categories, hence he says: from the point of view of the five categories, according to which is appropriate...

Five categories should be understood as being included within basic reality, according to which is appropriate, but not according to sequential order. Now, the five categories are: (a) the causal-sign, (b) the name, (c) conceptual differentiation, (d) thus-

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137 Ms.(40b.1): trividhe; disregard Y's fn.1 p.131.

138 In the Ms.(40b.2) this passage reads as follows: tatra samgrahastattvaṃ pañca-vastūniṣṭa iti sā kathā yathāyogam pañca-vastūniṣṭa drabhīvete, however the Tib. has simply: de la byu ba'i de kho na ci riga su shyur ro žes bya ba ni (D253a.3).
ness and (e) correct direct intuition. These five categories are described as the inclusion reality because all that is knowable is included within these five categories. In this respect, some believe that the causal-sign refers to the store-consciousness, defiled mind and the actual consciousnesses. It is [described as] the "causal-sign" because it exists as a reciprocal cause. The "name" is an expression or indication of just that causal-sign although it is inexpressible, like [a gesture such as] the winking of the eye.

"Conceptual differentiation" refers to mind and the mental concomitants associated with all the three realms [of existence] which consist in conceptual differentiation, as both own-being and particular, of the causal-sign as has just been described.

"Thusness" refers to emptiness. "Correct direct intuition" consists in the supramundane and has thusness for its objective support. Now, as to their sequential order: the causal-sign comes first therein because it is the foundation for the designation as the defilement; then comes the name because it is designated as the defilement; then comes conceptual differentiation because as soon as it has a name, then conceptual differentiation [occurs] in regard to that entity designated as a defilement; then comes thusness and correct direct intuition because that defilement is checked on account of thusness and correct direct intuition. Others believe that the meaning of these five categories [is evident] in this verse:

Error is the cause of error; the cause of that is disquiet. Therefore, the cause of the latter is error. But knowledge in this regard is intrinsically tranquil.

Therein, the cause of error, which is incorporated in the internal consciousnesses of sight etc., is external and internal error which are incorporated in form and the like and sight and the like. Furthermore, the cause of this external and internal error is disquiet and this is a latent impression of the store-consciousness. The cause of this latent impression is none other than the external and internal error. As a consequence, verbal expression in regard to it manifests and it is due to verbal expression that the latent impression is lodged in the store-consciousness. The term "intrinsically tranquil" refers to thusness because the dharmadhātu is intrinsically undefiled. The

139 Read: bhṛntuni in place of bhṛnti.
140 Ms.(40b.6): tara; disregard Y's fn.1 p.132.
141 Ms.(40b.7): bhṛnter nimittān; disregard Y's fn.2 p.132.
142 Read: tasya punas tu bāhyādhyātmikāya in place of tasya bāhyādhyātmikāya; Ms.(40b.7) substantiates this reading although it is partially illegible. Disregard Y's fn.4 p.132.
143 Ms.(41a.1): tasya a-, but Y's emendation to tasya vṛt(samāyā...) is preferred on the basis of the Tib.; cf. his fn.5 p.132.
144 Read: prakṛtyasamkālīnapavād on the basis of the Tib. in place of prakṛtyākṣīnapavād which is also not supported by the Ms.(41a.1); the Tib. is slightly different: "The term "intrinsically tranquil" refers to thusness, i.e. to the dharmadhātu, because it is intrinsically undefiled", rahi bzin gyis zhi ba zhes bya ba ni de bzin tib de / rahi bzin gyis kun nas don monis pa med pa'i phyir chos kyi rbyigs (D233b.4).
words "...but knowledge in this regard", refer to that direct intuition included in the path which has thusness for its objective support.

[2] Of these, there is the inclusion of the causal-sign and conceptual differentiation by way of the other-dependent [nature], because they are produced through causes and conditions, and the inclusion of the name by way of the imaginary [nature]. The name is included by way of the imaginary [nature] because no object exists in keeping with its name; thus, by connection, there is inclusion of name by way of the imaginary [nature] but its inclusion is not by way of own-being. And if it is said that the imaginary nature is not included in the five categories beginning with the causal-sign because it is established as being devoid of own-being, such a statement is not contradicted because in that context there is the desire to state inclusion in terms of own-being.

[3] III.13 cd [There is the inclusion] of correct direct intuition and true reality etc.

Reality that is eternal or pure is true reality, i.e. thusness. Correct direct intuition refers to: (a) the direct intuition that has emptiness for its objective support and is free from the duality and (b) the purified mundane [knowledge] that is attained subsequently to the latter. I.e. there is the inclusion of thusness and correct direct intuition by way of just the one, i.e. the perfected nature because it is perfected on account of its perfection that is respectively without change and is free from erroneous inversion. The inclusion reality has now been described.


How should the reality of differentiation be understood in relation to basic reality? The reality of differentiation is sevenfold: (a) the reality of continuance, (b) the reality of characteristic, (c) the reality of representation, (d) the reality of arrangement, (e) the reality of wrong spiri-

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145 Read: nimitavikalpayoh paratantranam samgrahah in place of nimitavikalpadvayasya paratantranam samgrhtam cf. Bhāṣya N42.21.

146 This passage evidently aims to reconcile the differing views held by the various Yogācāra schools concerning the relationship of the five vastu with the three svabhāva. For example, the Yogācāra-bhūmi-viniścayasaṃgrahānti (D22b.2) asserts that none of the five vastu are included in the parikalpita svabhāva, i.e. the first four are included in the paratantra and only tathātā is parinisspanna. Cf. J.D. Willis: A Study of the Chapter on Reality (pp.75-83) for a discussion on this matter. The Lankāvatāra Sūtra (Nanjo p.227.11) on the other hand apportions both nāma and nimitra to the parikalpita, vikalpa to the paratantra and samyagdhīna and tathātā to the parinisspanna. Cf. also Siddhi (p.537 ff.) where the five vastu and three svabhāva are discussed in the context of the nimittasvabhāga/darśanabhāga dichotomy.

147 Tib. omits satatvam; cf. D253b.7.
tual practice, (f) the reality of purification and (g) the reality of correct spiritual practice. 148 And these seven have been explained in the Sandhinirmocana Sūtra as [the sevenfold] thusness149. Of these:

III.14 a The reality of continuance is twofold;

Basic reality should be understood as being characterized by the imaginary and other-dependent [natures]. Inasmuch as it is the reality of continuance, similarly it is:

III.14 b Arrangement and wrong course;

The realities of arrangement and wrong spiritual practice should be understood150 similarly as comprising two [of the three] kinds of basic reality.

III.14 cd The one consists in: (a) the characteristic, (b) the representation, (c) purification and (d) correct spiritual practice.

The four realities beginning with that of the characteristic consist in the one basic reality which is characterized by the perfected.

[Sthiramati]

Y133.8 [1] Now151, the variety [of the realities] that are found in relation to the reality of differentiation and the way they are incorporated within basic reality is not known, hence he asks: how should the reality of differentiation be understood in relation to basic reality? Hence he replies: the reality of differentiation is sevenfold. As to which these are, he says: (a) the reality of continuance, (b) the reality of characteristic etc. The seven types of thusness described in the Sandhinirmocana Sūtra, beginning with the thusness of continuance and concluding with the thusness of correct spiritual practice are [equivalent to] these described here as the sevenfold reality of differentiation, beginning with the reality of continuance and concluding with the reality of correct spiritual practice. Therein, the reality of continuance refers to the beginningless and endless nature of samsāra; and this is also

148 The Sanskrit text of the Bhāṣya includes a passage of text here which is partly incoherent and does not appear relevant to the context. It is not found in the Tibetan or Chinese versions, nor is it acknowledged in the Tīkā, hence it has been omitted from the translation. It reads as follows: tatra pravṛtti-nirvikalpa-samāpti mānaśā eti sāmsāraḥ tathācittasaṃklesat satraḥ sanākṣīyantu iti sarvaḥ duḥkha-kīlayaṁ ca yatha-samākhyayā. Cf. N’s fn.3 p.133.
149 Cf. SN L99 & 219: #20.2. Cf. also MSA XIX.44 (comm.) which follows the SN description quite closely and also describes them as seven types of tathātā.
150 Tib. inserts vedītyāyam (rig par bya) which is not found in the Sanskrit; (cf. D13a.4).
151 Ms.(47a.4): idān--; disregard Y’s fn.3 p.133.
[equivalent to] the thuness of continuance because by no means does \( \text{\textit{sams}raham} \) have a beginning. The reality of characteristic is [equivalent to] the insubstantiality of the personal entity and the \( \text{\textit{dharmas}} \); and since it is not something other this is also [equivalent to] the thuness of characteristic\(^{152} \). (c) The reality of representation is [equivalent to] the state of mere-representation of the \( \text{\textit{dharmas}} \). Others believe that the reality of representation refers to the direct intuition devoid of conceptual differentiation because this is the basis of representation\(^{153} \). And since the reality of representation is not something other, it is also described as the thuness of representation.

(d) The reality of arrangement is [equivalent to] the truth of suffering because the formative forces are arranged [i.e. established] in suffering; and this is [equivalent to] thuness considering that it is eternally just thus. (e) The reality of wrong spiritual practice is [equivalent to] the truth of origination and this refers to the continuance that is on account of the perception of virtue in regard to those formative forces. (f) The reality of purification is [equivalent to] the purification of obscuration that consists in moral defilement\(^{154} \) and this refers to thuness and the truth of cessation. Others believe that the nature of the turning about of the basis, i.e. the nature of cessation\(^{155} \), is [equivalent to] the truth of cessation. (g) The reality of correct spiritual practice is [equivalent to] the truth of the path. Others believe that the reality of representation\(^{156} \) is a fundamental application and that the reality of correct spiritual practice and the reality of representation are [equivalent to] just the truth of the path. Moreover, since these three realities are eternally just thus, they are described as thuness.

[2] Of these:

III.14 a The reality of continuance is twofold;

Basic reality\(^{157} \) should be understood as being characterized by the imaginary and the other-dependent [natures]. Continuance therein refers to the continuity of creatures who have no beginning, and since this [continuity] does not exist, it consists in the imaginary nature. However, these [creatures] consist in the other-dependent nature because their continuity is constituted by causes. In this way, both the continuance and those for whom there is continuance are explained as the

\(^{152}\) Read: ananyathittv\(\text{\textit{at}}\) ca t\(\text{\textit{u}}\) eva laksyatattvati in place of ananyathittv\(\text{\textit{at}}\) caturvidhalaksyatattvati which is not substantiated by the Ms.(41a.7) nor by the Tib. which reads: g\(\text{\textit{zan du mi}}\) 'gyur pa'i phyir de \(\text{\textit{tid}}\) m\(\text{\textit{shao}}\) \(\text{\textit{tid}}\) kyi de \(\text{\textit{bha}}\) \(\text{\textit{n tid}}\) (D254a.4).

\(^{153}\) The Tib. is slightly different: ...the reality of representation refers to direct intuition devoid of conceptual differentiation or the basis of representation"; \(\text{\textit{ram ram par rig pa'i ye ses sam / ram par rig pa'i gnas 'di ni mam par rig pa'i de kho na}}\) (D254a.5).

\(^{154}\) Ms.(41b.1): klesajneyatattvatarama but jneya is not found in the Tib. (cf. D254a.7).

\(^{155}\) nirrodhottattvati is not found in D (cf. D254a.7).

\(^{156}\) vi\(\text{\textit{c}}\)\(\text{\textit{gaptat}}\)\(\text{\textit{tatt}}\)\(\text{\textit{vam}}\) is not found in the Ms.(41b.2) and has been inserted on the basis of the Tib. (cf. D254b.1).

\(^{157}\) Read: m\(\text{\textit{ulatatt}}\)\(\text{\textit{vam}}\) in place of m\(\text{\textit{ulatatt}}\)\(\text{\textit{v}}\)\(\text{\textit{t}}\)\(\text{\textit{ve}}\); cf. Bh\(\text{\textit{sa}}\)y\(\text{\textit{a}}\) N43.13.
reality of continuance. Alternatively, the beginningless production of moral defilement, \textit{karma} and \textit{rebirth} is described as the continuance of \textit{samsāra} and this is characterized by notional attachment to the imaginary nature, hence, the reality of the twofold continuance is described as basic reality.

[3] Similarly it is:

III.14 b Arrangement and wrong course\textsuperscript{158};

Wrong course is [equivalent to] wrong spiritual practice; these [should be understood] similarly as comprising two [of the three] kinds of basic reality. Since suffering and its origination are constituted by causes and conditions and because they have the imaginary [nature] for their object, the realities of arrangement and wrong spiritual practice are incorporated in these two [of the threefold basic realities].

[4] Herein, the sameness of sentient beings is shown through the three realities of continuance, arrangement and wrong spiritual practice. The sameness of the \textit{dharmas} [is shown] through the two realities of characteristic and representation. The sameness of enlightenment [is shown] through the reality of purification. The sameness of wisdom is demonstrated through the reality of correct spiritual practice. Hence it is said:

\begin{quote}
The sameness of sentient beings is proclaimed through the three, but the sameness of the \textit{dharmas} through the two. Thus the sameness of enlightenment and wisdom is demonstrated singly.
\end{quote}

\textsuperscript{158} Read: \textit{sanniveśakupannatā} in place of \textit{sanniveśah kupannatā}; cf. Bhāṣya N43.15.

\textsuperscript{159} Read: \textit{ekam laksanaviṣṭāptāsuddhisanyakprapannaś} in place of \textit{ekam laksanaviṣṭāptau śuddhiḥ sampratipannaś}; cf. Bhāṣya N43.18.

\textsuperscript{160} Read perhaps: \textit{-pariniśpannaḥ} in place of \textit{-pariniśpannavāt}; Tib. \textit{yods su grub pas} (D254b.7). Cf. the following sentence.
10. The Reality of the Skills.

The reality of the skills is said to act as the counteragent to false views. What are the tenfold false views concerning the self [which manifest] in regard to the aggregates etc.?

III.15 abcd & 16 ab The false views concerning the self [which manifest] in regard to these [aggregates etc.] are in relation to:
(a) oneness, (b) causality, (c) an experiencer, (d) an agent, (e) independence, (f) sovereignty, (g) permanence, (h) a basis for defilement and purification, (i) a yogi and (j) release and non-release.

There are ten kinds of skill that act as the counteragents to these ten kinds of adherence to the belief in a non-existent self which manifests in regard to the aggregates etc. These [adherences] are: (a) The adherence to the belief in its oneness. (b) The adherence to the belief in its causality. (c) The adherence to the belief in its nature as an experiencer. (d) The adherence to the belief in its nature as an agent. (e) The adherence to the belief in its independence. (f) The adherence to the belief in its sovereignty. (g) The adherence to the belief in its permanence. (h) The adherence to the belief in its defilement or purification. (i) The adherence to the belief in its nature as a yogi. (j) The adherence to the belief in its release or non-release.

How can this tenfold reality of skills be included within basic reality? Because the aggregates etc. are included in the three natures. How are they included?

III.16 cd The former are [included] within the latter by way of: (a) the imaginary, (b) conceptual differentiation and (c) real nature.

Form is threefold: (a) Imaginary form, i.e. the imaginary nature that belongs to form. (b) Conceptually differentiated form, i.e. the other-dependent nature that belongs to form since it is in relation to that [nature] that [an entity] is conceptually differentiated as form. (c) Form as real nature, i.e. the perfected nature that belongs to form. The aggregates, such as sensation, and also the elements and sense-fields
etc. should be construed in the same way as form [has been construed above]. Thus, since the aggregates etc. are included within the three natures the tenfold reality of skills should also be understood in relation to basic reality. Although it has been stated that the skill in the aggregates etc. acts as the counteragent to the ten kinds of false view in regard to the self, the meaning of the aggregates etc. has not been stated. This will now be discussed.

[y135.19] The reality of the skills was listed immediately after the reality of differentiation161, so in order to clearly illustrate this he says: the reality of the skills is said to act as the counteragent to false views162. Moreover, since it is not known as to how the tenfold false views concerning the self [manifest] in regard to the aggregates etc., he asks: which are the tenfold false views concerning the self [that manifest] in regard to these163 [aggregates etc.]? Hence he says:

III.15 abcd & 16 ab The false views concerning the self [which manifest] in regard to these [aggregates etc.] are in relation to:
(a) oneness, (b) causality, (c) an experiencer, (d) an agent, (e) dependence, (f) sovereignty, (g) permanence, (h) a basis for defilement and purification, (i) a yogi and (j) release and non-release.164

It is the fact that [these false views arise] in regard to the aggregates etc. that is referred to. However, these ten kinds of adherence to the belief in a non-existent self165...; this says that there is the adherence to the belief in what is non-existent

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161 Ms.(42a.1): prabhodatattva; disregard Y's fn.4 p.135.
162 Read: kauśalyatattvam darśanaçaritpratipakṣepety utkam in place of kauśalyatattvam atmārtyupratipakṣaḥ; cf. Bāṣya N44.2. Y has erroneously taken this passage as a verse which he names III.15ab (cf. his fn.5 p.135). The Tib. also has it in verse form as a duplication of III.2cd, however, in the Sanskrit it is evident that it is intended as a paraphrased version of that verse. Cf. N's fn.1 p.44.
163 Read: katham ēṣu as per Ms.(42a.2) in place of katham etad; cf. Bāṣya N44.1.
164 Read:

ekahetuvbhokṣtvakartriṣvavāśavartane /
ādhipatyarthaṁyavṛ klesāsvaḍhyāśraye 'pi ca //
yogīvāmuktaṁvatavāśavartane ātmadārśanam ēṣu hi /

in place of:

ekahetuvbhokṣtvakartriṣvavāśavartane //
adhipatyarthaṁyavṛ klesāsvaḍhyāśraye /
yogīvāmuktaṁvatavāśavartane ēṣu hy ātmadārśanam //

Ms.(42a.2):

ekahetuvbhokṣtvakartriṣvavāśavartane /

Cf. Bāṣya N44.4-6.
165 Read: eṣa tu daśāvidha ātmāsakrāhy in place of eṣa tu daśāvidhaṁmāsakrāhy; cf. Bāṣya N44.7.
because the self does not exist.\footnote{Read: \textit{ātmano bhāvād asatadṛṣṭa ity ēhya as per Ms.(42a.3) in place of \textit{ātmano 'ṣatvād asam grāha ity ēhya.}} \footnote{Read: \textit{yasya pratipākṣeṇa in place of \textit{teṣām pratipākṣatvena; cf. Bhāṣya N44.7.}} \footnote{Read: \textit{ātmābhāṅgaiveśanām as per Ms.(42a.5) in place of \textit{ātmābhāṅgaiveśanām; disregard Y's fn.8 p.136.}} \footnote{Read: \textit{yat uta in place of \textit{tathā hi; cf. Bhāṣya N44.8.}} \footnote{Ms.(42a.6): \textit{dḥātuκau; disregard Y's fn.1 p.137.}} \footnote{Ms.(42a.7): \textit{ātṛvaṅgrāḥ; disregard Y's fn.2 p.137.}} \footnote{Read: \textit{yasya ceṣṭām in place of \textit{yasyeṣṭām; Ms.(42a.7): \textit{yasya ceṣṭām anīṣṭām cēha janmani phalāṁ tasya sūbhāsabhasya karmanā ātma hetu......tvaṅgrāḥ. Disregard Y's fn.3, 4, & 5, p.137.}} \footnote{Cf. Y's fn.6 p.137.}}]

[Objection]: If the self does not exist how do these adherences which are dependent upon the other, i.e. the apprehended object, manifest, when they are devoid of an object? [Response]: But they are not devoid of an object; they manifest in regard to the aggregates etc. Therefore, it is said that there are ten kinds of skill in regard to the aggregates etc. which act as the counteragents to these\footnote{Read: \textit{yasya pratipālayapatpālayatvā; cf. Bhāṣya N44.8.}}. How does this adherence [manifest] in regard to just the aggregates etc. although the self cannot be positively determined to exist? Because, when it is closely examined through reasoning, the self that is separate from the aggregates etc. cannot be discerned; indeed all the deeds and essential nature that belong to the self, which those who believe in the self maintain, manifest only in regard to the aggregates etc. Hence it is evident that it is just the aggregates etc. which form the substratum for the adherence to the belief in the self. Since this adherence to the self, on the part of those who are notionally attached to the self\footnote{Ms.(42a.6): \textit{dḥātuκau; disregard Y's fn.1 p.137.}}\footnote{Ms.(42a.7): \textit{ātṛvaṅgrāḥ; disregard Y's fn.2 p.137.}}\footnote{Ms.(42a.8): \textit{yasya ceṣṭām in place of \textit{yasyeṣṭām; Ms.(42a.7): \textit{yasya ceṣṭām anīṣṭām cēha janmani phalāṁ tasya sūbhāsabhasya karmanā ātma hetu......tvaṅgrāḥ. Disregard Y's fn.3, 4, & 5, p.137.}}\footnote{Cf. Y's fn.6 p.137.}, manifests in these ten forms and not in others, the skills in regard to the aggregates etc. should be understood as the counteragent to all adherence to the belief in the self. These [adherences] are\footnote{Read: \textit{yad uta in place of \textit{tatbhiḥ, cf. Bhāṣya N44.8.}}: (a) The adherence to the belief in its oneness; this is due to the adherence to the belief in the self as a whole entity among the five aggregates that have been appropriated. The skill in the aggregates acts as the counteragent to this. (b) The adherence to the belief in its causality; the adherence to the belief in causality in regard to the self is because sight and the like promote [such an adherence]. The skill in regard to the elements (\textit{dharma})\footnote{Cf. Y's fn.6 p.137.} acts as the counteragent to this. The adverse [adherence] and its counteragent should be stated similarly in regard to the other [sense faculties]. Alternatively, the adherence to the belief in its causality\footnote{Ms.(42a.7): \textit{-tāvagrāḥ; disregard Y's fn.2 p.137.}}\footnote{Ms.(42a.8): \textit{yasya ceṣṭām in place of \textit{yasyeṣṭām; Ms.(42a.7): \textit{yasya ceṣṭām anīṣṭām cēha janmani phalāṁ tasya sūbhāsabhasya karmanā ātma hetu......tvaṅgrāḥ. Disregard Y's fn.3, 4, & 5, p.137.}}\footnote{Cf. Y's fn.6 p.137.}, [the notion that] the self is the agent of experience because it consists in volition, but the 'manifest' and 'unmanifest' [of the Śāṅkhyā] is an object of experience because it does not consist in volition. Alternatively, the adherence to the belief in its nature as an experiencer refers to the notion that an internal agent of virtuous and non-virtuous action for which there is an agreeable or disagreeable result in this birth.
virtuous actions is the experiencer of the result of those actions. (d) The adherence to the belief in its nature as an agent; the belief that the self is the agent of properly performed and wrongly performed actions. Alternatively, the adherence to the belief in its agency refers to the notion that the self possesses instrumentality etc. (e) The adherence to the belief in its independence; the notion that it exerts influence of its own accord; i.e. the notion that it is the self that holds sway. Alternatively, the adherence to the belief in its independence refers to the notion that it exerts an influence in the production of the result which is in conformity with the cause. (f) The adherence to the belief in its sovereignty; the notion that the self rules over activity that conforms with the result. (g) The adherence to the belief in its permanence; the notion that, although it is impure in terms of the five entities beginning with cause, the self is definitely permanent, otherwise there would be the imputation of action not performed and the loss of action that has been performed [i.e. if there is no ātman, an action performed by A would be imputed to B and the result of an action performed by A would not be obtained by A] and similarly there would be an absence of memory and recognition. (h) The adherence to the belief in its defilement and purification; because [one would believe that] it is the basis of defilement and purification. (i) The adherence to the belief in its nature as a yogi; yoga is the fixation of the mind upon the self or the suppression of the breath and the mind. Yoga is the special union of self with mind - a yogi means one who has it. And (j) the adherence to the belief in its release and non-release; i.e. the conceptual differentiation that the self is liberated from a previous [state of] bondage.
[2] How is this tenfold [reality of] the skills included within basic reality? Because skill refers to proficiency in regard to the aggregates etc. How can this be included within the three natures? This question is posed by one who thinks this to be impossible. Because the aggregates etc. are included in the three natures. The fact that [the aggregates] relate to the domain of the skills is shown by the word "skill", but they do not relate to skill alone; hence the reality of the skills should be understood as being included therein by way of connection, not by way of own-being. Just as the truth of the path, which consists in the reality of the cause and result, is said to be included within the three [natures]. Although this may be so, it is not known just how they are included, hence it is asked: how are they included? Hence he says:

III.16 cd The former are [included] within the latter by way of: (a) the imaginary, (b) conceptual differentiation and (c) real nature.

It is the fact that the aggregates etc. are included within these three natures that is referred to. In this context, the inclusion of the aggregates is to be elucidated firstly because they were listed prior to the elements etc. and since they pertain to form, he says: form is threefold. How so? As: (a) imaginary form, (b) conceptually differentiated form and (c) form as real nature. What is (a) imaginary form therein? It is the imaginary nature belonging to form; i.e. that which, with the exception of its perception by way of name, is imagined in this regard as the own-being of the sense-object. Because this is absolutely non-existent it is described as imaginary. (b) Conceptually differentiated form, i.e. the other-dependent nature belonging to form; what is meant is: it is dependent upon causes and conditions. But why is this described as conceptually differentiated form? Hence he says: since it is in relation to that [nature] that [an entity] is conceptually differentiated as form. Due to a failure in clear comprehension on account of their lack of insight into reality, people are notionally attached to form because of the fact that they perceive consciousness - in the appearance of form - just as form [i.e. as matter,
pure and simple], as for instance, one grasps at a self among the aggregates. Therefore, it is said that form is conceptually differentiated in relation to the other-dependent [nature]. (c) Form as real nature, i.e. the perfected nature that belongs to form. This refers to emptiness whose nature is devoid of both imaginary form and conceptually differentiated form. The aggregates, such as sensation, and also the elements and sense-fields etc.\(^{191}\) should be construed in the same way as form [has been construed above], i.e. in the same way that form is included in the three natures after having differentiated it as threefold. [By "etc." is meant]: the aggregates that consist in sensation, perception, the formative forces and consciousness, as well as the elements, the sense-fields, the limbs of dependent origination, the worthy and unworthy objects, the sense faculties, the three times\(^{192}\), the four truths, the three vehicles and both the conditioned and the unconditioned. Moreover, [all] that pertains to sensation etc. and the elements etc., individually, are to be included in the three natures after distinguishing them as threefold according to the differences in their essential natures as imaginary\(^{193}\), conceptually differentiated and real nature.

[3] Therein, in the same way that [an entity] in the appearances of form is imagined as the apprehended object, [so too] that absolutely non-existent existence of apprehending subject and apprehended object, which is imagined in relation to the appearances of sensation etc., is [described as] imaginary sensation, up to and concluding with imaginary consciousness. Conceptually differentiated sensation, up to and concluding with conceptually differentiated consciousness, refers to that [sensation] in regard to which the conceptual differentiation as apprehending subject and apprehended object is performed. Sensation as real nature refers to the perfected nature pertinent to sensation; it is to be understood in the same way [for the other aspects] up to and concluding with consciousness as real nature. In detail, it should be stated in the same way, according to the circumstances, in regard to the elements and sense-fields etc.

[4] An entity that is to be nominally designated as form or sensation, and so on up to and concluding with the conditioned and unconditioned, should also be understood as consisting in the imaginary, the other-dependent and the perfected\(^{194}\) natures. How so? The imaginary consists therein because [an entity] is designated as of the essential nature of form etc. The other-dependent [consists therein] since it is this which is the support for the designation because it depends upon other causal conditions. That which is absolutely devoid of an entity of form etc. is the perfected.

\(^{191}\) Read: skandhā dhātuvṛyanādayāsa ca as per Ms.(43a.3) in place of skandhadhāvṛyanādayāsa ca; cf. Bhāṣya N44.19. Tib. phuš po rams dan / kham dan skye mched la sogs pa la yul (D256b.4).

\(^{192}\) Ms.(43a.4): arthatrayam, but Y's emendation to kālātRAYAM is preferred on the basis of the Tib.; cf. his fn.3 p.139.

\(^{193}\) Ms.(43a.4): svabhāvabhāsa; disregard Y's fn.4 p.139.

\(^{194}\) Ms.(43a.7): paratantrapiṣpanna, but Y's emendation to paratantrapariniṣpanna- is preferred.
[5] [Objection]: Since only the other-dependent [nature] is nominally described as an entity of form etc. and the imaginary is not, the conceptual differentiation of the imaginary is meaningless. [Response]: It is not meaningless because the essential nature of form etc. is superimposed on that [i.e. the imaginary nature] since the object does not exist in exactly that way in which the name is used in regard to it; however, naive people are notionally attached to its essential nature. [Objection]: Why is it that one is attached to it but not as an object [existing] in reality? [Response]: Because there is the exclusion from the relation of 'signified' and 'signifier' on the part of the name and the object be they similar or dissimilar; i.e. if the words for trees etc. and their objects were not different by nature then the name's capacity to signify would be excluded, like the object, because it would not be distinct from the essential nature of the object. And the object's capacity to be signified would disappear because it would not be distinct from the essential nature of the name, due to the absence of a specific cause [i.e. which causes the existence of that which is to be signified]. Alternatively, since there would be one 'signifier' belonging to the name and a different 'signified' belonging to the object, there would be an endless series of statements. Moreover, if there were numerous names for the one object and numerous objects for the one name, there would be multiple essential natures; however, it is untenable that the one [entity] can have multiple natures. Moreover, a 'signifier' of non-existence would not exist, like the object, because the object would be [of the nature of] a non-existent; alternatively, if the name were to exist its object would also exist. In regard to dissimilarity, there would be no ascertainment of [the existence of] an object conformable with a word, since in this regard a 'tree' is only a word, it is not an object. However, the object is not a 'tree' nor is it a 'non-tree'. Therefore, the object of the word 'tree' is not the sphere of the knowledge of the 'tree' because the object of that word does not have the nature of a tree. In this way there is the exclusion of the word and the object from the relation of 'signified' and 'signifier'. In regard to disparity, there would be no determination of 'signified' and 'signifier' because of the absence of a determining cause.

[6] There is a theory that the name may generate the object or cause it to become manifest. In this regard, [the name] does not generate [the object] because the name is applied to the object only after it has arisen. This would lead to the conclusion that,
although [the object] has [already] arisen, it would be generated again and again because the name is applied again and again. Nor does [the name] cause [the object] to become manifest because the name is applied after the object is apprehended and it is not tenable that it would cause the manifestation of what has not been apprehended, i.e. another person who does not know an object will not apprehend it with the same name; also, it is not tenable that that same [name] can cause both the manifestation and the non-manifestation of the same object. Lamps etc. which cause things to become manifest do not cause the manifestation of a manifest object in dependence upon knowledge. Also, since no determining cause of manifestation is seen in regard to manifest pots and clothing etc., all objects would be caused to manifest by all names. Moreover, there would be no determination by way of smell etc. because axes and water etc. are considered to be agents that generate smell etc., but not things that cause manifestation. Therefore, it is evident that the notional attachment to the 'signified' and 'signifier', like the notional attachment to the apprehended object and apprehending subject, is meaningless.

[7] Thus, since the aggregates etc. are included within the three natures, the tenfold reality of the skills should also be understood in relation to basic reality. Although it has been stated that the skill in the aggregates etc. acts as the counteragent to the tenfold false views in regard to the self, the meaning of the aggregates etc., in regard to which the skill in the aggregates etc. is the counteragent to the adverse views regarding self, has not been stated, hence this will now be discussed.

a. The Meaning of the Aggregates.

At the beginning [they are considered] in the sense of: (a) multiple, (b) collected and (c) disparate;

203 Read perhaps: ca-grhitasya as per Ms.(43b.6) in place of Y's emendation to: ca-grhitasya. The Tib. is worded differently: "...because, if the name is applied after the object is apprehended, it is not tenable that it should cause the manifestation of what has [already] been apprehended": ...'di litar don rtogs nas mini 'dgos na rtogs zin pa la ni gsal bar bya ba ni rigs so (D2.57b.4).

204 vyātigam but the Tib. (D257b.6):gsal bar bya ba would suggest a reading of vyātigam.

205 Read: vyūpatyapekṣaḥ as per Ms.(43b.7) in place of vyūpatyapekṣayā.

206 vyātigam, and again the Tib. would suggest a reading of vyātigam; cf.fn.294 above.

207 Ms.(43b.7): gandhādito rane-, but Y's emendation to gandhādito niyam (tihāvah) is preferred on the basis of the Tib.; cf. his fn.5 p.141.

208 Disregard Y's fn.6 p.141 since this passage is found in D; cf. 257b.7.

209 skandhādikusālyam; however both P and D: phuṣi po la sogs pa'i don = skandhādyarham.

210 This passage is problematical; the first syllable of the line of the Ms.(44a.2) appears to read: dha, but Y's emendation to (vipa)kṣa is preferred on the basis of the Tib.; cf. his fn.1 p.142.
Now at the beginning these, i.e. the aggregates, should be understood in a threefold sense: (a) In the sense of 'multiple'; in detail it is said: "any form belonging to the past, present or future..." (b) In the sense of 'collected'; i.e. [the same scriptural reference continues]: "...after collecting all that [form] together..." And (c) in the sense of 'disparate'; because the characteristic of form etc. is respectively determined as separate. For 'aggregate' (skandha) has the sense of 'heap' (rāsi) and thus is it generally understood in the sense of a 'heap'.

[Sūhīramati]

III.17 ab At the beginning [they are considered] in the sense of: (a) multiple, (b) collected and (c) disparate;

The term: "at the beginning"\(^{211}\) refers to the fact that [the aggregates] are stated initially. Now at the beginning these, i.e. the aggregates are described and they should be understood in a threefold sense: (a) In the sense of 'multiple'\(^{212}\); [in detail it is said]: "any form\(^{213}\) belonging to the past, present or future, internal or external, gross or subtle, inferior or exalted, distant or near..."\(^{214}\); thus [they should be understood] in the sense of 'multiple' because numerous substantial entities of the past etc.\(^{215}\) are described by the word 'aggregate'. The aggregates [should be understood]: (b) in the sense of 'collected' because of the scriptural statement: "...after collecting ...together...". By "after collecting...together" is meant: after making into one\(^{216}\). (c) In the sense of 'disparate'; it is the aggregates that are referred to. The word "and" has a collective sense, i.e. this belongs with the previous two statements: i.e. in the sense of 'multiple' and in the sense of 'collected'. Here now he gives the reason: because the characteristic of form etc.\(^{217}\), belonging to the aggregates, is respectively determined as separate, from the characteristic of sensation etc. The words "separate" and "disparate" are synonyms. What is the reason that in this context the meaning of the aggregates is respectively determined in terms of these three aspects? For 'aggregate' (skandha)

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\(^{211}\) ṛddita is not found in the Ms.(44a.2) but has been inserted on the basis of the Tib.; cf. Y's fn.1 p.142.

\(^{212}\) Read: anekārthena in place of anekārtho; cf. Bhaṣya N45.3.

\(^{213}\) Read: yat kimcid rūpam in place of yat kim ca rūpam; cf. Bhaṣya N45.4.

\(^{214}\) This passage which is also cited in the Kośa (P13.5 ff.) is from Saṃyutta-nikāya; cf. LVP Kośa I p.35, fn.2.

\(^{215}\) Read: attāṭātātām as per Ms.(44a.3) in place of attāṭāgatātātām; Tib. 'das pa la sogs pa (D258a.3).

\(^{216}\) Read: ekākṛtya as per Ms.(44a.4) in place of ekākṛtyam.

\(^{217}\) Read: rūpādilakṣaṇasya in place of rūpasākṣaṇena; cf. Bhaṣya N45.6.
has the sense of 'heap' (rāṣṭi)\(^{218}\), hence, and thus is it generally understood, i.e. established. Thus, what is generally understood as 'multiple', 'collected' and 'disparate' is described as a 'heap'. The aggregates of sensation etc. are to be understood in the same way as the aggregates of form. Therein, an act of skill in regard to the meaning of the aggregates is described as the counteragent to the adherence to the belief in a unique self, namely, such as that all this that has been and will be in the future is none other than the puruṣa [of the Śāṅkya]. How so? Because form etc., differentiated as belonging to the past etc. and collected together as a unity, is designated as the aggregate of form etc. Moreover, the aggregates are respectively determined as threefold as counteragents to three kinds of confusion; the three kinds of confusion are: (a) confusion in regard to singularity, (b) confusion in regard to the conventional and (c) confusion concerning the mixture of characteristics.

b. The Meaning of the Elements.

The next is considered in the sense of the 'seed' of: (a) the apprehending subject, (b) the apprehended object and (c) the perception of the latter.

What is next? The elements. In the above, (a) the sense of the 'seed' of the apprehending subject refers to the elements of sight etc.; (b) the sense of the 'seed' of the apprehended object refers to the elements of form etc.; and (c) the sense of the 'seed' of the perception of the latter refers to the elements of sight-consciousness etc.

[Sthiramati]

The elements were listed immediately after the aggregates, therefore, he gives the meaning of the elements immediately following the meaning of the aggregates.

The word "next" in this context\(^ {219}\) refers to the elements since they were listed immediately after the aggregates; this is why the author of the commentary also says: what is next? The elements. 'Element' (dhātu) has the sense of 'seed' (bijā); accordingly,
when there is gold it is said to be the element gold - the 'seed' of gold is thus understood. Moreover, this is distinguished as threefold because of the difference in result: (a) the element that consists in the apprehending subject, (b) the element that consists in the apprehended object and (c) the element that consists in the perception of the latter.

In the above, (a) the sense of the 'seed' of the apprehending subject refers to the element of sight etc.; the element of sight is the first of the elements which begin with sight and conclude with mind. They are [described as] apprehending subjects because they form the basis for the perception of sense-objects of form etc. They are described as elements because they are the cause of [the elements of] sight etc. of the same genus. (b) The sense of the 'seed' of the apprehended object refers to the elements of form etc., concluding with the non-sensuous element. Because they are the objects of sight-consciousness etc. they are [described as] apprehended objects. These too are described as elements because they are thus causes [in the production] of the form etc. of a similar nature. (c) The sense of the 'seed' of the perception of the latter refers to the elements of sight-consciousness etc.; the perceptions in regard to form etc. are those which begin with sight-consciousness and conclude with mind-consciousness because they have the knowledge of form etc. for their own-being. These too are described as elements because they are causes [in the production] of the sight-consciousness etc. of a similar nature, i.e. beginning with the element of sight-consciousness and concluding with the element of mind-consciousness.

[2] However, others say that the store-consciousness, imbued with [the latent impressions of] the karma of notional attachment to sight etc., is the 'seed' of those respective [elements] of sight etc. Similarly, the store-consciousness, imbued with [the latent impressions of] the karma inherent to the notional attachment to form etc., is the 'seed' of those respective [elements] of form etc. Likewise, just the store-consciousness, imbued with [the latent impressions of] the karma inherent to the notional attachment to sight-consciousness etc., is the 'seed' of those respective [elements] of sight-consciousness etc. [Objection]: If this is so, the following should be reflected upon: it would be just the store-consciousness that is signified by the word "element" and not [the faculty of] sight etc. [Response]: The elements have been respectively determined in this threefold sense as 'seed' in order to remove confusion concerning: (a) the agent, (b) the deed and (c) the karma. In this respect, the former

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220 D: dper na gser yod pa'i rdo rje la... but rdo rje la should be omitted as per P; cf. P102a.
221 Ms.(44b.2): -bijtthai caksur-; disregard Y's fn.5 p.143.
222 Ms.(44b.3): cakṣurādijñāna-, but Y's emendation to cakṣurāddivijñāna- is preferred; cf. his fn.8 p.143.
223 Ms.(44b.5): aanye tvīthu; disregard Y's fn.1 p.144.
224 Tib. (D259a.2) inserts: vāśanaḥ (bag chags) which is not found in the Ms.
225 Read: vāśikam as per Ms.(44b.5) in place of vāśitam.
226 Again, vāśana is found only in the Tib. (cf. D259a.2).
[element of] sight etc. is the cause of just the latter [element of] sight etc. and there is nothing else, a self or another cause, in regard to this. Consequently, the removal of the adherence to the belief in causality in regard to the self is due to skill in the elements.

c. The Meaning of the Sense-Fields.

The next [is considered] as the medium of origination for the experience of: (a) sensation and (b) the discrimination of an object;

What is next? The sense-fields. Of these, the six internal sense-fields [are considered] in the sense of the medium of origination for the experience of sensation. The six external [sense-fields are considered] in the sense of the medium of origination for the experience of the discrimination of an object.

[Sthiramati]

The meaning of the sense-fields should be mentioned immediately following the meaning of the elements, hence he says:

The next [is considered] as the medium of origination for the experience of: (a) sensation and (b) the discrimination of the object;¹¹²

Since there are numerous [topics] apart from the elements such as the sense-fields and dependent origination and also because of the general nature of the word "next", he poses the question: what is next? This word "next", as a matter of course, stands just for the sense-fields because they were listed immediately following the elements, thus in order to show this, he says: it refers to the sense-fields. Of these, the six internal sense-fields [are considered] in the sense of the medium of origination for the experience of sensation. The six external sense-fields [are considered] in the sense of the medium of origination for the experience of the discrimination of the object. The medium of origination (ṣyadvāra) is equivalent in meaning to sense-field (ṣyatana). Origination (ṣya) is

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²²⁸ Read: \textit{veditopabhogāṣyadvārthena} in place of \textit{vedanopabhogāṣyadvārthena}, Cf. Bhāṣya N45.15.
[equivalent to] an arrival; they are sense-fields (āyatanāni) insofar as they propagate (tanvantu) that [which originates] among the experience of sensation and the discrimination of an object. This differentiation as internal and external is according to the difference in the medium of origination for an experience either as sensation or conceptualization. Sensations are either pleasurable, painful or neither pleasurable nor painful. Because the latter are parraken of (upabhujyate), they are [described as] enjoyment (upabhoga); what is meant is: they are experienced (anubhūyate). Only the internal sense-fields\footnote{229} are described as the medium of origination\footnote{230} for that experience of sensation because, although the sense-objects are the medium of the origination of that [sensation], the support\footnote{231} i.e. sight etc., is the basis on account of the fact that: (a) it is helpful or obstructive, (b) it consists in clear comprehension in regard to that [sensation] and (c) it is specific, since the experience of sensation [occurs] by means of it when there is sight etc. and [the experience of sensation] does not [occur] when there is no [sight etc.].\footnote{232} The discrimination of an object refers to conceptualization (saṃjñā) because it has the nature of the apprehension of the sign of the object. This consists in the experience of sense-objects\footnote{233} because it has the nature of the knowledge of objects. The external sense-fields are described as the medium of origination for those [conceptualizations]; but not the internal [sense-fields], for, even if they were the medium of origination for those [conceptualizations], in the absence of a sense object, there is no experiencing of the discrimination of the object\footnote{234} even if the internal sense-fields of sight etc. do exist. The sense-fields should be known because they are the medium of origination for both sensations and the discrimination of objects together with their associated elements.

[2] The two apprehendings are very important. Furthermore, apprehending is very important because it consists in the experience of the result of karma and also because it consists in the discrimination of objects. Since there is the conceptual differentiation of an agent of experience on account of the experience of sensation and the discrimination of objects, the sense-fields are respectively determined\footnote{235} in a twofold sense. Thus, skill in the sense-fields [leads to the understanding that] the agent of experience consists in the internal sense-fields and the object of experience consists in the external sense-fields. And since no other\footnote{236} agent of experience exists, the adherence to the belief in the self as the agent of experience is checked.

\footnote{229}{Ms.(45a.3): evāyatanāny; disregard Y's fn.1 p.145.}
\footnote{230}{Read: vedanopabhogasyadyāvāram as per Ms.(45a.3) in place of vedanopabhogasyāvyād dvāram.}
\footnote{231}{Read: adhiśīlāni in place of āśrayānām; cf. Y145.25-26.}
\footnote{232}{Cf. Kośa P34 and LVP Kośa I pp.95-96.}
\footnote{233}{Read: viśayānām upabhogā in place of viśayuṃ upabhūyate; Tib. yul mams la sbe bar spyod do (D259b.4).}
\footnote{234}{Ms.(45a.5): rthapariprēdo-, but Y's emendation to 'rthaparicchedo- is preferred.}
\footnote{235}{Read: āyatanavyavasthānām in place of āyatana vyavasthānām; Ms.(45a.6): āyatana-; Tib. skye mched nam par gling pa (D259b.7).}
\footnote{236}{Tib. omits anyo; cf. D260a.1}
[3] [Objection]: The assertion that was made above is not tenable, i.e. that because the sense-fields of sight etc. are helpful or obstructive it is just the support of that [sensation] which is conventionally expressed as the agent of experience - because, on account of the denial of [the existence of] form, the sense-fields of sight etc. would also not exist, like the self. [Response]: This censure is not appropriate because it is only imaginary form that is denied here, not conceptually differentiated form. In the above, the internal sense-field is the store-consciousness which undergoes a special transformation on account of its projection by the karma that is imbued with the conceptual elaborations of sight etc. The external sense-field is the appearance as form etc. and belongs to the actual consciousness which has the latter [i.e. the store-consciousness] as its cause. The appearance as a common object and the\textsuperscript{237} appearance as sentient beings belong to the store-consciousness and are described as the external sense-field because they are the predominant-causal conditions in the arising of the actual consciousness which appears as the apprehended object and apprehending subject. However, it is not because these [external sense-fields] consist in the sense object.

[4] [Objection]: Is it not so that this [interpretation] conflicts with the words of the Sūtras which state that sight-consciousness and the like are produced in dependence upon the two [i.e. sense faculty and external object]? The appearance as form etc.\textsuperscript{238} is different from consciousness and it is not tenable that it alone can be the causal condition for the arising of just itself because of the existence of the arisen and the non-existence of the non-arisen states\textsuperscript{239}, and because action in regard to itself is contradictory. Therefore, form and the like should necessarily be acknowledged as being different from their appearances in consciousness. [Response]: This censure is not appropriate because consciousness in the appearance of form etc. deposits the (causal) latent impression\textsuperscript{240} in the causal consciousness for the arising of a consciousness of a similar nature; and due to a transformation in the latent impression, consciousness in the appearance of form etc. is born again. In this way, consciousness, when it has deposited a latent impression in the nature of an appearance of form etc.\textsuperscript{241}, is described as the causal condition for consciousness, hence there is no contradiction with the Sūtras. Thus, the meaning of 'support', too, is appropriate for the appearance as form etc. because it is the causal condition for consciousness in (the aspect of)\textsuperscript{242} its own appearance. Alternatively, that which is innate to consciousness is established as

\textsuperscript{237} Ms.(45b.2): \textit{-bhāsaḥ / yaś ca}
\textsuperscript{238} Ms.(45b.3) substantiates \textit{(rūpādi/pratibāh)sc}; disregard Y's fn.2 p.146.
\textsuperscript{239} Ms.(45b.3): \textit{-suvasthayoh samavād abhāvāt}, but Y's emendation to \textit{-suvasthayor bhāvād abhāvāc ca} is preferred on the basis of the Tib.; cf. his fn.3 p.146.
\textsuperscript{240} Read: \textit{pratayaćaśanām} as per Ms.(45b.4) although \textit{pratyaya} is omitted from the Tib.; cf. D250a.7.
\textsuperscript{241} Ms.(45b.4): \textit{vijñānairbhāh}, but Y's emendation to \textit{vijñānanām rūpād/niśrūh/katmakavēna} is preferred on the basis of the Tib.; cf. his fn.4 p.146.
\textsuperscript{242} \textit{ākāra} is omitted from the Til.; cf. D260b.1.
the objective support-causal condition by those who hold to the [existence of the] external object by way of connection with the fact that the existence or non-existence of consciousness is due to the existence or non-existence of that [causal condition for the objective support] although there is no relation of producer and produced. Similarly, here too, although the appearance of form etc. and consciousness do not have\[243\] the relation of that which is produced and producer, they are respectively determined as the causal condition and the possessor of the causal condition because there is no fallacious reasoning regarding the existence or non-existence of consciousness as being due to the existence or non-existence of that [causal condition for the objective support].

[5] [Objection]: There would be no actual correspondence with an example for both the appearance of form etc. and consciousness because they cannot be differentiated.
[Response]: This is not so because they are figurative differences\[244\]; for example, the consciousness of dreams, magical creations and cities of Gandharvas and the like, although ultimately undifferentiated, is respectively determined in the relation of that which is supported and the supporter just as it is (conventionally)\[245\] differentiated in the aspects of apprehended object and apprehending subject because it is the basis for the conceptual differentiation of apprehended object and apprehending subject. Likewise, there is no contradiction in the other cases too. Moreover, the relation of that which is supported and the supporter is, in all cases, only expressed figuratively; it does not actually exist. Because, whether consciousness has or has not arisen, it does not take a sense-object as objective support due to the fact that this [object] passes away immediately upon origination since [in the former case] it does not continue to exist at the time of the act of supporting and because [in the latter case] it does not exist. Also, the sense-object is not tenable as the objective support whether it has or has not arisen or has both [arisen and not arisen], because: (a) it does not continue to exist when it has arisen and (b) that which has not arisen does not exist, since the act of supporting devoid of a foundation is not tenable. An objective support for the presently existing consciousness is meaningless since it is through the mere fact of its existence that the relation of cause and result is determined\[246\] as the relation of that which is supported and the supporter because it is established as having the nature of that [which is supported]. Also, [the objective support] for that [consciousness] which is in the process of arising is meaningless because it does not [yet] exist. [Objection]: [an objective support for that consciousness] in the process of arising is not meaning-

\[243\] Read: \textit{rūpādīnimīr bhāsasya viṣṭānasya cāsāty} as per Ms.(45b.6) in place of \textit{rūpādīnimīr bhāsasya viṣṭānasya asāty}, although the Tib. does not support this rendering; \\textit{gaugs la sogs pa snad ba'i mām par sōs pa ...med} (D260b.2). Cf. Y's fn.5 p.146.

\[244\] Read: (ṣād)dāyaṃ / na bheda-pacchārī as per Ms.(45b.7); disregard Y's fn.1 p.147.

\[245\] \textit{vyavahāra} is inserted on the basis of the Tib. (cf. D260b.4) and is not found in the Ms.

\[246\] \textit{vyavasthāpanyate} is inserted on the basis of the Tib. (cf. D260b.7) and is not found in the Ms. Cf. Y's fn.5 p.147.
less because when the sense-object really exists, consciousness acquires the nature of an appearance as the latter. [Response]: If the appearance as the object were caused by an object that is external to consciousness, then the consciousness of things belonging to the past, the future or to dreams would be devoid of aspect (nirākāra), or else would not exist because of the non-existence of the object of those [things belonging to the past etc.]. An effect cannot be produced by causal conditions that are deficient since this would transcend the bounds of logic and the assertion that something non-existent can possess a causal condition is also not tenable. Moreover, the external object is not the causal condition of the objective support for consciousness since the latter exists even without the former. Therefore, all consciousness of people who have ophthalmia is to be acknowledged as having no dependence on an objective support that consists in the external object.

d. The Meaning of Dependent Origination.

The meaning of dependent origination:

III.18 cd [It is considered in the sense of] the absence of both imputation and negation in regard to cause, result and activity.

Dependent origination [is considered] in the sense of the absence of both the imputation and negation of cause, result and efficacy. In this respect, (a) there is the imputation of causality due to imagining that the formative forces etc. have dissimilar causes. (b) There is the negation of causality due to imagining that [the latter] are devoid of causality. (c) There is the imputation of result due to imagining that the formative forces etc., together with the self, manifest from causal conditions such as ignorance. (d) There is the negation of result due to imagining that the formative forces etc., which have ignorance etc. for their causal conditions, do not exist. (e) There is the imputation of efficacy due to imagining that ignorance etc. is instrumental in the production of the formative forces etc. (f) There is the negation of efficacy due to imagining that [the latter] are devoid of power. The absence of both imputation and negation should be understood as being due to the non-existence of these [conditions].

247 Ms.(46a.4): -kalai; disregard Y's fn.6 p.147.
248 Ms.(46a.4): 'tiprasatītā; disregard Y's fn.7 p.147.
[Shiramati]

Y148.6 [1] Since the meaning of dependent origination should be mentioned immediately after the meaning of the sense-fields, he says: the meaning of dependent origination:

III.18 cd [It is considered in the sense of] the absence of both imputation and negation in regard to cause, result and activity. 249

It means: arisen from causal conditions that are inactive, impermanent and have power; as has been stated in a Sūtra: "when this exists, there is that. Due to the arising of this, that is produced - in detail: the formative forces have ignorance for their causal condition." In order to illustrate that in this context dependent origination is considered by way of the refutation of the imputation and negation of cause, result and efficacy, he says: dependent origination [is considered] in the sense of the absence of both the imputation 250 and negation of cause, result and efficacy. "Efficacy" is stated by the word: "activity".

[2] In this respect, there is the imputation of causality...; this is due to imagining that the puruṣa, the iśvara, the atom 251 or the pradhāna etc. possess causality, having rejected ignorance etc. [as the cause]. In order to demonstrate this, he says: ...due to imagining that the formative forces etc., concluding with old-age and death, have dissimilar causes. "Dissimilar" refers to the notion that something permanent such as the puruṣa can be the cause of the formative forces etc. which are impermanent; what is meant is: ‘different’ [i.e. that a cause can produce something that is of a completely different nature to itself]. Alternatively, a cause is considered to require a modification of its essential nature, like the seed in relation to the sprout etc., but there can be no modification of essential nature on the part of that which is permanent. The imputation of causality is due to imagining causality in regard to a [result that is] dissimilar [to its] cause.

Y149 [3] There is the negation of causality due to imagining that [the latter] are devoid of causality 252...; if one agrees that the formative forces etc. are produced without a cause, ignorance etc. is excluded as the cause of the formative forces etc. 253

249 Ms.(46a.5): -anarpāṇapavādaḥ, but Y’s emendation to -anarpāṇapavādaḥ is correct; cf. his fn.1 p.148 & Bhāṣya N45.20.
251 Tib. atman (bdag) in place of apu; cf. D261a.7.
252 Read: niretakāplanān in place of hairotakāpanāt; cf. Bhāṣya N46.1.
253 Ms.(46b.2): samskārdhituvam apadhama; disregard Y’s fn.1 p.149.
There is the imputation of result due to imagining that the formative forces etc., together with the self, manifest from causal conditions such as ignorance. Some believe that the formative forces etc. manifest from causal conditions such as ignorance if the self exists, but do not manifest if it does not exist. Thus, there is the imputation of result if the self is imputed upon the result such as the formative forces. Others believe that the imputation of result is due to imagining that the formative forces etc., together with the self, manifest from causal conditions such as ignorance, either by being intimately connected with a substantial self or by being an agent that is beneficial or obstructive to the latter.

There is the negation of result due to imagining that the formative forces etc., which have ignorance for their causal condition, do not exist; for example, there are heretics who negate good conduct, bad conduct and other worlds [i.e. subsequent rebirths] believing that there is no good conduct, there is no bad conduct and there are no other worlds.

There is the imputation of efficacy due to imagining that ignorance etc. is instrumental in the production of the formative forces etc. If it is imagined that in the production of the formative forces etc. ignorance etc. can cause the nature of an entity to become something other, then there is imputation of efficacy.

There is the negation of efficacy due to imagining that [the latter] are devoid of power. There is the negation of efficacy due to imagining that the formative forces are devoid of power although they have the capacity for origination through the mere [imputation of the] existence of ignorance etc.

The absence of both imputation and negation should be understood as being due to the non-existence of these [conditions]. The absence of imputation and negation should be understood as being due to the absence of that imputation and negation in regard to cause, result and efficacy. Thus, whether [this belief relates] to a self separately from ignorance etc. or to something else, this skill in dependent origination should be understood as the counteragent to the adherence to the belief in an agent. For, there is no self nor anything else in this regard, apart from

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254 Ms.(46b.2): phalasāmrapaḥ; disregard Y's fn.2 p.149.
255 Read: samskārādipalasya itmsamātropa ity in place of samskārādipalasya itmsamātropa ity; Tib. 'bras bu 'du byed la sogs par bdag sgro 'dogs na 'bras bu la sgro 'dogs pa žes bya'o (D261b.3-4).
256 Ms.(46b.3): ātmadāvaj; disregard Y's fn.4 p.149.
257 Ms.(46b.3): -opaghāta; disregard Y's fn.5 p.149.
258 Read: phalāpavādo na sany avidyādipratyayāh samskārādaya iti kalpanāt in place of phalāpāvādo na sany avidyādipratyayāh samskārādaya iti kalpanāt; cf. Bhāṣya N46.2-3.
259 Ms.(46b.4): -sth; disregard Y's fn.6 p.149.
260 Read: nāstikānāṃ nāstī as per Ms.(46b.4) in place of nāstī; Tib. med pa rams (D261b.6).
261 The parentheses mentioned by Y in his fn.7 p.149 are not found in the Ms. However, the text, from nāstī duscāṇām to samskārānam (Y149.12-17), is written in a different hand.
262 Ms.(46b.5): hemphalakri; disregard Y's fn.8 p.149.
263 Ms.(46b.6): -vyatirekaṇa, but Y's emendation to -vyatirekaṇa is correct.
ignorance, which is the agent of pure or impure actions. There is no other agent of consciousness apart from the formative forces. And this should be stated in all cases [i.e. each of the twelve nidāṇa], according to the respective circumstances, because the formative forces etc. arise from ignorance etc. which is inactive, impermanent and has power.

e. The Meaning of the Possible and the Impossible.

The next [is considered] in the sense of an other-dependence in relation to:
(a) what is not desired, (b) what is desired, (c) purity, (d) concurrent births, (e) sovereignty, (f) complete attainment and (g) behaviour.

The possible and the impossible should be understood in the sense of a sevenfold dependence upon something other. Of these, (a) there is dependence upon something other in relation to what is not desired due to falling into wretched states of existence, although not desiring it, on account of bad conduct. (b) There is dependence upon something other in relation to what is desired due to the attainment of propitious states of existence on account of good conduct. (c) There is dependence upon something other in relation to purity because of not bringing suffering to an end by not relinquishing the five hindrances and so on up until not having cultivated the seven limbs of enlightenment. (d) There is dependence upon something other in relation to concurrent births of the two existing simultaneously, i.e. of two tathāgatas or two cakravartins, since they cannot be born into the one world sphere. (e) There is dependence upon something other in relation to sovereignty since women cannot become cakravartins etc. (f) There is dependence upon something other in relation to complete attainment since a woman cannot become perfectly enlightened, whether it be individual enlightenment or supreme enlightenment. (g) There is dependence upon something other in relation to behaviour because one endowed with [sound] views does not engage in [violent]²⁶⁴ behaviour, such as

²⁶⁴ Tib. omits upakrama; cf. D14b.2.
murder, in contrast to the behaviour of ordinary people. This can be followed up in detail through a perusal of the Bahudhatuka Sutra265.

[Sthiramati]

Y150.7 [1] The meaning of the possible and the impossible should be mentioned immediately following the meaning of dependent origination, hence he says:

III.19 abcd [The next (is considered) in the sense of an other-dependence in regard to]: (a) what is not desired, (b) what is desired, (c) purity etc.266

The possible and the impossible should be understood in the sense of a sevenfold dependence upon something other. In the above "possible" is [equivalent to] 'cause'. "impossible" is [equivalent to] 'absence of cause'. As has been stated in this verse [from Dhammapada, 223]:

One ought speak the truth and not be angry;
one ought give to a beggar even from a little267. Through these three proprieties here in this world one ought proceed to the presence of the gods.

It is understood that [proprieties (sthāna)] are [equivalent to] causes. Alternatively, propriety (sthāna) is [equivalent to] possibility (samabhava) and impropriety (asthāna) is [equivalent to] impossibility (asamabhava). The skill in these is [equivalent to] skill in the possible and the impossible. "Dependence upon something other" (pāratantrya) is the state (bhāva) of being dependent upon something other (paratantrasya); what is meant is: resting upon something other (parāyatattā). Although this is sevenfold it is included within the three other-dependencies of karma, defilement and rebirth.

[2] Of these, there is dependence upon something other in relation to what is not desired...; what is not desired refers to the wretched states of existence. In order to demonstrate that the attainment of these [states of existence] rests upon bad conduct268 and is a dependence upon something other, he says: ...due to falling into wretched states of existence, although not desiring it269, on account of bad conduct, including actions of body speech and mind, such as the taking of a life, together with their preparation and consequences. The wretched states

265 Majjhima Nikāya, 115; cf. N’s fn. 13 p.46.
266 The Tib. includes all four pādas of this verse.
267 The Ms.(18a.1) suggests a reading of dacyāna alpā ca yācitaḥ in place of dacyāna alpo ni yācitaḥ; Tib. alpo la chut yad yācitaḥ (D262a.6). For further discussion on this verse, see F.Bernhard: Udāna-varga, XX.16 p.274 and J.Brough: The Gāndhārī Dhammapada, 281 p.262.
268 Tib. omits duścarityatvātvaṃ; cf. D262b.1.
269 Ms.(18a.3): -ānicchādito, but Y’s emendation to -ānicchato is correct; cf. Bhāṣya N46.11.
of existence refers to the hells, the Pretas and animals. Because of the extreme suffering in these [states], there is no desire on the part of anyone to attain rebirth there. Since actions are powerful and are the cause of wretched states of existence, on account of the power of actions alone, one whose conduct is bad attains rebirth in such places although not desiring it.

[3] There is dependence upon something other in relation to what is desired due to the attainment of propitious states of existence on account of good conduct; what is desired refers to the attainment of the propitious states of existence. The propitious states of existence are those of the gods and mankind. Good conduct consists in: (a) abstention from the taking of life etc. together with the preparation and consequences of the latter, (b) acts of generosity, respect and honour etc. towards teachers, preceptors and those who possess virtue etc. and (c) the special virtues of love and compassion and the like. There is dependence on something other since rebirth in the propitious states of existence is dependent upon good conduct alone, for even those who seek it do not attain a propitious state of existence in any other way apart from [the practice of] good conduct.

[4] There is dependence upon something other in relation to purity...; purity refers to the relinquishment of moral defilement. ...[by not relinquishing] the five hindrances, i.e.: (a) the desire for sensual pleasure, (b) malice, (c) torpor and drowsiness, (d) excitability and remorse and (e) doubt; they are five after combining torpor and drowsiness as one, and similarly, excitability and remorse. Non-specifically, they are hindrances (nivaraṇāṇā) since they hinder (nivṛṣṇvanti) the wholesome side. Specifically, they are hindrances since they respectively conceal: (a) the joy of setting forth [from the household life], (b) correct spiritual practice for one who is inspired in the right way by fellow brahmacarins towards the actions of body and speech that conform to that [correct spiritual practice], (c) the absence of faintheartedness at the time of meditative calm, (d) the absence of distraction at the time of exertion and (e) the state of spontaneity at the time of meditative calm and penetrating insight. ...By not relinquishing; i.e. by not abandoning, those [hindrances] and so on up until not having cultivated the seven limbs of enlightenment. He says: "concluding with" because this is an exposition of the final member, that is to say, the foundations of mindfulness, the complete relinquishments, the bases of psychic

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270 Ms.(18a.3): praṇās tiryākcaś ca; disregard Y’s fn.2 p.151.
271 Ms.(18a.3): ekanta duḥkhatvān which Y has amended to ekāntena; however, the Tib.: śīna na ādāya bāṣi phyir would suggest a reading of suduḥkhatvan.
272 Ms.(18a.6-7): viśuddhaḥ klesāprahityantam; disregard Y’s fn.4 p.151.
273 Tib. omits pravrajya; cf. D262b.6.
274 Ms.(18a.7): aprahāyātyakṛvā, but Y’s emendation to aprahāyātyakṛvā is correct; cf. Bhāṣya N46.13.
275 Ms.(18b.1): smṛtyupasthāna; disregard Y’s fn.8 p.151.
276 Read: -prahāpa- in place of -prahāna-. 
power, the faculties and the powers are also included. ...Because of not bringing suffering to an end. The end of suffering refers to that [state] where suffering is non-existent and this is nirvāṇa. That this is not brought about is [equivalent to] its non-attainment; what is meant is: one does not attain nirvāṇa. Alternatively, the end of suffering refers to the fact that one does not create the suffering pertinent to rebirth, for one does not create such suffering as that from which other suffering is entailed. The dependence upon something other in regard to purity refers to the fact that it is subject to the relinquishment of the five hindrances.

[5] There is dependence upon something other in relation to concurrent births of two tathāgatas or cakravartins, existing simultaneously. What is meant is: both together; ...i.e. of two tathāgatas or two cakravartins, since they cannot be born into the one world sphere. Some schools believe that with regard to the two tathāgatas, the world-sphere of 3,000 million worlds is meant; however, [the world-sphere that consists in] the four continents [is meant] in regard to the two cakravartins. Others believe that the world consisting in the four continents [is meant] in regard to the two tathāgatas as well. For the Buddhas, the Venerable Ones, display their perfect enlightenment and parinirvāṇa in the world-sphere of 3,000 million worlds through the influence of the Dharma Body, in each world consisting in four continents, by means of the Transformation Body for thus, the aim of the bodhisattvas, i.e. the possession of death and rebirth in one of the worlds that consist in the four great continents in the Tuṣita realms or among mankind, is the same in regard to the other worlds that consist in the four continents. Therefore, they believe that the Venerable One, who was perfectly enlightened already in the Akaniṣṭha realm, displays by means of the Transformation Body: (a) his birth and passing away in all of the worlds consisting in the four continents which are included in the [world-sphere of] 3,000 million worlds and in the Tuṣita realms and (b) everything such as the possession of rebirth among mankind. In this respect the dependency on something other in regard to concurrent existences refers to the fact that the birth of a Buddha and a cakravartin depends on unequal productive karmas.

277 Ms.(18b.1): nirvāṇa / tasya however a small section of the folio is missing directly above this passage hence the manusvāra should be inserted; disregard Y’s fn.1 p.152.
278 Read: tādṛṣṭam as per Ms.(18b.2) in place of tādṛṣṭam.
279 Tib. is slightly different: "The dependence upon something other in regard to purity is due to its being subject to..."; ..Ja rag las pa’i phyir mam par dag pa gzan gyi dbus did (D263a.4).
280 tathāgata/cakravartin is inserted after the Tib. and is not found in the Ms.; cf. Y’s fn.3 p.152
281 Ms.(18b.3): evetyatī spare, but Y’s emendation to every spare is correct.
282 Ms.(18b.4): nirvāṇa/tatavān; disregard Y’s fn.5 p.152.
283 Ms.(18b.4): cyutijānmaparigraha, but Y’s emendation to -parigraha is preferred on the basis of the Tib.; cf. his fn.6 p.152. Note: Tib. omits cyutī.
284 Tib. omits mahā; cf. D263b.1.
285 Ms.(18b.4): manuṣyeṣu, but Y’s emendation to manuṣyeṣu is correct.
286 lokahārvu is inserted on the basis of the Tib.
287 Read: cāsamsāṃsvartanīya which accords with the Ms.(18b.6) and D: māṃ par ‘gyur ba ma yin pa (D263b.2) in place of ca samsāṃsvartanīya.
There is dependence upon something other in relation to sovereignty since women cannot become cakravartin etc. Because it is only in the body of a man that the karma conducive to [rebirth as a cakravartin] has the power to provide the [appropriate] karma result, for a woman does not have the capacity to enjoy the [seven] 'jewels' such as a wife. The word "etc." refers to Śakra [i.e. Indra] etc.

There is dependence upon something other in relation to complete attainment since a woman cannot become perfectly enlightened, whether it be individual enlightenment or supreme enlightenment. "Attainment" refers to the realization of: (a) Buddhahood or (b) pratyekabuddha-hood. The dependence on something other in this context refers to its attainment by a man and its non-attainment by a woman, because, like a rhinoceros [i.e. a pratyekabuddha], [a woman] is not suited to: (a) become a teacher in the three realms and (b) have no contact [with people], respectively. Furthermore, [women] are vulnerable to all kinds of rogues and are unfit for perfect enlightenment without a teacher due to their scant wisdom.

There is dependence upon something other in relation to behaviour because one endowed with [sound] views does not commit [violent] behaviour such as murder, in contrast to the behaviour of ordinary people. One endowed with [sound] views is [equivalent to] one who has insight into the truth. "Murder" refers to the taking of a life. By the word "etc.", the taking of what is not given and the like are referred to. Those [acts] such as murder which have the acts of body and speech for their own-being do not manifest on the part of one who has insight into the truth because such a person has relinquished the moral defilement which causes the arising of bad conduct such as murder by means of the path of vision. These [acts] do manifest on the part of ordinary people since they do
not relinquish these [moral defilements]. Furthermore, they do not relinquish the latter due to the fact that the path which [acts] as the counteragent to them has not arisen.

[9] Thus, the skill in the possible and the impossible is associated with a dependence upon something other in relation to what is not desired etc. and is the counteragent to the adherence to the belief in the independence of the puruṣa and the ṛṣi etc. For, if there were no dependency whatsoever, [people] should not fall into wretched states of existence on account of bad conduct. It should be stated similarly in regard to the other cases as well.

f. The Meaning of the Faculties.

There are twenty-two kinds of faculties:

These are considered] as being for the purpose of: (a) perception, (b) duration, (c) continuity, (d) experience and (e) the two purities.

[They are considered] as being for the purpose of [the five beginning with] perception and concluding with the two purities, since they exercise a dominant influence in regard to these [five]. For, (a) there is the dominant influence of the six beginning with sight in relation to the perception of sense-objects of form etc. (b) [There is the dominant influence] of the vital faculty in relation to duration since death does not occur on account of its dominant influence. (c) [There is the dominant influence] of the female and male faculties in relation to the continuation of the family because these [faculties] exercise a dominant influence in the procreation of offspring. (d) [There is the dominant influence] of the faculties of sensation in relation to experience since one experiences the result of wholesome and unwholesome action. And (e) [there is the dominant influence] of faith etc. in relation to mundane purity; [there is the dominant influence] of the faculty of understanding what has not been understood etc. in relation to supramundane purity.

[Sthiramati]

[1] Since the meaning of the faculties should be mentioned immediately following the explanation of the meaning of the possible and the impossible, he says: there are twenty-two kinds of faculties, i.e. beginning with the faculty of sight and
concluding with the faculty of the possession of perfect knowledge. Moreover, in this context "faculty" (indriya) has the sense of 'dominant influence' (adhipatya). As to which has dominant influence where, he says:

III.20 ab [These are considered] as being for the purpose of: (a) perception, (b) duration, (c) continuity, (d) experience and (e) the two purities.297

In this [verse] the word "dominant influence" is to be understood as having been omitted for metrical reasons; properly298 [it should read]: "as being for the purpose of exercising a dominant influence upon: ...(e) the two [purities]". Therefore, the author of the commentary says: since they exercise a dominant influence in regard to these [five]. The expression: "for the purpose of" (artha) in the statement: "for the purpose of perception", signifies 'aim' (prayojana). He shows that the faculty therein is for the purpose of perception299. The same should be stated, respectively, in other cases as well. "in regard to these" [means] in regard to the perception of the object etc. It is a dominant influence since it is a superior power; what is meant is: the dominant influence is [equivalent to] causality.

[2] The sense-objects of form etc. are those beginning with form and concluding with the non-sensible. The perception of the latter consists in sight-consciousness etc. In relation to these, there is the dominant influence of the six beginning with sight. It is described as a faculty since it is a superior power over colour etc.300 because sight is the basis for the consciousness which differentiates form/colour (rupa) without exception. However, the colour blue cannot be the objective support for the consciousness of the colour yellow etc.301 In detail, the same should be stated, respectively, with regard to hearing etc.

[3] [There is the dominant influence] of the vital faculty in relation to duration. The vital faculty, which is pierced by the latent impressions of previous karma302 when there is no interrupting condition in the karma result continuum, consists in the capacity for rebirth in each subsequent moment which corresponds to each preceding moment. Here now he gives the reason for the fact that there is the

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297 Read: -bhoga+suddhidvayārthaḥ as per Ms.(47a.4) in place of -bhoge suddhidvayārthaḥ; cf. Bhāṣya N46.23.
298 Read: yuktāḥ in place of yuktau; Tib. rigs pa las (D264a.4).
299 Read: grahanapravojanaṁ nimitām as per Ms.(47a.5) in place of grahanapravojanaṁ nimītaṁ Tib. is slightly different and omits atmādiṛṣṭam in darpayāt: 'dzin pa'iṅ gos pa ste ched (pa) yin la (D264a.5) = "...the purpose of perception being the cause".
301 The first few syllables of line 7 (47a) are illegible; the line begins: -sya vijñānasya2-. Perhaps a better reading than Y's would be: pītadīrāpasya vijñānasya3-. 
302 Ms.(47a.7): karmakārmaravāsya, but Y's emendation to pūrvakarmāvāsanī is preferred on the basis of the Tib.; cf. his fn.5 p.154.
dominant influence of the vital faculty with regard to duration; since death does not occur on account of its dominant influence. The absence of death is equivalent to the continuance of the homogeneous groups projected by previous karma. Food and the like are not faculties even though they are instrumental in the maintenance of life because, in spite of their presence, there is no continued existence when life is extinguished and also, because in the realm of form and the formless realm, the presence of continued existence is due only to the vital faculty, even though there is no bodily nutriment. Moreover, in this case the dominant influence of contact etc. in relation to continued existence is not tenable because the maintenance of sentient beings in the conditions of the attainment of cessation and non-consciousness and also in [induced] non-consciousness is possible, even though contact etc. is absent.

[4] [There is the dominant influence] of the female and male faculties in relation to the continuation of the family. Since there is no break in the continuation of the family when a son is born the continuation of the family refers to the birth of a son. Now, in order to demonstrate this, he says: because of their dominant influence in procreation. A certain part of the faculty of touch receives the title: "female" or "male faculty" because it exerts a particular dominant influence. Where there is the establishment of the family, there is the presence of the female faculty and the male faculty and by virtue of these there is no break in the continuity of the family. Moreover, the family is established among the gods dwelling in [the realm of] form if the female faculty and the male faculty are present, but not if they are not present. For, there is no dominant influence in this respect on the part of gandharvas etc. because there is no capacity for the procreation of sons on the part of eunuchs etc. who have no female or male faculties, even if the gandharvas etc. are present. Furthermore, food and the like are not faculties because they are not enumerated among animate things although they are dominant influences [of sorts].

[5] [There is the dominant influence] of the faculties of sensation in relation to experience; the fact that this is a dominant influence is understood. How so? Hence he says: because one experiences the result of wholesome and unwholesome action. The faculties of sensation are five: pleasure, pain, gladness, sadness and equanimity. It is through the dominant influence of these that one experiences the result of wholesome and unwholesome karma because they have the nature of experience, but name/form (nāmarūpa) have no dominant influence over them because they are [only] the ground for sensation. And the state of having them

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303 Ms.(47b.1): -ne ān...ndriyasādhīpatyam; disregard Y's fn.6 p.154.
304 Ms.(47b.2): kula-; disregard Y's fn.1 p.155.
305 Read: stripuṇusendri- in place of stripuṇusendri-.
[i.e. nāmarūpa] as the ground refers to sensation because of the predominance of the karma-result.

[6] Mundane purity refers to the relinquishment of the mundane moral defilement. In regard to this [there is the dominant influence] of faith etc., i.e. of the five faculties of faith, vigour, mindfulness, meditative concentration and wisdom; that these are dominant influences remains in force because they are characterized by the mundane path since they are the counteragents to lack of faith etc. Others believe that it is because they are characterized by [the elements] that are conducive to liberation.

[7] [There is the dominant influence] of the faculty of understanding what has not been understood etc. in relation to supramundane purity. The fact that this is a dominant influence remains in force. Supramundane purity refers to the relinquishment of moral defilement by means of the supramundane path. In relation to this, there is the dominant influence of three: (a) the faculty of understanding what has not been understood, (b) the faculty of understanding and (c) the faculty of the possession of perfect knowledge, for these three are respectively incorporated in the paths of: (a) vision, (b) meditative development and (c) the adept. Therein, with reference to which is appropriate according to their differences in being based on the preliminary stage [of the first dhyāna]307 etc., these nine faculties, i.e. the five beginning with faith as well as mind, happiness, gladness and equanimity, are called: (a) the faculty of understanding what has not been understood, on the path of vision, (b) the faculty of understanding, on the path of meditative development and (c) the faculty of the possession of perfect knowledge308, on the path of the adept.

[8] However, this arrangement is different for the yogācāra - the faculty of understanding what has not been understood and the faculty of understanding comprise ten faculties, i.e., there are ten after adding 'sadness' to the nine mentioned above. However, the faculty of the possession of perfect knowledge309 comprises only nine. In this regard, on the path of preparation which consists in the aids to insight310, and on the fifteen moments of the path of vision, there is the faculty of mind and the five beginning with faith and any one of the faculties of happiness, gladness, sadness and equanimity311, as is appropriate according to their differences in being based on the preliminary stage [of the first dhyāna] etc. Furthermore, the faculty of sadness312 should be understood as being included because of the longing for supreme deliverance that follows after the aids to insight, at the time of preparation. These tenfold faculties, according to which is appropriate, are described as the faculty of under-

307 anāgamyas; cf. Siddhi fn.1 p.489 and LVP Kośa VI p.228.
308 Read: ājñātāvindriyam as per Ms.(48a.2) in place of ājñābhāvindriyam.
309 Ms.(48a.3): ājñātāvindriyam; disregard Y's fn.1 p.156.
310 Ms.(48a.3): nirvedha; disregard Y's fn.2 p.156.
311 Ms.(48a.4): -pekyendriyāññam; disregard Y's fn.3 p.156.
312 Ms.(48a.4): daurmanasyendriyam; disregard Y's fn.4 p.156.
standing what has not been understood since they manifest in order to understand a reality that was not previously understood. The same ten kinds of faculties are described as comprising the faculty of understanding on this the path of one who is still in training, i.e. extending from the sixteen moments of the path of vision up until the vajra-like meditative concentration, because there is nothing to be known that was not previously known. On the path of the adept, the remaining [faculties] with the exception of the faculty of sadness receive the title [collectively]: 'the faculty of the possession of perfect knowledge'. Since it is the faculty pertinent to one who possesses perfect knowledge it is [described as] the faculty of the possession of perfect knowledge. In this way the adherence to the belief in a dominant influence in regard to the puruṣa, the nārāyaṇa or the iśvara is checked for one who is skilled in the faculties.

g. The Meaning of the Times.

The next [is considered] in the sense of the experience of the result and the cause and likewise their non-experience.

What is next? The three respective times: the past time [should be known] in the sense of the experience of the result and cause. The future time [should be known] in the sense of the non-experience of the result and cause. The present time should be known in the sense of the experience of the cause and the non-experience of the result.

[Sthiramati]

[1] The meaning of the three times should be mentioned immediately after the meaning of the faculties, hence he says:

III.20 cd

The next [is considered] in the sense of the experience of the result and the cause and likewise their non-experience.

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313 Tib. (D265b.4) inserts sīron (पुर्व) which is not found in the Ms.
314 Read: ज्ञातस्विन्निद्रियं ज्ञातस्विन्निद्रियं iti in place of ज्ञातस्विन्निद्रियं iti ज्ञातस्विन्निद्रियं उच्यते; Ms. (48a.6): -िन्निद्रियं ज्ञातस्विन्निद्रियं iti. Tib. kun 'ses pa dañ ldan pa'i dbui po yin pas kun 'ses pa dañ ldan pa'i dbui po 'ses bya'o (D265b.6). Disregard Y's fn.3 p.157.
315 Ms. (48a.6): adhvañyañbhod; disregard Y's fn.4 p.157.
316 Read: phalahetaśpayogārthanopayogāt tathāparame in place of phalhetipayogārthanopayogāt tathāparame; Cf. Bhāṣya N47.8.
The cause therein refers to the cause of rebirth; the result is that which is incorporated in the rebirth. The experience of the cause is the imparting of the result; the experience of the result is the expiration of what has been experienced. And since such a cause and its result pertain to the past, he says: the past time [should be known] in the sense of the experience of the result and cause. The future time [should be known] in the sense of the non-experience of the result and cause in that same mode. Furthermore, the present time, i.e. the present rebirth, should be known in the sense of the experience of the cause, because the cause has produced a result; and in the sense of the non-experience of the result, because this result follows the present rebirth. The determination of the times should be understood as referring to momentariness, for the existing entities, at every instant, possess the nature of cause and result. Therein, the experience of the cause is due to the production of its own result. The experience of the result is due to the destruction of the effect immediately following its birth. Thus the subject under discussion is the fact that the past time [should be understood] in the sense of the experience of the result and the cause; the future time [should be understood] in the sense of the non-experience of the result and the cause. The non-experience of the result and its cause should be known as being due to: (a) the non-production of the effect and (b) the absence of the destruction of what has not come into being. The statement: [the present time should be understood] in the sense of the experience of the cause and the non-experience of the result [means]: (a) the experience of the cause is due to the production of the effect and (b) the non-experience of the result is due to the non-destruction of the effect. In this way, the adherence to the belief in the self as something permanent is checked for one who is skillful in the times because he does not perceive anything other apart from the times.

h. The Meaning of the Four Truths.

The next is considered in the sense of: (a) sensation together with its cause, (b) the practice caused by the

317 Read: phalahetāpsiogārthenātto in place of phalasya taddhetos copayogārthenātto; cf. Bhāṣya N47.9. Ms.(48a.7); phalahetīpa.-
318 Read: phalahetvānupayogārthenāttagato dhvā in place of phalasya hetos cānupayogārthenāttagato 'dhvā; cf. Bhāṣya N47.10.
319 Read: prayuppannaḥ in place of vartamanah; cf. Bhāṣya N47.11.
320 Ms.(48b.1): hetupalabhaḥ; disregard Y's fn.9 p.157.
321 Read: kāryasya as per Ms.(48b.2) in place of phalasya.
322 Read: anupādanāt as per Ms.(48b.2) in place of anupādat.
323 Ms.(48b.3): adhva-; disregard Y's fn.2 p.158.
latter, (c) the appeasement of these 
and (d) the counteragent.

What is next? The four truths. Of these, the truth of suffering [is considered] in the sense of sensation together with its cause, considering that [it is said]: "whatever sensation is, in this context it [has the characteristic] of suffering". Furthermore, the cause of sensation should be known as the dharmas that pertain to sensation. The truth of origination [is considered in the sense] of the practice caused by that, i.e. the practice caused by the truth$^{324}$ of suffering. The truth of cessation [is considered] in the sense of the appeasement of the [first] two. The truth of the path [is considered] in the sense of the counteragent.

[Sthiramati]

Y158.10 [1] The meaning of the four truths should be mentioned immediately following the meaning of the three times, hence he says:

III.21 ab. [The next is considered] in the sense of: (a) sensation together with its cause, (b) the practice$^{325}$ caused by the latter etc.$^{326}$

It is generally known that sensation has the sense of suffering; also, according to this statement from a treatise$^{327}$: "whatever sensation is, in this context it [has the characteristic] of suffering". With regard to the respective determination of the [four] truths, all sensation together with its cause, be it pleasurable and accompanied by impurity, painful, or neither pleasurable nor painful, means the truth of suffering; in order to demonstrate this the author of the commentary says: of these, the truth of suffering [is considered] in the sense of sensation together with its cause. Why is it that all sensation is [equivalent to] suffering? He says: considering that$^{328}$ [it is said]: "whatever sensation is, in this context it [has the characteristic] of suffering". These sensations are [equivalent to] suffering since they have the nature of: (a) the suffering of suffering, (b) the suffering of change and (c) the suffering of the formative forces, respectively. Alternatively, [sensation is equivalent to] suffering on account of just the fact that it has the nature of the suffering of the formative forces. Furthermore, the cause of sensation should be known as the dharmas that pertain to sensation. The dharmas that pertain to

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324  Tib. omits satya; cf. D15a.2.
325  Read: -prapattitaḥ as per Ms.(48b.4) in place of pratipattitaḥ; cf. Bhāṣya N47.13.
326  Read: vistāraḥ in place of vistāraḥ.
327  Cf. LVP Kośa VI p.131 where this passage is discussed.
328  Read: kṛtvā in place of vacanād; cf. Bhāṣya N47.16.
sensation are those consisting in the sensations of pleasure, pain, and neither pleasure nor pain. In this way the five aggregates are explained as the truth of suffering.

[2] The truth of origination [is considered in the sense] of the practice caused by the latter\(^{329}\). The truth of suffering is referred to by "the latter". That practice on account of which suffering is brought into being consists in the truth of origination. Moreover, the latter, which has the activities of body, speech and mind for its essential nature, is preceded by the cause of the craving for sensation and the *dharmas* that pertain to sensation. In brief, it has been said that the truth\(^{330}\) of origination consists in the *karma*\(^{331}\) that is the source of becoming.

[3] The truth of cessation [is considered] in the sense of the appeasement of the [first] two. The [first] two are the truths of suffering and of origination. The words: "in the sense of the appeasement..."\(^{332}\) are [equivalent to] 'in the sense of the non-production...'. Thus, since it is characterized by the non-origination of suffering together with its causes, cessation is described as being twofold: (a) as possessing a remaining substratum in the sense of the appeasement of origination and (b) as not possessing a remaining substratum in the sense of the appeasement of suffering.

[4] The truth of the path..., i.e. the way leading to the cessation of both suffering and its origination [is considered] in the sense of the counteragent to these same two which have been referred to, i.e. suffering and its origination. In this way, since one who is skillful in the truths has an understanding of defilement and purification alone, his adherence to the belief in defilement and purification other than this is checked because [he understands that] it does not exist.

i. The Meaning of the Three Vehicles.

The next are to be known because one goes forth through the knowledge of virtues and faults and [through direct intuition] devoid of conceptual differentiation [learnt] from others or by oneself;

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329 Read: *tannimittapratipattih* in place of *tan nimittap pratipattih*; cf. Bhasya N47.17-18.
330 Tib. omits *satyam*; cf. D266b.5.
331 Ms.(49a.1): *karma*; disregard Y's fn.1 p.159.
332 Ms.(49a.1): *sama*- disregard Y's fn.2 p.159 in this context. As has been already noted, the Ms. does not often distinguish between *śa*, *ṣa* and *sa*. 
[The next are] the three vehicles, respectively. Of these, the śrāvaka vehicle [should be known] because one goes forth [as a mendicant], having learnt from others through the knowledge of the virtues and faults of nirvāṇa and samsāra. The pratyekabuddha vehicle [should be known] because one goes forth on one's own, without having learnt from others, through that same [knowledge]. The universal vehicle should be known because one goes forth on one's own through direct intuition devoid of conceptual differentiation.

[Sthiramati]

Y159.15 [1] The meaning of the three vehicles is illustrated immediately following the meaning of the truths, hence he says:

III.22 ab-

...Through [the knowledge] of virtues and faults and [direct intuition] devoid of conceptual differentiation333 etc.

The word "knowledge" is understood with both, i.e. (a) as the knowledge of virtues and faults and (b) as the direct intuition devoid of conceptual differentiation. Alternatively, the words "[knowledge that consists in] conceptual differentiation" can be regarded as having been omitted from (a). It should be mentioned that in (a) above [the word "knowledge" has the sense of] the knowledge of virtues and faults after distinguishing it as [being learnt] from others or on one's own. Since that which is devoid of conceptual differentiation is only learnt by oneself, in the commentary he says: respectively. Of these, ...through the knowledge of the virtues and faults of nirvāṇa and samsāra. The word "nirvāṇa" in this context includes both the path and cessation, as does the word "tranquillity". Therein, the knowledge of virtue in relation to nirvāṇa refers to knowledge that is: (a) in the aspects of tranquillity etc.334 in regard to cessation and (b) in the aspects of definitive liberation etc. in regard to the path335. Although samsāra has the nature of both suffering and its origination, therein, the knowledge of faults in relation to samsāra refers to knowledge that is: (a) in the aspects of impermanence and suffering etc. and (b) in the aspects of origination and causal conditions etc. Having learnt from others...; i.e. having learnt of the virtues and faults of nirvāṇa and samsāra, as have been described336 from the Buddhas and bodhisattvas etc. Because one goes forth [as a mendicant]...; i.e. because one departs from samsāra, the śrāvaka vehicle [should be known]; i.e. because

333 Ms.(49a.3): gunadosavikalpena; disregard Y's fn.3 p.159.
334 Ms.(49a.5): śantiṣadya-; disregard Y's fn.5 p.159.
335 Ms.(49a.5): marge; disregard Y's fn.6 p.159.
336 Read: nirvāṇasamādhyat potktaṃ dosāṇa guṇāṁś ca śrutvā as per Ms.(49a.6) in place of nirvāṇasamādhyat potktaṃ dosāṇa guṇāṃś ca śrutvā; in the Ms. guṇān has been added in the margin.
N48.6

The final [topic] is declared as being due to: (a) the causal-sign in accompaniment with both its designation

j. The Meaning of the Conditioned and the Unconditioned.

337 Ms.(49a.7): -ddha but Y's emendation to (śru)rvā is preferred; cf. his fn.3 p.160.
338 Read: parato as per Ms.(49a.6) in place of parabhya; cf. Bhāṣya N48.3.
339 parato is inserted on the basis of the Tib. and is not found in the Ms.
340 Ms.(49b.1): mirapekṣasya which Y amends to mirapekṣayā; cf. his fn.5 p.160.
341 Read: vyākhyānam as per Ms.(49b.2) in place of śkhyānam; Tib. mam par bṣad pa.
and cause and (b) tranquillity together with its object.

[The final topic] refers to the conditioned and the unconditioned. The words: "in accompaniment with its designation" in this [verse] refer to the name-group etc. The "cause" refers to that in which the 'seeds' are incorporated, i.e. the store-consciousness. The "causal-sign" refers to that in which the support, the body and experience are incorporated. Those [elements] that are incorporated in the actual consciousnesses are: (a) mind, (b) apprehending and (c) conceptual differentiation. This the causal-sign, in accompaniment with both its designation and cause together with its associated elements, is to be known as the conditioned. Therein, "mind" refers to the aspect of mental activity that is eternal; "apprehending" refers to the five groups of consciousness; "conceptual differentiation" refers to the mind-consciousness because it is this that conceptually differentiates.

The unconditioned refers to: (a) cessation which is [equivalent to] tranquillity and (b) the object of tranquillity, i.e. thusness. [Therein, tranquillity refers to both cessation and the path, considering that the former [i.e. cessation] consists in tranquillity and tranquillity is on account of the latter [i.e. the path]. Thusness is the object of tranquillity (praśamārtha), considering that it is the object of tranquillity (praśamasya artha) because thusness is the objective support of the path. Tranquillity belongs to the path because tranquilization [occurs] on account of it.

Thus, it is in these meanings that the knowledge in regard to the aggregates etc. should be known as the skill in the aggregates etc.

[Sthiramati]

Y160.23 [1] Now, in order to clearly illustrate the meaning of the conditioned and the unconditioned, he says:

Y161 III.22 def The final [topic] is declared as being due to: (a) the causal-sign in accompaniment with both its designation and cause and (b) tranquillity together with its object.343

342 The passage marked by parenthesis (N48.15-17) is not found in the Tib. Bhaṣya (cf. D15a.7) although portions of it are glossed by the Tīka; cf. Nagao's fn.7 p.48.

What is this that is listed as the final [topic]? He says: it refers to the conditioned and the unconditioned because this was listed at the very end. Therein, the conditioned is determined as being due to the causal-sign in accompaniment with its designation and cause; whereas, the unconditioned is determined as being due to tranquillity together with its object. Moreover, in order to clearly illustrate the designation, cause and causal-sign since they are not known, he says: The words: "in accompaniment with its designation" refer to the name-group etc. The name-group and sentence-group consist in the designation since the own-being and particular of things are designated through the name-groups and sentence groups; but the syllable-group consists in the designation because it causes the manifestation of the latter two. The "cause" refers to that in which the 'seeds' are incorporated, i.e. the store-consciousness. The latter, which is endowed with the latent impressions of all impure dharmas and is not the imparted result, is incorporated in the truth of origination. Consequently, in order to distinguish this from the imparted result, he says: "that in which the 'seeds' are incorporated". The "causal-sign" refers to that in which the support, the body and experience are incorporated. It is the store-consciousness that is referred to. The [elements] incorporated in the actual consciousnesses are: (a) mind, (b) apprehending and (c) conceptual differentiation. The "support" in the above refers to the inanimate world, i.e. the store-consciousness in the appearance of the latter. It is incorporated as the support since it is incorporated in its nature as the support. The "body" refers to the physical body together with the faculties, i.e. the store-consciousness in the appearance of the latter. It is that in which the body is incorporated; what is meant is: it possesses the body for its nature. It is that in which experience is incorporated - this has already been described in the above. It consists in experience since the other consciousnesses experience these two [i.e. the body and experience] as being the dominant entities. Alternatively, it is experience (bhoga) since food and drink and the like are experienced (bhujyate). That within which experience is incorporated is the [store]-consciousness, in accompaniment with both its designation and cause together with its associated elements, is to be known as the conditioned.

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344 Read: saprajñāsap tur in place of prajñāpa tur; cf. Bhāṣya N48.8.
345 Cf. LVP Kośa II p.238.
346 Ms.(49b.5): -deha-; disregard Y's fn.2 p.161.
347 Cf. MSA XI.40 comm.
348 Read: pravṛtti viśānasamgrhitaḥ ca manudgrahavikalpaḥ in place of pravṛtti viśānasamgrhitaṃ manudgrahavikalpaṃ; cf. Bhāṣya N48.10.
349 pravṛtti viśānasamgrhitaṃ is omitted from the text of the Ms.(49b.6) but has been added to the Ms. margin.
350 Ms.(49b.6): pratiṣṭhādehabhogaḥ; disregard Y's fn.3 p.161.
351 Ms.(49b.7): -vāḥ but Y's rendering of (bhoga)āḥ is preferred on the basis of the Tib.; cf. D268a.4-5.
352 Cf. MSA XI.40 comm.
since it is included in the other-dependent nature. "Together with its associated elements"\textsuperscript{353} refers to the mental concomitants; he shows that the conditioned is not solely these. But to what does the causal-sign belong? To the name-group etc. because these clearly indicate the own-being and particular of that [causal-sign] and since it is in conformity with these [i.e. the name-group etc.], the causal-sign belongs to the [elements] called mind, apprehending and conceptual differentiation, i.e. the mind and mental concomitants\textsuperscript{354} of those who are notionally attached to the own-being and the particular.

[2] Some believe that mind, apprehending and conceptual differentiation\textsuperscript{355} consist in the causal-sign which belongs to the store-consciousness because the nourishment of the latent impressions occurs there. Others again believe that since it designates the own-being and particular, the sign belongs to the designation and consists in conceptualization (samjāśa) because of the statement\textsuperscript{356} that it has the nature of the apprehension of the sign. The store-consciousness which incorporates the support, the body and experience is the causal-sign of the foundation because there is the nourishment of the latent impressions [therein]. Mind, apprehending and conceptual differentiation are also the causal-sign of the objective support because they create the objective support-sign\textsuperscript{357}; and since it creates the sign in both cases, the causal-sign belongs to both the objective support and the supporter\textsuperscript{358}.

[3] Therein, "mind" refers to the aspect of mental activity\textsuperscript{359} that is eternal; that which eternally thinks (manyate) in terms of 'me' and 'mine' is described as mind (manas). It is associated with: (a) delusion regarding the self, false view of the self, affection for the self and self-conceit and (b) the five all-pervading [dharmas], i.e. sensation, conceptualization, volition, contact and mental attention. "Apprehending" refers to the five groups of consciousness because they have the characteristic of 'seizing' the essential nature of the sense-object. Since the latter are to be understood intuitively and cannot be stated, they are described as 'apprehending'. "Conceptual differentiation" refers to mind-consciousness because it is this which conceptually differentiates\textsuperscript{360} the characteristic of the dharmas as individual or universal. All\textsuperscript{361} of these, the causal-sign in accompaniment with its designation and

\textsuperscript{353} Read: \textit{sasamprayogas} in place of \textit{samprayogas}; Tib. \textit{mtshuis par ldan pa dar bca}s pa (D268a.6)
\textsuperscript{354} Ms.(50a.1): \textit{ciitcaitkñān}; disregard Y's fn.1 p.162.
\textsuperscript{355} Read: \textit{manauḍgaḥavikalpa}s in place of \textit{manauḍgaḥavikalpaṁ}; cf. Bhāṣya N48.10.
\textsuperscript{356} Tib. omits \textit{iti vacānt}; cf. D268b.2.
\textsuperscript{357} Ms.(50a.3): \textit{ālambanam}mitṭkarakarapāṭhena but Y's reading of \textit{ālambananimitṭkarapāṭhena} agrees with the Tib.: \textit{dnigs pa mtsan mar byed pa' phyir} (D268b.2).
\textsuperscript{358} Ms.(50a.3): \textit{ālambananālambana}-; but Y's emendation to \textit{ālambanālambaka}- is preferred on the basis of the Tib.; cf. his fn.2 p.162. \textit{manauṇākāraṇa} here but Bhāṣya (N48.12) \textit{manauṇākāraṇa}.
\textsuperscript{359} Read: \textit{tasya vikalpakaśvād} in place of \textit{tasya vikalpapitvād} (Y162.19); cf. Bhāṣya N48.13-14.
\textsuperscript{360} Tib. omits \textit{sarvam}; cf. D268b.6.
cause, consist in the conditioned because they are brought about through \textit{karma} and moral defilement.

\[4\] The unconditioned refers to: (a) cessation which is [equivalent to] tranquillity and (b) that which is the object of tranquillity, i.e. thusness. It is appropriate that cessation has tranquillity for its essential nature because it is characterized by the appeasement of suffering together with its causes. Why is thusness described as the object of tranquillity? Considering that it is the object of tranquillity. If thusness\textsuperscript{362} has no connection whatsoever with cessation, how can it be the object of tranquillity? Because thusness is the objective support of the path. How is it that tranquillity belongs to the path? Because tranquilization\textsuperscript{363} [occurs] on account of it. \textit{Nirvāṇa} is [equivalent to] tranquillity because it consists in tranquillity, and since tranquilization\textsuperscript{364} [occurs] on account of this [i.e. the path], tranquillity refers to ...the path. Thus, from analysing\textsuperscript{365} the resolution of the compound (i.e. \textit{prāṣamārtha}) it is evident that both \textit{nirvāṇa} and the path are referred to through the single expression "tranquillity". But does the truth of the path consist in the conditioned or the unconditioned? It consists in the conditioned because it is to be produced\textsuperscript{366}. If one were to say that it consists in the unconditioned because: (a) it is not brought about through \textit{karma} and moral defilement and (b) it is characterized by the unconditioned, there would be no fault in this. Thus it is in these meanings that the knowledge in regard to the aggregates etc. should be known as the skill in the aggregates etc.

At the beginning [they are considered] in the sense of: (a) multiple, (b) collected and (c) disparate. (III.17 ab)

In detail, this should be stated in every case.

\textsuperscript{362} Read: \textit{tathātityā} as per Ms.(50a.6) in place of \textit{tathātayā}.
\textsuperscript{364} Read: \textit{prāṣamānāt} in place of \textit{prāṣamakaraṇār}; cf. ibid.
\textsuperscript{365} Ms.(50a.7): -\textit{bhedaṭd ekābhidhāt̄ena}; disregard Y's fn.1 p.163.
\textsuperscript{366} Ms.(50a.7): \textit{samskṛtam samskṛtam upādyavat} but Y's emendation to \textit{samskṛtam upādyavat} is preferred; cf. his fn.2 p.163.
The Summary Meaning of Reality.

The summary meaning of reality. In brief, reality is twofold: (a) mirror reality and (b) visible reality. Mirror reality in this regard is [equivalent to] basic reality because the others are visible therein. Visible reality is ninefold: (a) the visible reality free from illusory notions; (b) the visible reality free from erroneous inversion; (c) the visible reality of going forth by means of the śrāvaka vehicle; (d) the visible reality of going forth by means of the universal vehicle because it brings about maturity by way of the gross and liberates by way of the subtle; (e) the visible reality of the refutation of opponents because they are refuted through reasoning based upon example; (f) the visible reality of the lucid explanation of the universal vehicle; (g) the visible reality of entry into the knowable in all aspects; (h) the visible reality of the lucid explanation of true thusness and (i) the visible reality of entry into all intended meanings in regard to the foundation for the adherence to the belief in the self.

[Sthiramati]

The summary meaning of reality. In brief, reality is twofold; in detail, it has been described as tenfold. Hence in brief, it is twofold: (a) mirror reality and (b) visible reality. Mirror reality in this regard is [equivalent to] basic reality; moreover, this consists in the three natures. As to why it is described as "mirror reality" because the others, i.e. the reality of characteristic etc., are visible therein. Visible reality which was explained previously as the reality of characteristic etc. is ninefold. Why is it described as visible reality? Because it is visible within basic reality. (a) The visible reality free from illusory notions; i.e. the reality of characteristic, for the freedom from illusory notions [comes about] on account of this because there is neither imputation nor negation in regard to: (a) the personal entity and the dharmas, (b) the apprehended object and apprehending subject and (c) existence and non-existence. (b) The visible reality free from erroneous inversion; i.e. that which is characterized by...

367 aviparyāśa- but Tib.: phyia ci log gi gšen po = viparyāśapratipākṣa (D15b.2).
368 Tib. replaces praveśa with rtogs pa (= adhitigama/prativedha etc.)
369 Read: tattvasya piṇḍārthaḥ in place of tattvapiṇḍārthaḥ; cf. Bhāṣya N48.22.
370 Read: samāsato dvividhāṃ tattvam in place of samāsatah tattvam dvividham; cf. Bhāṣya N48.22.
371 Tib. inserts: "What are these two?" (mam pa gñis po ji la bu že na D259a.5).
372 Read: tatra darśanāt in place of taddarśanāt; cf. Bhāṣya N48.23.
373 Although both the Tib. Bhāṣya (D15b.2) and Tīkā (D269a.7) reinforce Y's rendering of viparyāśa-pratipākṣa-, I have retained the reading as found in the Sanskrit Bhāṣya (N49.1-2).
the absence of erroneous inversion, for this is the counteragent to erroneous inversion\(^{374}\) such as the notion of permanence. (c) The visible reality of going forth by means of the śrāvakas vehicle; i.e. the reality of cause and result. The going forth of the śrāvakas is via meditative development and the penetration of the four noble truths. (d) The visible reality of going forth by means of the universal vehicle; i.e. the reality of the gross and the subtle. One goes forth via the universal vehicle because it brings beings to maturity by way of the gross, i.e. by way of conventional truth, and because it liberates them by way of the subtle, i.e. by way of ultimate truth\(^{375}\). (e) The visible reality of the refutation of opponents, i.e. well established reality. How so? He says: because they are refuted through reasoning based upon example\(^{376}\); examples are generally accepted when refuting an opponent. It is reasoning since it is based on words\(^{377}\) that are well established through reasoning. (f) The visible reality of the lucid explanation of the universal vehicle; i.e. the reality of the sphere of pure direct intuition, for this refers to the sphere of the pure direct intuition\(^{378}\) of both obscuration that consists in moral defilement and the knowable\(^{379}\) and comprises the lucid explanations of other scriptural traditions - this is the universal vehicle. (g) The visible reality of entry into the knowable in all its aspects; i.e. the reality of inclusion. Moreover, this refers to the five categories because with reference to them, one enters into all that is knowable. (h) The visible reality of the lucid explanation of true thusness\(^{380}\); i.e. the reality of differentiation, for the lucid explanation of both the true thusness and the unaltered thusness of things is on account of this. (i) The visible reality of entry by way of all intended meanings\(^{381}\) in regard to the foundation for the adherence to the belief in the self; i.e. the reality of the skills, for, on account of this [the bodhisattva] enters by way of all interpretations in regard to the foundation for the adherence to the belief in the self. The adherence to the belief in a self among the aggregates etc. arises in accordance with the ten interpretations as were previously described\(^{382}\).

The statements concerning the summary meaning of the realities are for the purpose of: (a) facilitating [mental] retention since one can supply the text by means of its meaning and (b) the removal of confusion and frustration because frustration is not

\(^{374}\) Read: *-viparyāsa* as per Ms.(50b.4) in place of *-viparyāya*.

\(^{375}\) Ms.(50b.5): *-sateya*; disregard Y's fn.2 p.164.

\(^{376}\) Read: *dṛsptasampratīraya* in place of *dṛśantam niśrītya*; cf. Bhasya N49.4.

\(^{377}\) *sābda* is omitted from the Tib. which reads: "...since it is established through reasoning"; cf. D269b.3.

\(^{378}\) Read: *-jñānagocaraṁ* in place of *-jñānagocarasya*; Tib. ye šes kyi spyod yul gyi (D269b.4).

\(^{379}\) Ms.(50b.6): *ktesādyayavarana*; disregard Y's fn.4 p.164.

\(^{380}\) Read: *-vīrataḥtathābhidhyotana* in place of *-vīrataḥ tathā bhidhyotana*.

\(^{381}\) Read: *-abhisamprathi* in place of *-abhiprātya*; cf. Bhasya N49.7.

\(^{382}\) Cf. Y136.16.
generated on the part of one who has thoroughly understood the subject from beginning to end. Also, confusion does not arise due to the understanding of the explanations as they are listed.

Reality has now been described.

383 Read: na ...upajāyate as per Ms.(51a.2) in place of na ...upajīṣyate.
Chapter Four

1. The Meditative Development of the Counteragent

2. The State Therein.

3. The Attainment of the Result.
Prologue.

[Sthiramati]

Y166.2 [1] The Meditative Development of the Counteragent, as well as the State Therein and the Attainment of the Result should be mentioned immediately following the exposition of Reality, hence the Fourth Chapter is undertaken in order to clearly illustrate these subjects. The State Therein and the Attainment of the Result are stated because: (a) they were [initially] listed immediately after\(^1\) Reality and (b) they are subject to the Meditative Development of the Counteragent.

1. The Meditative Development of the Counteragent.

Introductory.

N50.3 The meditative development of the counteragent which is [equivalent to] the meditative development of the factors that contribute to enlightenment should now be mentioned.

[Sthiramati]

Y166.7 [1] In order to demonstrate that in a Sutra, the factors which contribute to enlightenment are asserted as being counteragents, he says: the meditative development of the counteragent which is [equivalent to] the meditative development of the factors that contribute to enlightenment\(^2\)... For they are described as counteragents since they gain strength while being cultivated for the relinquishment of adverse obscuration as described [in Chapter II]. Furthermore, they number thirty-seven, [beginning with] the four applications of mindfulness up until the noble eight-limbed path. The meditative development of these is synonymous with: (a) their promotion, (b) their generation, (c) their practice and (d) their repetition\(^3\). [These] should now be mentioned because they were listed immediately after Reality.

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1 Ms.(51a.4): tattvānāntarāṇa, contrary to Y's fn.2, but his emendation to tattvānāntaram is correct.
2 Read: bodhipākaṣa- as per Ms.(51a.5) in place of bodhipākaṣa-; cf. Bhāṣya N50.3.
3 Read: bahuḥkriyeti as per Ms.(51a.6) in place of bahuḥ kriyeti; Tib. lan maṅ du bya ba (D270a.4).
a. The Four Applications of Mindfulness.

Now, in regard to these, at the beginning:

The meditative development of the applications of mindfulness leads to the comprehension of the four truths and is due to: (a) disquiet, (b) the cause of craving, (c) the foundation [of the latter] and (d) the absence of confusion.

(a) Disquiet is made manifest through the body; one comprehends the truth of suffering through the investigation of the latter because [the body] is characterized by the formative forces together with disquiet; for, disquiet consists in the painful nature of the formative forces - on account of this the Noble Ones regard all impure entities in terms of suffering. (b) The cause of craving is sensation; through the investigation of this, one comprehends the truth of origination. (c) Mind is the foundation for the notional attachment to the self; through the investigation of this, one comprehends the truth of cessation due to the removal of the fear of self-annihilation. (d) Through the investigation of the dharmas one comprehends the truth of the path due to the absence of confusion concerning the dharmas pertinent to defilement and purification. Hence the meditative development of the applications of mindfulness is established at the beginning for the comprehension of the four truths.

[Sthiramati]

1 Why is the meditative development of the applications of mindfulness described firstly and not the other, i.e. the meditative development of the factors that contribute to enlightenment? He says: Now, in regard to these, in the beginning:

...Due to: (a) disquiet, (b) the cause of craving etc.

"In regard to these" [means]: in regard to the meditative development of the factors that contribute to enlightenment. The word "now" has the sense of sequential order. Now, at the beginning, the meditative development of the applications of mindfulness is mentioned and [the meditative development of] the others [are mentioned] subse-

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4 Read: dausthulyat tarnahetvad in place of dausthulyatarpahetvad; cf. Bhāṣya N50.6.
quently. Because they are not aware of the virtues and faults of *nirvāṇa*\(^5\) and *samsāra* [respectively] on account of their notional attachment to something pleasurable, pure, permanent and substantial among the formative forces, naive people delight\(^6\) in enjoyment and existence and are fearful of the meaning of *nirvāṇa*\(^7\). Moreover, this lack of awareness in regard to virtues and faults and the notional attachment to the pleasurable etc. are checked because of the insight into the truths. Hence, in order to encourage them to shrink from *samsāra* and to bring them face to face with *nirvāṇa*, just the meditative development of the applications of mindfulness is mentioned at the beginning for the comprehension of the four truths.

[2] Disquiet is made manifest through the body. Disquiet (dauṣṭhulya) is [equivalent to] uneasiness (duḥsthitati) because, while it is formatively influenced every day, the body is certainly changed; hence disquiet is made manifest through the body. Consequently, one comprehends the truth of suffering through the investigation of the body. As to why this is so, he says: because [the body] is characterized by the formative forces together with disquiet\(^8\). Since the formative forces, accompanied by disquiet, are the characteristic, i.e. the own-being, of the truth of suffering and disquiet is made manifest through the body, therefore, one comprehends the truth of suffering through the investigation of the body. However, since disquiet is not understood, he says: for, disquiet consists in the painful nature of the formative forces. Formative force refers to the arising of states [of existence]; and since it is the foundation of all ruin, it is disquiet. And this consists in suffering because it is repugnant to the Noble Ones. As has been said:

This rebirth is unfortunate, for when there is birth, there are the enemies of old-age, death, disease, misfortune, murder, bondage and so on. These misfortunes would not occur if the body\(^9\) did not originate, [just as] there would be no destruction through fire, wind and forest fires if trees did not arise.

On account of this, i.e. it is on account of the painful nature of the formative forces, and not on account of the painful nature of change nor the painful nature of suffering, because: (a) the latter two do not pervade and (b) they are the causes of the painful nature of the formative forces. The Noble Ones regard all impure entities in terms of suffering\(^10\) but not [entities] that are free from impurity because

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6. Read: *abhinandanam* in place of *abhimandanam*; *Tib.* *mṭon par dga’ zin* (D270a.7).
9. Read perhaps: *bahubhayo* in place of *āvināsā*; *Tib.* (D270b.5): *jig(s) maṇi* - literally: "that which is susceptible to many dangers"; this would appear to be an epithet for the physical body.
10. Read: *āryā duṣṭhatraya paśyānti* in place of *ārya duṣṭhatraya lokitāṃ* cf. Bhāṣya N50.10-11. This passage is omitted from the Ms. and has been inserted on the basis of the *Tib.*; cf. Y’s fn.1 p.168.
the truth of the path is the counteragent to the arising\textsuperscript{11} of rebirth. However, ordinary people\textsuperscript{12} do not [regard impure entities in terms of suffering] because their mental disposition is impaired by erroneous inversion\textsuperscript{13}. The following is stated in a Sūtra too: "In brief, suffering consists in the five aggregates that have been appropriated." Others believe that the painful nature of the formative forces is [equivalent to] the lack of pliability (akarmavyatā). Others again believe that disquiet does not consist in the lack of pliability\textsuperscript{14}. What is the reason? The state of being accompanied by impurity should necessarily be acknowledged as having arisen from a causal 'seed' because the lack of pliability\textsuperscript{15} is accompanied by impurity, however sometimes, even without a 'seed' [lack of pliability] exists in the mental continuum of an arhat due to a defect in diet, or environment\textsuperscript{16} etc. and this does not have the capacity to become disquiet because it is free from impurity. Hence, it is the 'seed' of an impure dharma which lodges in the store-consciousness and is considered as disquiet in this context. This body, accompanied by [sensations that are] pleasurable, painful and neither pleasurable nor painful, is the result of that ['seed']. Therefore, disquiet is made manifest through the body which comes into being every moment accompanied by the state\textsuperscript{17} of pleasure etc. The term ["made manifest"] is equivalent in meaning to 'made evident'. For example, a seed that has slipped into a crack in the floor of a granary [manifests] through its sprout. Therefore, one comprehends the truth of suffering through the investigation of the body. Here now he gives the reason: "because [the body] is characterized by the formative forces together with disquiet"\textsuperscript{19}. What is meant is: because [suffering] consists in the formative forces together with their 'seeds'. For, the painful nature of the formative forces is described as disquiet\textsuperscript{20} because: (a) it is associated with the disquiet of both the painful nature of change and the painful nature of suffering and (b) it is the cause of these two\textsuperscript{21}. Hence, on account of the painful nature of the formative forces the Noble Ones regard all impure entities in terms of suffering\textsuperscript{22}. In this way one comprehends the truth of suffering through the application of the mindfulness of the body.

\textsuperscript{11} skye ba (upatatt) is only found in P.
\textsuperscript{12} Read: prthagjant\textsuperscript{\textdagger} in place of prthagjanair assuming this sentence follows the same construction as Bhāṣya N50.10-11.
\textsuperscript{13} Ms.(51b) line 6 begins: -yatvā etc.; cf. Y's fn.2 p.168.
\textsuperscript{14} Cf. Siddhi pp. 608 & 642 where dausṭhulya and akarmavyatā are discussed in depth.
\textsuperscript{15} Read: akarmavyatāsāsrayatvād in place of akarmavyatā sāsrayatvād; Tib. las su mi rula i zag pa da dics pa i phyis (D271a.2).
\textsuperscript{16} Tib. inserts da dics (D271a.2) which is not found in the Ms.
\textsuperscript{17} Read perhaps: -avasthā- in place of -svakāsa-; Tib. gnas skabs (D271a.4).
\textsuperscript{18} Tib. inserts mton pa (D271a.5) which is not found in the Ms.
\textsuperscript{19} Read: tasya sadoṣāhvyasamsāyakālaśāsrayatvād in place of tālakṣaṇasya hi sadauṣṭhulyasamsāyakālaśāsrayatvād; cf. Bhāṣya N50.9.
\textsuperscript{20} dausṭhulyam but Tib. 'du byed kyi sdom bshal = samskāraduḥkha (D271a.6).
\textsuperscript{21} Ms.(52a.2) reads simply: kṭārapatvāc, but Y's emendation to tākārapatvāc is preferred on the basis of the Tib.; cf. his fn.4 p.168.
\textsuperscript{22} Read: kṛṣṇa duḥkhahastā paśyantī in place of aṣṭair duḥkhahastāśčāpācitam; Tib. 'phags pa rams kyi sdom bshal idu gzigs (D271a.7) which is parallel to Bhāṣya N50.10 & D15b.7.
[3] The cause of craving is sensation. The intended meaning here is that it arises from contact which consists in ignorance, because [sensation] that is free from impurity does not cause such craving. In this respect, a pleasurable sensation is the cause of the craving for connection with that [sensation] and non-separation from it. A painful [sensation] is the cause of the craving for separation from that [sensation] and non-connection with it. [A sensation that is] neither pleasurable nor painful is the cause of: (a) craving for the delight in that state and (b) craving for connection with that [sensation] and non-separation from it in regard to any attainment. Even a painful sensation is a cause of craving for pleasure since it is said that: "one who has made contact with a painful sensation rejoices in the pleasure of sensual delight." One comprehends the truth of origination through the investigation of this. While investigating sensation by way of essential nature, cause, effect, impermanence and suffering, one indeed comprehends the truth of origination. What is meant is: one understands that craving is the effect of these [sensations]. In a Sūtra, craving is described as the truth of origination; in detail it is said: "What is the origination of suffering? It is the craving which leads to further existence and which is accompanied by the passion for joy." In this way one comprehends the truth of origination through the application of the mindfulness of sensation.

[4] Mind is the foundation for the notional attachment to the self. Since there is no other self that is distinguished by the quality of permanence etc., the objective support for the notional attachment to the self is mind alone. Therefore, through the investigation of this, one comprehends the truth of cessation, i.e. as tranquillity. Here now he provides the reason: due to the removal of the fear of self-annihilation. For the notional attachment to the self is checked by investigating impermanence etc. in regard to mind, and its perception as suffering arises. Hence, due to the removal of the fear of self-annihilation, one comprehends the truth of cessation as tranquillity because it is [equivalent to] the annihilation of suffering alone. In this way one comprehends the truth of cessation through the application of the mindfulness of mind.

[5] Through the investigation of the dharmas, one comprehends the truth of the path due to the absence of confusion concerning the

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23 Ms.(52a.4): *tatsamoyagaviyoga*-, but Y's reading of *tatsamoyagaviyoga*- is preferred on the basis of the Tib.: *de dali phred ciin mi 'bral bar* (D271b.2).
24 Ms.(52a.4) is not clear but substantiates a reading of *spṛṣṭah*; cf. Y's fn.1 p.169.
25 Ms.(52a.5): *kāraṇato 'nityato* but Y's emendation to *kāraṇataḥ kāryato 'nityato* is preferred on the basis of the Tib.; cf. his fn.2 p.169.
27 Ms.(52b.1): -nāvyaratdtt; disregard Y's fn.4 p.169.
28 Ms.(52b.1): *cittamātṛy-*; disregard Y's fn.5 p.169.
**dharmas** pertinent to defilement and purification. Therein, the **dharmas** that pertain to defilement are the moral defilements and the secondary defilements; but those that pertain to purification, i.e. love and friendliness etc., are the counteragents to the moral defilements and secondary defilements²⁹. Having become aware of the nature of the [respective] adverse elements and counteragents to those [**dharmas**] that pertain to defilement and purification, one comes face to face with the expedient for the absolute relinquishment of all distress, i.e. the truth of the path. In this way one comprehends the truth of the path through the application of the mindfulness of the **dharmas**.

[6] "Comprehension" in the above refers to the understanding of the characteristic of truth in regard to each of the [four] truths. Therein, the meditative development of the applications of mindfulness of the body refers to [its understanding] as: (a) impermanent, painful, empty and insubstantial, (b) having many impure substances for its own-being, (c) the 'seed' of the impure, (d) the outflow of the impure, (e) the cause of continued existence of impurity, (f) a modification into impurity, (g) the absence of essence, like a mass of foam, (h) a state of existence and (i) a place of birth. Furthermore, the meditative development of the applications of mindfulness of sensation, mind and the **dharmas** refers to [their understanding] as: (a) impermanent, painful, empty and insubstantial, (b) an individual characteristic, (c) a universal characteristic³⁰, (d) a cause, (e) a result, (f) a realm of existence, spiritual level and state of existence, (g) wholesome, unwholesome and undefined and (h) adverse elements and counteragents. For the **bodhisattvas** however, the meditative development of the applications of mindfulness for the purpose of the relinquishment of conceptual differentiation is both in this way [as described] and is also in the aspect of non-perception. Although the applications of mindfulness have wisdom for their own-being, the term "applications of mindfulness" is so-called because [the wisdom elements] are applied by the force of mindfulness, or, mindfulness is applied by means of these [wisdom elements]³¹.

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²⁹ P (117a) and D (272a.2-3): *mam par byan ba rnam ni bai gi'en por gyur ba rnam s te / mi sdu pa' dahn byam s pa la sogs pa*. This should be amended to: *mam par byan ba rnam ni ron moids pa dahn vai bai ron moids p'ai gi'en por gyur ba rnam s te / sdu pa dahn*. Cf.Y's fn.1 p.170.

³⁰ *sambhavakāyatā (spyi'i mtshan tiid dahn)* is found in the Tib. (D272a.5), but is omitted from the Ms.

³¹ Cf. LVP Kośa VI.161.
b. The Four Correct Exertions

Then, the meditative development of the correct exertions [is described] because:

When there is the clear comprehension of adverse elements and their counteragents, in every respect, a fourfold vigour arises for their [respective] removal and encouragement.

When there is clear comprehension of the adverse elements and their counteragents, in all modes, through the meditative development of the applications of mindfulness a fourfold vigour arises for: (a) the removal of the adverse elements and (b) the production of their counteragents. In detail, these are for the relinquishment of the evil unwholesome dharmas that have already arisen.

[Sthiramati]

[1] Immediately following the meditative development of the applications of mindfulness, the meditative development of the correct exertions is described. As to why, he says: because...

When there is the clear comprehension of adverse elements etc.

...Through the meditative development of the applications of mindfulness. Although no distinction is made, it is to be understood that it is just through the meditative development of the application of the mindfulness of the dharmas. When there is clear comprehension of the adverse elements and their counteragents, in all modes; i.e. [in modes such as] the relinquishment of the realms of existence and spiritual levels and in aspects of the universal characteristic etc., and also, according to their differentiation as: impure, without impurity, realm of existence, spiritual level, one still in training and the adept etc. For: (a) the removal of the

32 The interchangeability of the two terms samyakprahāra and samyakpradhāna is noted in BHSD (pp.308 & 389). For the sake of consistency I have translated both terms as "correct exertion" here because it is essentially their vigorous and effortful nature that is brought out in this context.

33 Nagao notes that tadapatyāyu is to be resolved as tadapatyā-uya although the Tib. translator reads it as a Dative form of apāya (de dag spad phyir). Cf. N50, fn.3.

34 Read: sarvapraṇāman as per Ms. (52b.7) in place of sarvapraṇāma; cf. Bhāṣya N50.21.

35 Read: dhātubhūmipraṇāṇaḥ samānyalakṣaṇādyakāraś tathā sāravāṇaśravadvadḥātubhūmi-śāksśāikṣaṁdhīdheṇa ca in place of dhātubhūmyavakāśaśā samānyalakṣaṇādyakāraś tathā sāravāṇaśravadvadḥātubhūmiśāksśāikṣaṁdhīdheṇa ca; Tib. khams dāi sa'i sparis pa dāi / spyi'i mishan did la sogs pa'i rnam pa dañ / de bzin du zag pa dañ bcas pa dāi / zag pa med pa dāi / khams dāi / sa dāi / slob pa dāi / mi slob
adverse elements; the removal of adverse elements here signifies the breaking of the continuity of those that have already arisen and the non-generation of those that have not yet arisen. And (b) the production of their counteragents; the production of their counteragents is [equivalent to] the continuing supply of those that have already arisen and the generation of those that have not yet arisen. A fourfold vigour arises, i.e. a fourfold vigour arises according to its differentiation as an adverse element or counteragent, which has already arisen or has not yet arisen. In detail, these are for the relinquishment of the evil, unwholesome dharmas that have already arisen. By this he shows the fourfold arising of vigour in accordance with scriptural tradition. The term "in detail" refers to additional text; this is the additional text: For the relinquishment of the evil, unwholesome dharmas that have already arisen one generates will-power, makes endeavour, undertakes with vigour, 'seizes' the mind and strives with correct effort. Thus, in detail: one generates will-power for the non-production of the evil, unwholesome dharmas that have not yet arisen. Similarly, in detail: one generates will-power for the production of the wholesome dharmas that have not yet arisen. For the maintenance, increase, [non-deprivation] and completion of the wholesome dharmas that have already arisen, one generates will-power, makes endeavour, undertakes with vigour, 'seizes' the mind and strives with correct effort. The maintenance of those that have arisen refers to their non-decrease. Increase is [equivalent to] continuous production; completion is [equivalent to] culmination. By the words: "one generates will-power", he shows that it is an earnest application of the meditative development of vigour. By "one makes endeavour" is meant: one focuses on the body and mind for the relinquishment of laziness. "One undertakes with vigour", in order to dispel both indolence and excitability. How does one undertake? By 'seizing' the sluggish mind through the mental attentions directed towards the dharmas that are both perceptible and agreeable. When the mind is enhanced it strives with correct effort towards just that objective

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pa la sogs pa'i bye brag gis (D272b.2). Y's rendering appears to follow P which is clearly incorrect.

36 vipaksāpagamo is omitted from the Tib.; cf. D272b.3.
37 Read: pratipakṣopagamāya ca in place of pratipakṣagamāya ca; cf. Bhāṣya N50.22.
38 Read: vṛtyacaturdhi in place of vṛtyacaturdhī; cf. Bhāṣya N50.22.
40 Tib. inserts: sdig pa mi dge ba'i chos skyes pa mams (D272b.5) which is not found in the Ms.
41 asampramaṇāya is not found in either P or D; presumably it has been inserted here by Y because it is traditionally included with this group (cf. Mvy. #961)
42 Read: aparīhāriniḥ as per Ms.(54a.4) in place of aparīhāriniḥ; Tib. yods su mi šams pa (D272b.7).
43 Read perhaps: sagauravavyabhāvanāprayogam in place of sagauravodyuktavātryasampdhiḥ; Tib. gus par brtson 'grus bsgom pa'i sbyor ba (D273a.1). Cf. Y172.20. Y's reconstruction here is probably based on P: gus par brtson 'grus brtson pa'i 'byor ba (118b.1).
44 Tib. is slightly different: "...while relinquishing laziness"; ...le lo sīpaic te (D273a.1).
45 Ms.(54a.5): sanvejantya-, but Y's emendation to sanvedantya- is preferred; cf. his fn. 1 p.172.
46 Read: uddhate citte in place of uddhatam cittam; Tib. sams rgod par gyur na (D273a.2).
support; what is meant is: it holds fast through the mental attentions directed towards the dharmas that are both perceptible and agreeable. Thus it is shown that the correct exertions have the nature of vigour and they are [described as] correct exertions (samya$kprad$hāna) since they correctly (samya$k) hold (dhūrayanti) body, speech and mind by means of these [correct exertions].

c. The Four Bases of Psychic Power.

The pliability of stability in the context of the latter leads to power in all matters - it follows from the cultivation of the eight formative forces for the relinquishment of the five faults.

The pliability of the stability of mind in the context of that meditative development of the vigour for the removal and production of those [dharmas] consists in the four bases of psychic power because they are the causes of mental power in all subjects. Stability, which refers to the stability of mind here, should be known as meditative concentration. Hence, the bases of psychic power follow immediately after the correct exertions. Furthermore, this pliability is to be known as following from the meditative development of the eight formative forces that facilitate relinquishment leading to the relinquishment of the five faults.

[Sthiramati]

The pliability of stability in the context of the latter, i.e. in the context of that meditative development of vigour for the removal and
production of adverse elements and their counteragents; pliability is equivalent to the capacity for mental power in all subjects and this pliability comes about under the influence of will-power, vigour, mind and examination. Hence he says: pliability consists in the four bases of psychic power. Psychic power is equivalent to mental power in all subjects such as the higher knowledges. These are the bases of psychic power in the sense that they are the support for it - what is meant is: the bases of psychic power are the causes of psychic power. Hence he says: because they are the causes of mental power. Moreover, they are: (a) the base of psychic power associated with the formative force that facilitates relinquishment and which consists in the meditative concentration of will-power. (b) The base of psychic power associated with the formative force that facilitates relinquishment and which consists in the meditative concentration of vigour. (c) The base of psychic power associated with the formative force that facilitates relinquishment and which consists in the meditative concentration of mind. (d) The base of psychic power associated with the formative force that facilitates relinquishment and which consists in the meditative concentration of examination. Of these, (a) the meditative concentration of will-power occurs when one attains single-pointedness of mind while earnestly engaging in the meditative development of vigour under the influence of will-power. (b) The meditative concentration of vigour occurs when one attains single-pointedness of mind while undertaking with vigour due to continual application. (c) The meditative concentration of mind occurs when one attains single-pointedness of mind while holding the mind on mind alone owing to the 'seed' of previous meditative concentration. (d) The meditative concentration of examination occurs when one who has thoroughly analysed the objective support attains single-pointedness of mind. Stability, which refers to the stability of mind here, should be known as meditative concentration; the reference to meditative concentration is for the purpose of distinguishing this from those [states] characterized by the conditioned elements. The pliability of mind pertinent to one who has undertaken with vigour consists in the four bases of psychic power; hence, the bases of psychic power are explained immediately following the correct exertions. Furthermore, this pliability - as to its purpose and cause, he says: - is to be known as following from the medi-
tative development of the eight formative forces that facilitate relinquishment leading to the relinquishment of the five faults. The term "following from" is [equivalent in meaning to] 'cause'.

The Five Faults.

Which are the five faults? He says:

IV.4 abcd (a) Laziness, (b) the forgetting of instructions, (c) indolence and excitability, (d) the absence of formative influence and (e) formative influence - these are considered as the five faults.

In the above, indolence and excitability are made one fault. The absence of formative influence is a fault at the time of the tranquillization of indolence and excitability. Formative influence is a fault at [the time of] tranquillity.

[Sthiramati]

Since these five faults are not known, he asks: which are the five faults? In order to demonstrate them he says:

IV.4 ab (a) Laziness, (b) the forgetting of instructions, (c) indolence and excitability etc. Since these faults number six, he says: in the above, indolence and excitability are made one fault - thus there are five. Of these, laziness is a fault at the time of application because the absence of application is on account of it. The forgetting of instructions is a fault on the part of one who has undertaken [to act] because the absence of the concentration of mind is on account of it. Indolence / excitability is a fault on the part of one whose mind is concentrated because the absence of pliability of mind is on account of this. The absence of formative influence is a fault at

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58 The Tib. for this final section (Y173.7-9) is slightly different: "...what is its cause? Hence he says: ...is to be known as following from the cause which is the meditative development of the formative forces for the relinquishment of the five faults (cf. D273b.3).
59 Read: uddhavaḥ as per the Ms. in place of uddhăvah; cf. N's fn.5 p.51.
60 Read: kātame paśca doṣaḥ in place of ka ēte paśca doṣaḥ; cf. Bhāṣya N51.10.
61 Read: uddhavaḥ as per Ms.(54b.6) in place of uddhavas. Cf. also N's fn.5 p.51 of the Bhāṣya where he rejects his Ms. reading of uddhavaḥ, although this reading is probably correct.
the time\textsuperscript{62} of [the tranquillization of]\textsuperscript{63} indolence and excitability; the absence of formative influence is [equivalent to] indifference because the absence of the tranquillization of these two is on account of that. Formative influence [is a fault] at [the time of] tranquillity; [the word] "fault" remains in force. Formative influence consists in volition, for it is said that tranquillity is due to the attainment of 'sameness'\textsuperscript{(samata)} which is because of the removal of indolence and excitability.

The Eight Formative Forces that Facilitate Relinquishment.

\textbf{N51.16} How are the eight formative forces that facilitate relinquishment respectively determined for the relinquishment of those [faults]? Four are for the relinquishment of laziness, namely: (a) will-power, (b) effort, (c) faith and (d) quiescence. Moreover, these should be known sequentially as:

IV.5 \textit{ab} \quad (a) The basis, (b) that which is based on it, (c) the cause of the former and (d) the result;

(a) Will-power is the basis of effort. (b) Effort is that which is based [on will-power]. (c) Faith is the cause of that basis, i.e. will-power, because there is an eagerness in one who has firm belief. (d) Quiescence is the result of that which is based [on will-power], i.e. effort, because one who undertakes with vigour attains a special meditative concentration.

N52 There are four remaining formative forces that facilitate relinquishment, namely, (a) mindfulness, (b) full awareness, (c) volition and (d) equanimity which are the counteragents to the [other] four faults as enumerated. Furthermore, they should be known sequentially, beginning with mindfulness:

IV.5 \textit{cdef} \quad (a) the non-loss\textsuperscript{64} of the objective support, (b) the understanding of indolence and excitability, (c) the formative influence for the removal of the latter and (d) the employment of meditative calm when appeasement occurs.

\textsuperscript{62} -avasthāyām here, but Bhāṣya (N51.14): kāle; Tib. tshe here (D273b.6) but Bhāṣya (D16a.7): dus na.

\textsuperscript{63} Tib. Tikā omits praśamans; cf. D273b.6 and also Y's fn.5 p.173.

\textsuperscript{64} Read perhaps: 'sampramāṇo for metrical reasons in place of 'sammano; cf. Nagao's fn.3 p.52.
(a) Mindfulness is the non-loss of the objective support. (b) Full awareness is the understanding of indolence and excitability when there is no loss of mindfulness. (c) Volition is the formative influence for the removal of the latter [two] after they have been understood. (d) The employment of meditative calm refers to the equanimity of mind that occurs when that indolence and excitability are appeased.

[Shiramati]

**Y174.4**  
[1] [The term]: 'formative forces that facilitate relinquishment' (*prahāna-samskārāḥ*)\(^{65}\) is [resolved as]: 'formative forces that lead to relinquishment (*prahānāya samskārāḥ*) [i.e. as a *tatpuruṣa* compound]. They are for the relinquishment of what? For the relinquishment of the five faults that have just been described. If so, then this should be stated: How are the eight formative forces that facilitate relinquishment respectively determined for the relinquishment of those\(^{66}\) [faults]? Of these, four are for the relinquishment of laziness, namely: (a) will-power, (b) effort, (c) faith and (d) quiescence. Will-power therein is [equivalent to] eagerness; effort is [equivalent to] vigour; faith is [equivalent to] firm belief; and quiescence is [equivalent to] pliability. Just how are they respectively determined as leading to the relinquishment of laziness? Hence he says: moreover, these should be known sequentially as:

IV.5 ab  
(a) The basis, (b) that which is based on it, (c) the cause of the former and (d) the result;

Hence he shows that they are conducive to the relinquishment of laziness because they arise\(^{67}\) one from the other. (a) Will-power is the basis of effort. (b) Effort is that which is based [on will-power], because eagerness is preceded by effort. (c) Faith is the cause of that basis\(^{68}\), i.e. will-power... How so? He says: ...because there is an eagerness in one who has firm belief, for, one who possesses faith in regard to the cause and result is eager to act. Quiescence is the result of that which is based [on will-power], i.e. effort. How so? He says: ...because one who undertakes with vigour attains a special meditative concentration; for the attainment of a special meditative concentration is the cause of quiescence. Hence quiescence is described as the result of effort because one who undertakes with vigour attains a special meditative concentration.

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65 *prahānāsamskārāḥ* is inserted on the basis of the Tib. and is not found in the Ms; cf. Y’s fn.1 p.174.
66 Read: *eqām* in place of *tesām*; cf. Bhāṣya N51.16.
67 *prabhāvitatvād*; Tib. *byutu baś* (D274a.2).
For thus, joy arises in one who has undertaken with vigour due to the absence of the fault of conceptual differentiation that consists in disquiet\(^{69}\). The quiescence of body and mind that results from a joyous mind has the characteristic\(^{70}\) of pliability; consequently, it is described as: "the attainment of a special meditative concentration". Moreover, in this context, it is vigour together with its cause and result that is described as the counteragent\(^{71}\) to laziness.

[2] The remaining four formative forces that facilitate relinquishment, namely: (a) mindfulness, (b) full awareness, (c) volition and (d) equanimity are the counteragents to the [other] four faults as enumerated. Of these, mindfulness is the counteragent to the forgetting of instructions. Full awareness is [the counteragent] to indolence and excitability. Volition is [the counteragent] to the absence of formative influence. Equanimity is [the counteragent] to formative influence; in this context it is the equanimity that consists in the formative forces that is to be understood. Moreover, since he wishes to discuss the characteristic of mindfulness etc. here, he says: furthermore, they should be known sequentially, beginning with mindfulness. [mindfulness refers to:]

IV.5 c (a) non-loss of an objective support etc.

(a) Mindfulness is the non-loss of an objective support; what is meant is: the expression of the content of an instruction conducive to the stability of mind\(^{72}\). Full awareness is the understanding of indolence and excitability when there is no loss of mindfulness, for, one for whom mindfulness is present possesses full awareness; this why he says: "when there is no loss of mindfulness". After they are understood, i.e. indolence and excitability; what is meant is: [full awareness] arises effortlessly due to the coupling of the two, i.e. meditative calm and penetrating insight. By "equanimity" is meant: the absence of formative influence in regard to other objects. This is what is being said: one for whom mindfulness is present understands the sluggish or excited mind, as it is in reality, when instruction [is given]; and in order to be rid of indolence and excitability he formatively influences that [mind]. Also, due to the disappearance of both indolence and excitability, equanimity is created. Thus the meditative calm that belongs to the mind of such a person

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\(^{69}\) Ms.(55a.5): dauṣṭhulyavitatarkādyaprayakṣalavigamā-, but Y's emendation to dauṣṭhulyavikalpa-dosavigaṁitī is preferred on the basis of the Tib.; cf. his fn.3 p.174.

\(^{70}\) Read: -lakṣanat as per Ms.(55a.6) in place of -laksanat.

\(^{71}\) Read: -pratipakṣaventoktam as per Ms.(55a.6) in place of -pratipakṣenoktam.

\(^{72}\) Read [Y175.6-8]: te punah smṛtyādavo vedījavāl vāthākramam iti / [smṛti] āndhūteśaḥ sam(prāj)mōsa IV.5 c (a) non-loss of an objective support etc.

\(\text{itī vistarāḥ / smṛtī āndhūteśaḥ sam(prāj)mōsa itī cittasthāpānyāvāvādaśvabhilapanam āvārvitānyāvāvādaśvabhilapanam ārupaḥ ity ārthāḥ in place of: te punah smṛtyādavo vedījavāl vāthākramam iti / smṛtī āndhūteśaḥ sam(prāj)mōsa itī vistarāḥ āndhūteśaḥ sam(prāj)mōsā itī cittasthāpānyāvāvādaśvabhilapanam āvārvitānyāvāvādaśvabhilapanam ārupaḥ ity ārthāḥ. Cf. Ms.(55a.7-55b.1):... vāthākramam āndhūteśaḥ sam(prāj)mōsa iti -yāvāvādaśvabhilapanam āvārvitānyāvāvādaśvabhilapanam contrary to Y's fn.3 p.175. The Tib. replaces avāvādaśvabhilapanam with gđams nāg yid khyis brjod (D274b.1).}
is [described as] pliability. Moreover, in regard to the inherent meaning of the statement "the stability of pliability", the suffix of state [i.e. the τι of karmapyaṇa] is just like 'hard-ness' etc. [i.e. the -tva of khakkhata-tva]73.

d. The Five Faculties.

N52.11 The five faculties beginning with faith [were listed] immediately after the bases of psychic power. How are they respectively established?

IV.6 abcd When the elements that are conducive to liberation are fostered, it is due to the influence of: (a) will-power, (b) application, (c) non-loss74 of the objective support, (d) non-diffusion and (e) analysis.

The words: "from the influence of" remain in force [in each case]. When the root of the wholesome which is conducive to liberation has been fostered by the bases of psychic power in one who has mental pliability, it is due to: (a) the influence of will-power, (b) the influence of application, (c) the influence of the non-loss of the objective support, (d) the influence of non-diffusion and (e) the influence of thorough analysis. The five faculties beginning with faith should be known in sequential order.

[Sthiramati]

Y176 [1] It is the fact that the five faculties beginning with faith were described immediately after the bases of psychic power that is referred to. How are they respectively established? The intended meaning is: in what sense [are they respectively established]? Hence he says:

IV.6 ab When the elements that are conducive to liberation are fostered, it is due to the influence of: (a) will-power, (b) application etc.

73 svapeta- is incorrect. The Ms. (55b.3) is not clear although the first syllable is definitely kha. For khakkhata-tva cf. Mvy. #1842; this sentence is omitted from the Tib.

74 Read perhaps: 'sampramoya; cf. fn.64 above.
The words: "due to the influence of"\textsuperscript{75} remain in force [in each case]; by this statement he shows that the term "influence" employed here, i.e. in the phrase "it is due to the influence of: (a) will-power, (b) application...", remains in force for each subsequent [faculty] as well. When the root of the wholesome which is conducive to liberation has been fostered\textsuperscript{76} by the bases of psychic power in one who has mental pliability...; the root of the wholesome which is conducive to liberation finds a support in the mental continuum\textsuperscript{77} of one who has mental pliability. ...It is due to: (a) the influence of will-power etc., concluding with (e) the influence of thorough analysis; but not in one who does not have mental pliability. Moreover, this mental pliability comes about through the bases of psychic power. Therefore, immediately after the bases of psychic power, the five faculties beginning with faith are respectively determined as being due to the influence of the fostering of the root of the wholesome which is conducive to liberation. It is actually faith that is referred to by the term "will-power" in the statement: "...from the influence of will-power", for, the effect is expressed figuratively here in regard to the cause [i.e. will-power is the cause of faith]. Just as, for example, [the eating of] yoghurt and melon [which is the cause] is [figuratively described as] a sudden fever. Alternatively, belief, serene faith, and eagerness respectively with regard to existence, the possession of virtue\textsuperscript{78} and ability are the characteristics of faith. Hence, through the reference to will-power\textsuperscript{79} in this context, it is actually faith as characterized by eagerness that is referred to and not will-power. (b) The influence of application; it is application (prayoga) since one applies oneself (prayuyjyate) by means of this. By the word 'application', it is vigour that is intended. (c) The influence of the non-loss\textsuperscript{80} of the objective support; i.e. due to the influence of the faculty of mindfulness. The faculty of mindfulness is characterized by the distinct expression of the objective support\textsuperscript{81}. (d) The influence of non-diffusion; i.e. due to the influence of the faculty of meditative concentration, for, non-diffusion consists in the faculty of meditative concentration because this is characterized by single-pointedness of mind. And (e) the influence of thorough analysis; i.e. due to the influence of the faculty of wisdom because the faculty of wisdom has the nature of the thorough analysis of the dharmas. The word "and" shows that the five faculties beginning with faith\textsuperscript{82} should be known in sequential order because they are the influences in the

\textsuperscript{75} Read: adhipatyata as per Ms.(55b.4) and Bh\text{"a}sya NS2.15 in place of adhipatyata

\textsuperscript{76} Read: karmayacittasatyarpipite mok\textsuperscript{7}abh\textsuperscript{7}a\textsuperscript{2}gye ku\textsuperscript{7}alam\textsuperscript{2} iti in place of karmayacittasya mok\textsuperscript{7}abh\textsuperscript{7}a\textsuperscript{2}gyakusalam\textsuperscript{2} iti; cf. Bh\text{"a}sya NS2.15-16.

\textsuperscript{77} Read: cittasa\textsuperscript{11}t\textsuperscript{11} as per Ms.(55b.5) in place of cittasa\textsubscript{11}t\textsubscript{11} as; Tib. sems kyi rgyud la (D274b.6).

\textsuperscript{78} Tib.: yon tan can (D275a.2).

\textsuperscript{79} Ms.(55b.7): chanda-; disregard Y's fn.3 p.176.

\textsuperscript{80} Read: -asampramo\textsuperscript{2}ṣa- in place of -asammo\textsuperscript{2}ṣa-; cf. Bh\text{"a}sya NS2.17.

\textsuperscript{81} Ms.(57a.1): -mban\textsuperscript{2}bhilapana-; disregard Y's fn.4 p.176.

\textsuperscript{82} Ms.(57a.2): pa\textsuperscript{2}ica s"radd\textsuperscript{2}ḥa-; disregard Y's fn.2 p.177.
fostering of the root of the wholesome which is conducive to liberation\textsuperscript{83}. One who has faith undertakes with vigour in order to escape from the prison of \textit{samsāra}, and, since one who has undertaken with vigour\textsuperscript{84} accomplishes the three teachings, the faculties of mindfulness, meditative concentration and wisdom follow in sequential order. Thus, at the level of application on the path of vision, the faculties are considered to be of central importance.

[2] However, others believe that faith etc. are not faculties because they influence the nourishment of the root of the wholesome which is conducive to liberation. Rather, they are described as faculties because when the root of the wholesome which is conducive to liberation is nourished, faith etc. exercise influence. It is in order to demonstrate just this that he says: "due to the influence of will-power", faith is a faculty; the latter is to be supplied. Application is [equivalent to] performance. Not forgetting [or non-loss; \textit{asammoṣa}; \textit{asampramoṣa}] is [equivalent to] the non-disappearance of the objective support. Non-diffusion is [equivalent to] non-dispersion. Analysis\textsuperscript{85} is [equivalent to] thorough analysis. The mental concomitants called vigour, mindfulness, meditative concentration and wisdom are termed faculties because of their influence over application, non-forgetfulness, non-diffusion and thorough analysis. However, the following should be stated in this regard: when the root of the wholesome which is conducive to liberation has been nourished there is no difference in own-being, in comparison with the unnourished state\textsuperscript{86}, between the influence of will-power etc. and faith etc.\textsuperscript{87} because at that time they are established as faculties due to their influence over it [i.e. the root of the wholesome].

e. The Five Powers.

These same [elements], i.e. faith etc., are described as the powers when they possess power. Moreover, their possession of power is:

\textit{IV.7 a} due to the curbing of adverse elements;

\textsuperscript{83} Disregard Y's fn.1 p.177 since the Ms.(57a.2) does not substantiate the reading of \textit{pāṭabhīṣyā}.

\textsuperscript{84} Ms.(57a.2): \textit{ārabdhavīryasya}; disregard Y's fn.3 p.177.

\textsuperscript{85} Read: \textit{vicayāḥ} in place of \textit{pravicayāḥ} since this passage seems to be explaining the individual terms listed in verse IV.6 cd.

\textsuperscript{86} Read: \textit{ropītavasthitāś} as per Ms.(57a.5) in place of \textit{ropītavasthitāś}.

\textsuperscript{87} The Tib. is worded differently: "When the root of the wholesome which is conducive to liberation is either nourished or unnourished, there is no difference in own-being between the influence of will-power etc. and faith etc." \textit{thar pa'i cha dañ mthun pa'i dge ba ri sa ba bskyed pa dani ma bskyed pa gdis kyi dus na 'dun pa la sogs pa dbang byed pa dani / dad pa la sogs pa ral bzin du bye brag tu gyur pa gani yas med de} (D275b.3).
When they are not intermixed with adverse elements such as lack of faith. Why is there an initial and subsequent explanation of faith etc.? Because:

IV.7 b the latter is the result of the former;

For, one who possesses faith undertakes with vigour in regard to cause and result. Mindfulness is present for one who has undertaken with vigour; the mind of one for whom mindfulness is present becomes concentrated; one whose mind is concentrated understands [phenomena] as they are in reality. The faculties that pertain to the elements which are conducive to liberation, and which have been nourished, have now been described.

Now, should the elements that are conducive to penetration be known as being in the state of a 'faculty' or in the state of a 'power'?

IV.7 cd The elements conducive to penetration are in twos, i.e. both faculties and powers.

The [state of] heat and the summit are faculties; the receptivities and highest mundane realizations are powers.

[Shiramati]

Y177.22 [1] These same [elements], i.e. faith etc., which are discussed immediately after the faculties, are described as the powers when they possess power. Moreover, their possession of power is due to what? Hence he says:

IV.7 a Due to the curbing of adverse elements;

Y178 Because the adverse elements are curbed. In order to demonstrate just this, he says: when these faculties such as faith are not intermixed with adverse elements such as lack of faith, i.e. with lack of faith⁸⁸, laziness, forgetfulness, distraction⁸⁹ and lack of full awareness which are adverse to faith etc.; what is meant is: they do not intermingle [with adverse elements] because, being extremely attenuated they do not manifest time and again - at that time they are described as 'powers'. These faculties are intermixed with adverse elements at that time because the elements that are adverse to them have not been erased.

[2] If the faculties are possessed of adverse elements that have not been subdued, how then, can faith etc. be described as 'faculties' by way of the influence of mundane purity in [Chapter III.10 titled] 'The Reality of the Skills'? Because in that section the faculties

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⁸⁸ Ms.(57a.7): īti / śīraddhya-; disregard Y's fn.1 p.178.
⁸⁹ Ms.(57a.7): -vikṣepa-; disregard Y's fn.2 p.178.
are intended as being without differentiation but here they are differentiated in order to demonstrate the differentiation of the root of the wholesome which is conducive to penetration - therefore there is no contradiction. Only hence does he say: "these same faculties ...are described as 'powers'".

[3] For, one who possesses faith undertakes with vigour in regard to the cause and result\textsuperscript{90}; i.e. he connects the cause with its respective result and vice versa. Thus, because of his faith in the result, one who possesses faith undertakes with vigour in regard to the cause. Mindfulness is present for one who has undertaken with vigour because it depends upon the latter\textsuperscript{91}. The mind of one for whom mindfulness is present becomes concentrated, i.e. it becomes single-pointed because there is no distraction. One whose mind is concentrated understands [phenomena] as they are in reality; i.e. the wisdom that is assisted by meditative concentration becomes pure. The faculties that pertain to the elements which are conducive to liberation, and which have been nourished\textsuperscript{92}, have now been described.

[4] The elements which are conducive to penetration follow immediately after the elements which are conducive to liberation and the powers follow immediately after the faculties, hence this should be stated: should the elements conducive to penetration be known as being in the state of a 'faculty' or in the state of a 'power'?\textsuperscript{93} Similarly, do the essential natures of the faculties and the powers consist in the elements that are conducive to penetration, or are their essential natures separate from them? Hence, [answering] all of these [questions] he says:

\textsuperscript{Y179} IV.7 cd The elements conducive to penetration are in twos: both faculties and powers.

Alternatively, in the same way that the elements that are conducive to liberation are characterized by the meditative development of the counteragent, or are characterized by faith etc., so too are the elements that are conducive to penetration; consequently, he says: "the faculties that pertain to the elements which are conducive to liberation, and which have been nourished\textsuperscript{94}, have now been described etc." Hence he then says: "the elements conducive to penetration are in twos".

\textsuperscript{90} Read: \textit{hetuphalam} as per Ms.(57b.2) in place of \textit{hetuphale}; cf. Bh\textemdash asa N53.4.
\textsuperscript{91} \textit{tatparatvam} is omitted from the Tib. (cf. D276a.2).
\textsuperscript{92} Read: \textit{avaropitamokṣa} in place of \textit{ropitavimokṣa}; cf. Bh\textemdash asa N53.6.
\textsuperscript{93} Ms.(57b.4): \textit{balāva}; disregard Y's fn.6 p.178.
\textsuperscript{94} Read: \textit{avaropita} in place of \textit{ropita}; cf. Bh\textemdash asa N53.6.
The [states of] heat\textsuperscript{95} and the summit are faculties; they are definitely faculties because these [roots of the]\textsuperscript{96} wholesome are feeble since it is untenable\textsuperscript{97} that there are powers\textsuperscript{98} among them. The receptivities and highest mundane realizations are powers. The receptivities and highest mundane realizations are definitely powers for it is impossible that these can be faculties because of their strength. Moreover, faith etc. are threefold according to their differentiation as weak, middling and strong. The weak and middling of these are the faculties and the strong are the powers. Those that are weak are the [states of] heat; the middling are the summits. However the strong therein are divided into four: the weak, the middling and the strong are, respectively, the weak, middling and strong receptivities; while the strongest of the strong are the highest mundane realizations. Moreover, all\textsuperscript{99} of these elements that are conducive to penetration\textsuperscript{100}, together with their associated elements, have meditative concentration and wisdom for their essential nature; the aspect of heat in the latter is the [state of] heat. For example, from the rubbing together of kindling sticks, heat is produced which is the first mark of the arising (\textit{utpatti-cihna}) of the fire which has the capacity to burn that [fuel]. Similarly, the [state of] heat is so-called\textsuperscript{101} because its nature precedes the 'fire' of the noble path which has the capacity to consume the 'fuel' of all moral defilement. The summit [is so-called] since it extends up until the summit away from fickle roots of the wholesome. The receptivities [are so-called] because they consist in perseverance in the meaning of the [four] truths. The highest mundane realizations are so-called because they are accompanied by impurity and also because they are foremost among the other impure \textit{dharmas}. Their pre-eminence is due to the fact that the origination of the path of vision occurs immediately after [the realization of] them. Moreover, they are momentary, [whereas] the other elements that are conducive to penetration are continuous. In the above, the root of the wholesome [the realization of] which is conducive to liberation, should be known as the \textit{yoga} that destroys the power that causes \textit{samsāra} to come into being. [The realization of] those conducive to penetration [should be known] as the \textit{yoga} that generates the power for the arising of \textit{dharmas} that are not accompanied by impurity.

\textsuperscript{95} \textit{Ṭīkā: usmāgataṁ} but Bhāṣya (N53.10): \textit{usmāgataṁ}.

\textsuperscript{96} Tib. (D276a.7): \textit{ṛṣṭa ḍha} which is not found in the Ms.

\textsuperscript{97} Ms.(57b.6): \textit{avatattavād} but Y's emendation to \textit{avyuktavād} is preferred on the basis of the Tib., cf. his fn.2 p.179.

\textsuperscript{98} Tib. omit \textit{ballāṁ}; cf. D276a.7.

\textsuperscript{99} Ms.(56a.1): \textit{sarvāy} e- but Y's emendation to \textit{sarvāṇi} is preferred on the basis of the Tib.; cf. D276b.3.

\textsuperscript{100} Ms.(56a.1): \textit{nirvedha}; disregard Y's fn.3 p.179.

\textsuperscript{101} Ms.(56a.2): \textit{ucyante} but Y's emendation to \textit{ucyate} is preferred.
f. The Seven Limbs of Enlightenment.

The limbs of enlightenment follow immediately after the powers. How are they established?

IV.8 abcd (a) The limb of the basis, (b) the limb of own-being, (c) the limb of setting forth is the third, (d) the limb of advantage is the fourth and (e) the limb of the absence of defilement is considered as threefold.

The limbs of enlightenment refer to the limbs that lead to enlightenment on the path of vision. Of these, (a) the limb of the basis of enlightenment refers to mindfulness. (b) The limb of own-being refers to the analysis of the dharmas. (c) The limb of setting forth refers to vigour. (d) The limb of advantage refers to delight. (e) The limb of the absence of defilement which is threefold refers to: quiescence, meditative concentration and equanimity. But why is the limb of the absence of defilement taught as threefold?

IV.9 ab It is taught by way of: (a) the underlying cause, (b) the basis and (c) the own-being;

(a) The underlying cause of the absence of defilement refers to quiescence because defilement is caused by disquiet and [quiescence] is the counteragent to the latter. (b) The basis refers to meditative concentration. (c) The own-being refers to equanimity.

[Sthiramati]

Y180.10 [1] Since the path of vision arises immediately after the highest [mundane] realizations and because it is characterized by the limbs of enlightenment, he says: the limbs of enlightenment follow immediately after the powers. How are they established\textsuperscript{102}? The intended meaning is: for what purpose are they established? Hence he says:

IV.8 a (a) The limb of the basis, (b) the limb of own-being etc.

The limbs of enlightenment refer to the limbs that lead to enlightenment on the path of vision. It is [described as] vision (\textit{darśana}) since [the aspirant] has

\textsuperscript{102} Read: \textit{teṣām kathāṃ vyavasthānam} in place of \textit{kathān etāni vyavasthāpyanta}; cf. Bhāṣya N53.13.
the perception, for the very first time, of a reality that was previously unseen; and since it causes the attainment of the noble spiritual levels it is the path (mārga); hence it is described as the path of vision (darśana-mārga). For, in the state of [the realization of] the elements that are conducive to penetration\(^3\), the [four] truths are perceived as though concealed by a fine silken cloth; [whereas] in the state of the path of vision, it is as though that [cloth] has been removed. In the above, enlightenment\(^4\), which refers to the perfect comprehension of reality, consists in the direct intuition that is free from conceptual differentiation. With regard to that, the six beginning with mindfulness are [described as] its limbs because they are in conformity with enlightenment. However, the analysis of the dharmas is [equivalent to] enlightenment because it has the nature of understanding\(^5\) and it is a 'limb' because it is a 'companion' to the others\(^6\). Another [school] believes that the analysis of the dharmas, which is included in the path that brings an immediate result (ānantarya-mārga), is [only] a limb of enlightenment but that [analysis] which is included in the path of liberation (vimukti-mārga) is [equivalent to] enlightenment.

[2] Of these, (a) the limb of the basis of enlightenment\(^7\) refers to mindfulness; because the absence of distraction in regard to an objective support is through the force of mindfulness. (b) The limb of own-being refers to the analysis of the dharmas; because enlightenment has direct intuition for its own-being\(^8\). (c) The limb of setting forth refers to vigour; because the level of ordinary people is completely transcended through vigour. (d) The limb of advantage refers to delight; because the benefits to body and mind\(^9\) are on account of this. (e) The limb of the absence of defilement which is threefold refers to: quiescence, meditative concentration and equanimity because these are counteragents to defilement. Alternatively, it is because they are differentiated as the underlying cause, the basis and the own-being of the absence of defilement.

[3] But why is the limb of the absence of defilement taught as threefold? The intended meaning is: in what sense is it taught as threefold? Hence he says:

\(^{103}\) Ms.(56a.6): nirvedha-; disregard Y's fn.3 p.180.
\(^{104}\) Read: bodhir nirvikalpam as per Ms.(56a.6) in place of bodhinirvikalpam.
\(^{105}\) Ms.(56a.7): -nabodhaltmakatvād but Y's reading of (ava)bodhaltmakatvād is preferred on the basis of the Tib.; cf. D277a.4.
\(^{106}\) Tib.: de dag gis grogs su gyur pas; cf. D277a.4.
\(^{107}\) Ms.(56a.7): bodher 3-; disregard Y's fn.1 p.181.
\(^{108}\) Tib. omits jñāna reading simply: "because this is the own-being of enlightenment"; byas chub kyi bo bo shid yla pa'i phyar (D277a.3).
\(^{109}\) Ms.(56b.1): kāya-citta-; disregard Y's fn.3 p.181.
IV.9 ab It is taught by way of: (a) the underlying cause, (b) the basis and (c) the own-being; (a) The underlying cause of the absence of defilement refers to quiescence; the absence of defilement is equivalent to purification. The underlying cause (nīdaṇa) is equivalent to the cause [kāraṇa]. As to why it is the underlying cause, he says: because defilement is caused by disquiet and because [quiescence] is the counteragent to the latter. This is what is being said: [quiescence] is the underlying cause of the absence of defilement because it is the counteragent to the underlying cause of defilement. Disquiet consists in physical and mental inefficiency; when this exists, mind becomes distracted because single-pointedness of the mind is impossible. Moreover, defilement, such as passion, arises in one whose mind is distracted; thus, disquiet is the cause of defilement. The counteragent to that disquiet is quiescence. How so? Because quiescence brings about physical and mental efficiency. In this way quiescence is determined to be the underlying cause of the absence of defilement. (b) The basis refers to meditative concentration. The mind is concentrated in one whose body and mind are assisted by quiescence; when the mind becomes concentrated, one understands [phenomena] as they are in reality and moral defilement is relinquished because one sees them as they are in reality. Thus, the basis of the absence of defilement is meditative concentration. (c) The own-being refers to equanimity because this is the counteragent to: (a) mind's unevenness, (b) mind's absence of meditative calm and (c) mind's state of effort, all of which are conformable to the defiled condition. Thus, the own-being of the absence of defilement is equanimity.

[4] However, others believe that when defilement which is to be relinquished through vision has been relinquished by means of the paths of relinquishment, wisdom is generated that is free from the encumbrances of that defilement, is pure in its own-being, is incorporated in the path of liberation and is positively determined in regard to the knowable. That wisdom is described as equanimity in this context since one shows equanimity in thinking: "there is extinction in regard to extinction", because what is to be done has been done.

110 Read: asamkleśasya nīdaṇam praśrabdhir in place of praśrabdhir asamkleśaniydaṇam; cf. Bhāṣya N54.2.
111 Bhāṣya (N54.2): hetutvā, but Tīkā (Ms.56b.3): hetukatvāt which is preferred.
112 Read: karmayatāyā āpādaṇāt in place of karmayatāpādaṇāt; Ms.(56b.7): karmayatāyā pādaṇāt. Tib. las su run bar 'gyur te (D277b.4).
113 Read: cittaśbhogāvāsthitāt as per Ms.(56b.6) and contrary to Y's fn.5 p.181, in place of cittaśbhogāvāsthitī; Tib. sens rdul ba dara bcas pa'i... omitting aurashtita (cf. D277b.6).
114 Read: prahlādānāgair darśanabhya as per Ms.(56b.7) in place of prahlāgānāgair darśanabhya disregarding Y's fn.1 p.182; Tib. spod ba'i lam riams kyis mthong bas spad bar bya ba i... (D277b.7).
115 Ms.(56b.7): prājñāya; disregard Y's fn.2 p.182.
116 Ms.(56b.7): vimuktivimārga- but Y's reading of vimuktimārga is correct.
The limbs of the path follow immediately after the limbs of enlightenment. How are they respectively established?

**IV.9 cd & 10 ab** The eightfold limbs of the path consist in: (a) accurate determination, (b) the attainment [of others], (c) the threefold confidence of others and (d) the counteragent to adverse elements;

On the path of meditative development, the limb for the accurate determination of the path of vision is mundane correct view which is obtained subsequently to the supramundane - by means of this, one accurately determines one's own understanding. The limbs for the attainment of others are correct intention and correct speech because their attainment is on account of speech together with that which causes its arising. The limbs for the confidence of others are threefold: correct speech, correct action and correct livelihood, for, by means of these respectively:

**IV.10 cd** It is considered that another is informed in regard to vision, morality and austerity.

One has confidence in wisdom on account of correct speech, i.e. on account of discussion and certainty in regard to doctrinal disputation. [One has confidence] in morality on account of correct action because one does not perform action that should not be performed. [One has confidence] in austerity on account of correct livelihood because of the Dharma and also because one's desire for garments etc. is in moderation.

The limb that is the counteragent to adverse elements is threefold: correct effort, correct mindfulness and correct meditative concentration, for, these are respectively:

**IV.11 ab** The counteragents to: (a) moral defilement, (b) secondary defilement

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117 Read: bhūvanāṁārge darśanāṁārgasya paricchedāgam which accords with both the Tib. Tīkā (cf. D278a.4) and Bhāṣya (D17b.3) which reads: bsgom pa'i lam gyi the mthod ba'i lam la ...yonis su good pa'i yan lag see (D17b.3).

118 Omit tasya (N54.15) since it is not found in the Tib. Bhāṣya nor in the Tīkā.
and (c) what is adverse to supremacy;

For the adverse elements are threefold: (a) the moral defilement to be abandoned by meditative development, (b) the secondary defilements of indolence and excitability and (c) that which is adverse to supremacy and is an obstruction to the achievement of the special qualities. Here, correct effort is the counteragent to the first, since the meditative development of the path is on account of that. Correct mindfulness [is the counteragent] to the second, because one who has properly applied mindfulness in regard to the causal-signs of tranquillization etc., is free from indolence and excitability. Correct meditative concentration [is the counteragent] to the third because one achieves the qualities such as the higher knowledges with the meditative absorptions for a basis.

[Sthiramati]

Y182.8 [1] The limbs of the path follow immediately after the limbs of enlightenment. How are they respectively established? The path of meditative development follows immediately after the path of vision and since the limbs of the path are included therein, the limbs of the path are described immediately following the limbs of enlightenment. In what sense are they respectively established? Hence he says:

IV.9 c ... (a) Accurate determination, (b) the causing of attainment etc.

The eight limbs of the path, beginning with correct view, are respectively established as being adverse to [the eight beginning with] false view and concluding with false meditative concentration. Their sequential order is in accordance with their order of efficacy; in detail, they consist in the path of meditative development. It is the path of meditative development (bhāvanā-mārga) since it is cultivated (bhāvyate) through the frequent exercise of meditative development (niṣevaṇa-bhāvanā).

[2] On that path of meditative development, the limb for the accurate determination of the path of vision which is cultivated through meditative development that has been attained is mundane correct view; it is mundane since it is accompanied by conceptual differentiation. It is determined [as such] even for one who has entered the path because such a person has acquired the capacity for its

119 Read: paricchedo 'tha sampāṭṭiḥ in place of paricchedah prayāṇam ca; cf. Bhāṣya N54.7.
120 Ms.(58a.2): mārgāṇāṁ which is amended to mārgāgāntāṁ in the Ms. margin.
121 Read: kārikāukramaṇa as per Ms.(58a.2) in place of kārikāukramaṇa; Tib. byed pa'i rim gyis (D278a.4).
arising; however, the supramundane is devoid of conceptual differentiation\textsuperscript{122}. Although devoid of conceptual differentiation\textsuperscript{123}, it is described as correct view since it is the basis of correct view; hence he says: ...which is obtained subsequently to the supramundane. What is meant is: [correct view] is obtained, i.e. has arisen, subsequently, i.e. through the force of\textsuperscript{124}, the supramundane path of vision. But what is its object? Hence he says: ...by means of this, one accurately determines one's own understanding, i.e. one's understanding of the path of vision insofar as one thinks: "I understand thus". It is described as correct view because it has the path of vision for its object.

[3] The limbs for the attainment of others; in detail: the limbs for the attainment of others ...are correct intention and correct speech because, by means of correct speech and correct intention, others attain [the realization of] a reality that has been accurately determined through correct view. Hence he says: because their attainment is on account of speech together with that which causes its arising; for, correct intention causes the arising of [correct] speech because of this statement from a Sūtra: "one does not utter a word without having conjectured and deliberated".\textsuperscript{125} Moreover, one who is concentrated should be known as being endowed with these two [qualities] because he acquires the capacity to produce them; however, one who is concentrated neither speculates nor speaks.

[4] The limbs for the confidence of others are threefold: correct speech, correct action and correct livelihood. How so? He says: for, by means of these, i.e. by means of correct speech\textsuperscript{126}, action and livelihood, respectively:

IV.10 cd It is considered that another is informed\textsuperscript{127} in regard to vision, morality and austerity.

On account of correct speech etc. Discussion refers to the teachings of the Dharma; certainty concerning doctrinal disputation refers to the formulation of objections and refutations in regard to spiritual realization, together with others. One has confidence in wisdom on account of that discussion and certainty concerning doctrinal disputation; i.e. due to the injunction of others\textsuperscript{128} a reality is understood on account of those [i.e. discussion etc.] inasmuch as one thinks: "this

\textsuperscript{122} Read: lokottako nirvikalpā in place of lokottarā tu nirvikalpā; Tib. jig sken las 'das pa ni rnam par ni rtog pa'o (D278a.5).
\textsuperscript{123} Read: nirvikalpā saty api in place of nirvikalpasya sato 'pi; Tib. rnam par ni rtog par gyur kyi (D278a.5).
\textsuperscript{124} balena is not found in the Tib.
\textsuperscript{125} Cf. LVP Kośa II, p.174.
\textsuperscript{126} ṉāk is omitted from the Ms. and is included on the basis of the Tib.; cf. D278b.4.
\textsuperscript{127} Read: paravijñaptir īṣyate in place of paravijñaptāya mārtā; cf. Bhāṣya N54.14.
\textsuperscript{128} pareśām niyogād is not found in the Tib.; cf. D278b.5.
statement has meaning which is unimpaired, thoroughly ascertained, without contradiction and is crystal clear. [One has confidence] in morality on account of correct action; [the words]: "one has confidence" remain in force. Why [does one have confidence in morality...]? He says: because one does not perform action that should not be performed. Correct action is contrary to evil conduct; hence, one who is endowed with this does not perform action that should not be performed, even for the sake of his life. Consequently, since such a person possesses morality that is pleasing to the Noble Ones, one has confidence in him. [One has confidence] in austerity on account of correct livelihood; [the words]: "one has confidence" are understood. Why [does one have confidence in austerity...]? He says: because of the Dharma and also because one's desire for garments etc. is in moderation. Correct livelihood refers to the normal behaviour of body and speech which is devoid of the faults of hypocrisy etc. for the sake of the necessities of life. On account of this, one has confidence in austerity and one's cravings for the necessities of life is certainly relinquished because such a person desires garments etc. according to propriety and in moderation just for the sake of the continued existence of the basis [i.e. the physical body]. In this regard, one has no pride on account of correct view because of clear comprehension of one's own understanding [of phenomena] as it is in reality. One speaks with the roar of a lion through the speech which is caused to arise by way of correct intention. By means of correct speech, action and livelihood, one manifests one's individual status [i.e. as a śramaṇa or brahmacāri etc.].

[5] The limb that is the counteragent to adverse elements is threefold and since these are not known, he says: correct effort, correct mindfulness and correct meditative concentration. As to which adverse elements these are the counteragents, he says: for these are, respectively:

IV.11 ab The counteragents to: (a) moral defilement, (b) secondary defilement and (c) what is adverse to supremacy;

129 Read: tattvam adhigatam tam asamsaktam in place of tatvam adhigatam tathā hy upāśama-samsaktam; upāśama is not found in the Tib. and it seems to have been expunged from the Ms.(cf. 58b.1). The reading of asamsaktam is substantiated by the Tib. thogs pa med pa (cf. D278b.5 & 6).

130 Read: samanvāgato as per Ms.(58b.2) in place of sambandhāgato; Tib. dati ldan pa (D278b.7).

131 Ms.(58b.3): civarīḍyāṇapād iti; disregard Y's fn.2 p.184.

132 āśraya; Tib. lus (D279a.2).

133 Read: samutthāpitaś vācā in place of samutthāpitaśācā; Ms.(58b.4): -tayā śācā. Tib. kun nas bslan ba'i ishig gis (D279a.3).

134 Ms.(58b.5) omits vācā which is inserted on the basis of the Tib.; cf. D279a.3.

135 Read: tridhāvita as per Ms.(58b.5) in place of trivedha; cf. Bhāṣya N54.18.

136 Read: āśram as per Ms.(58b.6) & Bhāṣya (N54.19) in place of teṣṭam.
Here, correct effort [is the counteragent] to the first. For, moral defilement that is to be relinquished by means of meditative development is the first adverse element; correct effort is the counteragent to that. How so? He says: since the meditative development of the path is on account of that, i.e. is on account of correct effort. Correct effort is [equivalent to] vigour which is taken possession of by correct view and remains in meditative concentration free from indolence and excitability. By means of this, with the aim of relinquishing the moral defilements which are to be relinquished through meditative development, one cultivates the path as the counteragent to them; thus, correct effort is described as the counteragent to the first because it causes the accomplishment of correct meditative concentration. In the context of that same meditative development of the path, correct mindfulness [is the counteragent] to the second, i.e. secondary defilement which is characterized by indolence and excitability; [the term] "counteragent" needs to be supplied. Why [is correct mindfulness the counteragent]? He says: because one who has properly applied mindfulness in regard to the causal-signs of tranquillization etc. is free from indolence and excitability; by the word "etc." the causal-sign of exertion and the causal-sign of equanimity are also to be understood. Tranquillization in this regard is due to the appeasement of the causal-sign of distraction. The causal-sign (animitta) of tranquillization etc. is [equivalent to] the cause (kāraṇa) of tranquillization etc. With regard to this, when mind is excited or is suspected of becoming excited, mental attention directed towards an entity that is apt to cause a 'shuddering' is the causal-sign of tranquillization. When mind is sluggish or is suspected of becoming lethargic, mental attention directed towards an entity that is apt to cause delight is the causal-sign of exertion. When the path is devoted exclusively to tranquillity or is devoted exclusively to insight, or when it combines both of these, the impassive mental attention directed towards that which is defiled by the former two secondary defilements is the causal-sign of equanimity. That which is adverse to supremacy which consists in the qualities such as the higher knowledges is undefiled nescience which consists in the obscuration to the attainments. Correct meditative concentration [is the counteragent] to the third; [the word] "counteragent" is to be supplied. As to why [it is the counteragent to the third], he
says: because one achieves\textsuperscript{145} the qualities such as the higher knowledges with the meditative absorptions for a basis. For, meditative absorption is the basis for the achievement of all the special qualities - thus it is the counteragent to the obscuration to the attainments\textsuperscript{146}, being adverse to the achievement of the qualities such as the higher knowledges. Therefore, he has stated that: (a) dissociation from obscur- ration that consists in moral defilement is by way of correct effort, (b) the complete purification of meditative concentration is by way of correct mindfulness and (c) separation from obscur- ation to the attainments\textsuperscript{147} is by way of correct meditative concentration.

h. The Differentiation\textsuperscript{148} of the Meditative Development of the Counteragent.

That meditative development of the counteragent should be known summarily as threefold:

IV.11 cd & 12 ab Meditative development as: (a) con- formable but erroneously inverted, (b) erroneous inversion accompanied by connection and (c) not erroneously inverted and free from the connection with erroneous inversion;

(a) Although erroneously inverted, it conforms with the absence of erroneous inversion; (b) although not erroneously inverted, it is con- nected with erroneous inversion; and (c) it is not erroneously inverted and is free from connection with erroneous inversion. These relate respectively to the state of: (i) ordinary people, (ii) those in training and (iii) the adepts. However, for the bodhisattvas:

IV.12 cd A distinction is made in terms of: (a) objective support, (b) mental attention and (c) attainment.

For, the objective supports of the śrāvakas and pratyeKabuddhas are the body etc. belonging to their own mental continuum. [The objective

\textsuperscript{145} Read: \textsuperscript{-abhirūpa}\textsubscript{ā} in place of \textsuperscript{-abhirūpa}\textsubscript{ā}cf Bhāṣya N55.5.

\textsuperscript{146} Read: samāpatti- in place of samādhy- on the basis of the Tib. stōms par ’jug pa-(D279b.6) and also because of statement (c) below; cf. Y185.19.

\textsuperscript{147} Read: (samāpattī\textsubscript{ā}varam)pa\textsubscript{ā}pavigamam in place of (samāpattī\textsubscript{ā}varam)pa\textsubscript{ā}vi\textsubscript{ā}gama\textsubscript{m}am; Ms.(53a.6): -navigamam. Tib.: stōms pa’i sgrīb pa daṅ bral bā’o (D279b.7).

\textsuperscript{148} N’s prabheda is adopted here rather than Y’s samāśa.
supports] for the bodhisattvas are [those things] belonging to their own mental continuum as well as that of others. The śrāvakas and pratyekabuddhas are mentally attentive of their body etc. in the aspects of impermanence etc. However, the bodhisattvas are mentally attentive in the manner of non-perception. The śrāvakas and pratyekabuddhas cultivate the applications of mindfulness etc. only insofar as they lead to the dissociation of the body etc. The bodhisattvas do not [cultivate the latter] for the purpose of dissociation, nor for non-dissociation, [they cultivate them] up until the [attainment of the] nirvāṇa in which they are not permanently fixed.

The meditative development of the counteragent has now been described.

[Sthiramati]

Y185.21 [l] That meditative development of the counteragent should be known summarily as threefold, according to its differentiation as: (a) an undertaking, (b) something obtained and (c) completion; however, in detail it is of various kinds. How so?

Y186 IV.11 c [Meditative development as]: (a) conformable but erroneously inverted etc.

In this respect, (a) although erroneously inverted, it conforms with the absence of erroneous inversion. The absence of erroneous inversion refers to the path of vision because it has reality for its object and since it conforms with the latter, it conforms with the absence of erroneous inversion. Moreover, this is the meditative development of ordinary people, thus, it is erroneously inverted because it does not have reality for its object; i.e. because ordinary people have not relinquished moral defilement in its entirety. How can it conform with the absence of erroneous inversion when it is erroneously inverted? Because it has arisen\textsuperscript{149} from the latent impressions of what is learnt which flows out of the extremely pure dharmadhātu. And this begins with the meditative development of the applications of mindfulness and concludes with the meditative development of the powers. (b) Although not erroneously inverted, it is connected with erroneous inversion. This is equivalent to the meditative development of the limbs of enlightenment and the meditative development of the path, and is pertinent to those still in training. It is not erroneously inverted because it has reality for its object and it is connected with erroneous inversion because of the presence of moral defilement which is to be relinquished through meditative development. (c) It is not erroneously inverted and

\textsuperscript{149} Read: utpannavāt in place of utpanna; Tib. byun ba'i phyir (D280a.3).
is free from connection with erroneous inversion. This refers to the meditative development of the path pertinent to the adepts, i.e. the arhas. It is not erroneously inverted because it has reality for its object; it is not connected with erroneous inversion and is pertinent to the arhat because he has relinquished all stain.

[2] Now, in order to demonstrate the distinction between the meditative development of the counteragent for the bodhisattvas in contrast to that of the śrāvakas etc., he says: however, for the bodhisattvas:

IV.12 cd  A distinction is made in terms of: (a) objective support, (b) mental attention and (c) attainment.151

Therein, there is a distinction152 in terms of objective support, for, the objective supports, i.e. the body, sensation, mind and the dharmas, of the śrāvakas and pratyekabuddhas are the body etc. with its own mental continuum. However, the objective supports, i.e. the body, sensation, mind and the dharmas, for the bodhisattvas are [those things] belonging to their own mental continuum as well as that of others. Why do they have different objective supports? Because it is with reference to just their own benefit that the śrāvakas etc. engage in the meditative development of the counteragent; however, for the bodhisattvas, it is with reference to both their own benefit and that of others. In the aspects of impermanence etc.; i.e. in the aspects of the impermanent, the painful, the empty and the insubstantial. Why is the mental attention of the śrāvakas and pratyekabuddhas [applied] thus in [the aspect of] the impermanent etc.? In order to generate aversion for the latter because one who is not averse does not dissociate from them. The bodhisattvas [are mentally attentive] in the manner of non-perception; what is meant is: in the modes of the non-perception of the imaginary nature. Why are they mentally attentive in this way? In order to relinquish all conceptual differentiation - this is said to be peculiar to them. Not only are they mentally attentive in the manner of non-perception but also in the aspects of the impermanent etc. Thus, a distinction is made because of the differences in their mental attention. Only insofar as they lead to the dissociation of the body etc. The dissociation of the body etc. refers to the nirvāṇa without a remaining substratum and the relinquishment of moral defilement which has it (i.e. the body) for its objective support. The bodhisattvas do not [cultivate the latter] for the purpose of dissociation, nor for non-dissociation. What is the reason? For, those who are absolutely dissociated or not dissociated from the body etc. would not have the capacity to

150 Read: iyam arhatāṃ aśāikṣa- in place of iyam aśāikṣa-; Tib. 'di ni dgra bcom pa mi slob pa'i (D280a.5).
151 Read: śrāvakaṃ prāptītiṃ tadviśiṣṭatā in place of śrāvakaṃ viśiṣṭā tā manas-kārttc ca prāptitāḥ; cf. Bhāṣya N55.13.
152 Read: viśiṣṭatā in place of viśiṣṭatā.
provide benefit for sentient beings, just like those whose moral defilement has been extinguished (i.e. who are absolutely dissociated) and ordinary beings (i.e. who are absolutely non-dissociated). If it leads neither to dissociation nor non-dissociation\(^{153}\), why then do they cultivate\(^{154}\) the counteragents? Hence he says: [they cultivate them] on account of the fact that they lead to the attainment of the nirvāṇa in which one is not permanently fixed\(^{155}\). What is this nirvāṇa [in which the bodhisattva is] not permanently fixed? While [the aspirant] is in the bodhisattva state - since it is the basis for mastery over karma and rebirth - although he is reborn in samsāra on account of his compassion, he is without defilement there owing to the strength of his wisdom. This is called\(^{156}\) the unfixed nirvāṇa of the the bodhisattva. Although he is stationed in samsāra, he is not defiled like ordinary people are, nor does he [attain] the nirvāṇa devoid of substratum\(^{157}\), like the śrāvakas etc. Moreover, in the tathāgata state he is not permanently fixed in samsāra because he has relinquished the obscuration that consists in both moral defilement and the cognizable. Nor is he permanently fixed in the nirvāṇa devoid of a remaining substratum because there is no interruption to the Dharma Body, for, as long as the world exists, he performs benefit for others through the Enjoyment and Transformation Bodies. In this way a distinction is made between the bodhisattva and the śrāvaka etc. concerning the meditative development of the counteragent according to differences in objective support, mental attention and result. The meditative development of the counteragent has now been described.

\(^{153}\) naivisanyogya is inserted on the basis of the Tib. and is not found in the Ms.; cf. Y's fn.1 p.187.

\(^{154}\) Read: bhāvayantīy in place of bhāvayatīy; cf. Bhāṣya N55.18.

\(^{155}\) Read: yāvad eva pratīṣṭhānairvāṇayā in place of yenaiṣva pratīṣṭhānairvāṇārtham bhāvayati; cf. Bhāṣya N55.19.

\(^{156}\) Read: abhīcchityate as per Ms.(59a.1) in place of viḍhiyate; Tib. brjod (D281a.1).

\(^{157}\) Read: nirupādāne as per Ms.(59a.2) contrary to Y's fn.2 p.187 in place of nirupādāno.
2. The State Therein.

Which are the states in regard to the latter?

IV.13 abcd (a) The causal state, (b) that called 'arrival', those named: (c) 'preparatory' and (d) 'result', (e) that with duties to be performed, (f) without duties to be performed and (g) that of excellence, (h) the superior and (i) the unsurpassable.

IV.14 abcd & 15 a [The states] are listed in relation to: (a) firm conviction, (b) entry, (c) setting forth, (d) prophecy, (e) teaching, (f) consecration, (g) attainment, (h) benefit and (i) performance of duty.

Of these, (a) the causal state is that which pertains to an individual stationed on a spiritual lineage. (b) The arrival state pertains to one whose resolve for enlightenment has been generated. (c) The preparatory state is subsequent to the generation of the resolve when the result has not been attained. (d) The state of result [occurs when the latter] has been attained. (e) The state with duties to be performed pertains to one who is still in training. (f) The state without duties to be performed pertains to the adept. (g) The state of excellence pertains to one endowed with the special qualities of the higher knowledges etc. (h) The superior state pertains to the bodhisattva who has entered the spiritual levels above the śrāvaka etc. (i) The unsurpassable state pertains to the Buddha because there is no state that is superior to that.

(a) The state of firm conviction pertains to the bodhisattvas on all the spiritual levels consisting in the course of firm conviction. (b) The state of entry [pertains to those] on the first spiritual level. (c) The state of setting forth, on the six spiritual levels subsequent to the latter. (d) The prophetic state, on the eighth spiritual level. (e) The state of teacher, on the ninth. (f) The state of consecration, on the tenth. (g) The attainment state refers to the Dharma Body of the Buddhas. (h) The state of benefit refers to the Enjoyment Body. (i) The state of the performance of duty refers to the Transformation Body.
Moreover, all of these various states, in short, should be known as:

**IV.15** bed Threefold in relation to the dharma-dhātu: (a) impure, (b) impure and pure and (c) purified, as is appropriate.

Of these, (a) the impure state is inclusive of the causal state, up until the preparatory. (b) The state that is both impure and pure pertains to those still in training. (c) The purified state pertains to the adepts.

**IV.16** ab Hence is the respective establishment of individuals considered, as is fitting;

Hence, from the differentiation of their states, as is fitting, the establishment of individuals should be known in this way: "this [person] is stationed in a spiritual lineage; that [person] has arrived" etc. The states have now been described.

[Stiramati]

**Y188.2** [1] The state therein is described immediately following the meditative development of the counteragent, hence he asks: which are\(^{158}\) the states in regard to the latter? The words "in regard to the latter", signify: in regard to that meditative development of the counteragent; hence he says:

**IV.13** a (a) The causal state, (b) that called 'arrival' etc.

Of these, (a) the causal state is that which pertains to an individual stationed in a spiritual lineage. What is meant is: the spiritual lineage is the cause, i.e. the 'seed'. In this respect, one who abides in a spiritual lineage, but not among those whose resolve has been generated, is the person who is meant in this context as being stationed in a spiritual lineage; furthermore, such a one enters into the higher states and does not turn back. Some [schools] claim that the spiritual lineage has the root of the wholesome for its essential nature because certain roots of the wholesome are said to consist in the spiritual lineage of the śrāvaka and so forth, up until certain others are said to consist in the spiritual lineage of the bodhisatva. Others again believe that, with reference to the state of the ordinary person\(^{159}\), the differentiation of the faculties is said to consist in the spiritual lineage and they claim that the spiritual lineage refers to a capacity of the 'seed' of mind. When this exists, then, in the

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\(^{158}\) Read: katamā in place of kā; cf. Bhāṣya N56.2.

\(^{159}\) Ms.(59a.5): prājanya- which has been correctly amended to prthagjana- by Y; cf. his fn.2 p.188.
state of the ordinary person and in the state of the one still in training, it is described as the spiritual lineage of the śrāvaka and so forth up until its description as the spiritual lineage of the bodhisattva. However, one who is in the state of the adept is described as a śrāvaka or pratyekabuddha or a Buddha because he generates the resolve for the enlightenment of either the śrāvaka, the pratyekabuddha or the Perfectly Enlightened One. Since he arrives in the preparatory state when the latter has originated, because it consists in the roots of preparation, its generation is described as the state of arrival in preparation. (c) The preparatory state is subsequent to the generation of the resolve, when the result has not been attained. It is described as preparatory since, for one whose resolve for enlightenment has been generated, it is the expedient which causes the attainment of the first result by practising the wholesome roots, beginning with generosity and morality and terminating in the meditative development of the powers. Why are the causal and arrival states described as the states that comprise the meditative development of the factors that contribute to enlightenment? Because they are causes of the latter. Only because of this is it said that the generation of the resolve due to the spiritual lineage has ever increasing results etc.

(d) The state of result occurs when the latter has been attained; i.e. when the first result [has been attained] for preparation is undertaken for the sake of the result; hence, the state of result follows immediately after the preparatory state. (e) The state with duties to be performed pertains to one still in training because he has not completely attained the results since there are duties still to be performed for the attainment of the other results.

(f) The state without duties to be performed pertains to

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160 Ms.(59a.6): prthagjanāvasthāvasthāyāṃ but Y's reading of prthagjanāvasthāyāṃ is preferred on the basis of the Tib.; cf. D281a.7.

161 Ms.(59a.6): śrāvaka ity ucyate buddha iti vā, but Y's emendation to śrāvaka ity ucyate pratyekabuddha iti buddha vā is preferred on the basis of the Tib.; cf. his fn.3 p.188 & errata p.141.

162 Line 7 of Ms.(59a) begins: -dena śaśvīdham bhavati; there is no evidence of the extra syllables mentioned by Y in his fn.4 p.188.

163 Ms.(59a.7): -bodhiṣṭṭhapādāt, but Y's emendation to -bodhiṣu citoṭpādāt is preferred on the basis of the Tib.; cf. his fn.5 p.188.

164 bodhi is omitted from the Tib.; cf. D281b.3.

165 māla is not found in the Ms. and is inserted on the basis of the Tib.

166 This is a quotation from the Bhāṣya of the next section (phala-prāpti); cf. N57.19.

167 This explanation for sakaṇḍavyāvasthā (Y189.9-11) is omitted from the Tib.; cf. D281b.5.

168 Read: phaṭantarapraṇī prati karaprayasadbhāvāt as per Ms.(59b.3) in place of phaṭantarapraṇi-pratikaraprayasyadbhāvāt.
the adept. For, he is an adept insofar as being free from the passion that pertains to the three realms of existence. It is the state without duties to be performed because such a one has completely attained the results since there are no duties still to be performed for the attainment of the other results. (g) The state of excellence pertains to one endowed with the special qualities of the higher knowledges etc. When there is the state of an arhat, one is endowed with the special qualities such as the higher knowledges, [therefore], the state of the perfection of the special qualities of the higher knowledges etc. is distinguished from other [states] and is described as the state of excellence. (h) The superior state pertains to the bodhisattva who has entered the spiritual levels above the śrāvaka and pratyekekabuddha\textsuperscript{169}. Owing to the acquisition of the supramundane path which penetrates\textsuperscript{170} both the insubstantialities and is occupied with benefit for oneself and others, the state of the latter is described as the superior state because it is superior to other vehicles. (i) The unsurpassable state pertains to the Buddha. What is the reason?\textsuperscript{171} He says: ...because there is no state subsequent to that. It pertains to the Buddha [state] because this is the final basis\textsuperscript{172} for the excellence and absence of all virtues and faults [respectively]. It is described as unsurpassable because another state of excellence subsequent to this cannot be found.

[3] Although [the explanation of] the states in their entirety is complete because of what has been discussed so far, in order to demonstrate the differentiation of the eleven spiritual levels of the bodhisattva, the states beginning with the course of firm conviction and terminating in the state of consecration etc.\textsuperscript{174}, are now described. However, in order to demonstrate the differentiation of the three Buddha Bodies, the three beginning with the attainment state are also explained. In the above, the causal and arrival states are to be known as being common to both bodhisattvas and others\textsuperscript{175}.

(a) The state of firm conviction pertains to the bodhisattvas on all the spiritual levels that consists in the course of firm conviction. In this regard, subsequent to the generation of the resolve [for enlightenment] and before his entry to the spiritual levels, although [the aspirant] has not perceived reality, it is as though he has perceived reality, [for] he comprehends the dharmas by way of the three natures on account of his firm conviction in the Buddhas and the bodhisattvas. He is intent upon the resources for the achievement of Buddhahood, i.e. generosity and morality etc., which are difficult to perform for other sentient beings, thus this is

\begin{itemize}
\item \textsuperscript{169} śrāvakapratyekekabuddhebhoyo but Bhāṣya (N56.12) and Tib. \textit{ṣūkṣma (D281b.7)}: \textit{ṣrāvakatādibhoyo}.
\item \textsuperscript{170} Read: \textit{prativedhakasya} as per Ms.\textit{(59b.5)} in place of \textit{prativedhayasya}.
\item \textsuperscript{171} Read: \textit{kim kāraṇam} as per Ms.\textit{(59b.6)} in place of \textit{kim artham}.
\item \textsuperscript{172} adhikārthāṇa is omitted from the Tib.; cf. D282a.2.
\item \textsuperscript{173} Ms.\textit{(59b.7)}: omits \textit{caryā} which is inserted on the basis of the Tib.; cf. Y’s fn.4 p.189.
\item \textsuperscript{174} \textit{ādi} is omitted from the Tib.; cf D282a.3.
\item \textsuperscript{175} Read: \textit{bodhisattvasya anvāpyam ca sādārāmaṇam} in place of \textit{bodhisattvasuṣṭāpyam sādārāmaṇam}; Tib. \textit{byaṅ chub sems dpa’ dan gzhon dag thun moa par (D282a.4)}.
\end{itemize}
described as the course of firm conviction because it is characterized by the state of firm resolve. Moreover, this\textsuperscript{176} continues for countless aeons or more. (b) The state of entry [pertains to the bodhisattva] on the first spiritual level; it is described as the state of entry because, from the very beginning, through the direct intuition of the three natures that is devoid of conceptual differentiation he has the intuitive knowledge and penetration of reality. This same [level] is the path of vision of the bodhisattva. (c) The state of setting forth, on the six spiritual levels subsequent to the latter; these spiritual levels are described\textsuperscript{177} as the state of setting forth because [the bodhisattva]: (a) reaches the end of the relinquishment of notional attachment to the multiplicity of signs (nimitta) which is to be relinquished through meditative development and (b) reaches the end of preparation that is accompanied by deliberate effort\textsuperscript{178}. (d) The prophetic state, on the eighth\textsuperscript{179} spiritual level; due to the absence of deliberate effort\textsuperscript{180} and conceptualization in regard to all signs in every respect on the eighth level, it is prophesized through an open prophecy by the Buddhas, the Venerable Ones, that Buddhahood is certain. (e) The state of teacher\textsuperscript{181}, on the ninth; on the ninth level he obtains the four analytical knowledges which are distinctly superior to [those of] the śrāvakas and pratyekabuddhas and becomes an unsurpassable teacher of the universal Dharma. (f) The state of consecration, on the tenth spiritual level\textsuperscript{182}; for, on the tenth level the bodhisattva has reached the end of the path and is consecrated by anointment with rays of light from the Buddhas, the Venerable Ones, who are stationed in the world spheres of the ten directions. (g) The attainment state refers to the Dharma Body of the Buddhas. It is the Dharma Body of the Buddhas since it: (a) has the nature of the turning about of the basis, (b) has control over all dharmas and (c) is without a foundation - these are due to both the relinquishment of all obscuration and the accumulation of the 'seeds' of all dharmas that are without impurity and which act as counteragent to those [obscurations]. It is described as the attainment state because by means of this [body the bodhisattva] reaches the culminating point in his penetration of the dharmas. However, others claim that the extremely pure dharmadhātu is [equivalent to] the Dharma Body which is the Body of real nature (dharmatākāya)\textsuperscript{183} because of the removal of adventitious stain in its entirety. Others

\textsuperscript{176} Ms.(60a.2): sānta, but Y's emendation to sāt ca is preferred on the basis of the Tib.; cf. his fn.3 p.190.

\textsuperscript{177} Read: ucyanete in place of ucyate.

\textsuperscript{178} ābhoga, Tib. (D282b.1): ṛtos b; cf. my fn.180 below.

\textsuperscript{179} Ms.(60a.4): -ṣṭamyām; disregard Y's fn.3 p.190.

\textsuperscript{180} ābhoga, but Tib.(D282b.2): bad pa; cf. my fn.178 above.

\textsuperscript{181} Read: kathikavāśvādā in place of kathikāvāśvā; cf. Bhāṣya N56.17.

\textsuperscript{182} Bhāṣya omits bhūtmau; cf. N56.17.

\textsuperscript{183} Tib. is slightly different: "the extremely pure dharmadhātu is [equivalent to] the Dharma Body because it is the Body of the Dharma", chos kyi dbyangs rab tu mnam par dag pa ñad ni chos kyi sku yin pa s bar kyi sku (D282b.6) = suviśuddho dharmadhātur eva dharmasya kāyāḥ dharmakāya.
again believe that the Dharma Body consists in a distinctive direct intuition which proceeds without attachment or hindrance in regard to everything knowable\(^{184}\). (h) The state of benefit refers to the Enjoyment body. The Essential Nature [Body] is the body established in which he becomes perfectly enlightened \(^{185}\). The Enjoyment Body is that body on account of which one experiences the Recitation of the Dharma in the circle of assembly\(^{186}\) together with the bodhisatvas who have reached their final end. (i) The state of the performance of duty refers to the Transformation Body\(^{187}\). The Transformation Body is that which: (a) has the Essential Nature Body for a basis, (b) takes heed of the aspirations of sentient beings and (c) has infinite divisions in regard to the engagement in undertakings\(^{188}\) for the sake of those to be trained.

[4] Moreover, all of these various states, in short, should be known as:

IV.15 b Threefold in relation to the *dharma-dhātu* etc.:

As to how this can be, he says:

IV.15 cd

(a) impure, (b) impure and pure and

(c) purified, as is appropriate.\(^{189}\)

Of these, (a) the impure state is inclusive of the causal state up until\(^{190}\) the preparatory; i.e. the states of cause, arrival, preparation and firm conviction are included. In relation to these states, the impure state is so-called because the stain of the *dharma-dhātu* has not been relinquished in its entirety. (b) The state that is both impure and pure pertains to those who are still in training; and in this context, the states of result, that with duties still to be performed\(^{191}\), distinction, superiority, entry, setting forth, prophecy, teacher and consecration are included. Moreover, in relation to these states, the state that is both impure and pure is so-called because the moral defilement of the *dharma-dhātu* is both relinquished and not relinquished. (c) The purified state pertains to the adepts; i.e. the states without duties still to be performed, distinction, superiority, attainment, benefit and the performance of duty are described as the purified state because the adepts have relinquished moral defilement in its entirety.

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\(^{184}\) Contrary to Y's fn.1 p.191, the Ms.(60a.7) reads *sarasvatinś jīteye 'saktā- (jīteye is inserted in the Ms. margin).

\(^{185}\) Read: *svābhāvikā yasmin sa kāye vyavasthito* in place of *svābhāvikā yasmin kāye vyavasthito*; Ms.(60b.1): *svābhāvikā yasmin sakāye vyavasthito*. Tib. (D282b.7) inserts 'body' (sku).

\(^{186}\) Read: *prāṇaṇaṇḍake* as per Ms.(60b.1) in place of *prāṇaṇaṇḍake*.

\(^{187}\) Read: *nirmitapaśkya* in place of *nairmanikāḥ kāya*; cf. Bhāṣya N56.19.

\(^{188}\) Read: *kriya* in place of *prakriya* since the latter is not substantiated by the Ms.; cf. 60b.2.

\(^{189}\) Read: *yathābhātata* in place of *yathocītam*; cf. Bhāṣya N56.22.

\(^{190}\) Read: *yāvat* as per Ms.(60b.2) and Bhāṣya (N56.23) in place of *k*. 

\(^{191}\) Tib.: *bras bu'i khyad par dan bcas pa*, but Y's emendation to *bras bu dan bya ba dan bcas pa* is preferred; cf. his fn.1 p.192.
Furthermore, these states are respectively determined as being pertinent to: (a) ordinary people, (b) those still in training and (c) the adepts. And as to the way in which their various respective establishments should be discerned, he says:

IV.16 ab Hence is the establishment of individuals considered, as is fitting;

By "as is fitting" [is meant] - according to circumstances. By "hence" is meant: as the consequence of this differentiation of the states. In this way: "this [person] is established in a spiritual lineage; that [person] has arrived and so on" Because of the reference to the word "etc.", [the following possible differentiation of individuals is understood]: this [person] has made preparation; ...has won the stream; ...is a once-returner; ...is a non-returner; ...is an arhat; ...possesses ornaments; ...is a bodhisattva; ...is a tathāgata; ...courses in firm conviction; ...courses in a pure higher aspiration; ...has set forth; ...has been prophesized; ...is a teacher of the Dharma; ...has been consecrated; ...has attained enlightenment; ...possesses deliberate effort; ...performs benefit for others.

The states have now been described.

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192 Read: pudgalanām in place of pudgalasya; cf. Bhāṣya N57.2.
193 Read: sādhuḍhyāśayacārī as per Ms.(60b.7) in place of śuddhyāḍhyāśayacārī.
3. The Attainment of the Result.

Which are the results that are attained?

IV.16 cd The results respectively are: (a) the fit vessel known as the \textit{karma}-result, (b) strength because of the influence of the latter, (c) inclination, (d) growth and (e) purification.

(a) The fit vessel refers to the \textit{karma}-result that conforms with the wholesome. (b) Strength which is \textit{equivalent to} a preponderance of the wholesome is due to the influence of the fit vessel. (c) Inclination refers to the inclination towards the wholesome that is due to previous practice. (d) Growth refers to the nourishment of the root of the wholesome which is due to practice in regard to the wholesome \textit{dharmas} in the present. (e) Purification refers to the relinquishment of obscurations. These fivefold results are to be known respectively as: (a) the \textit{karma}-result, (b) the influenced result, (c) the result as natural outcome, (d) the result of human effort and (e) the result of dissociation.

IV.17 cd & 18 abcd The other results are, in brief: (a) the ever increasing, (b) the first, (c) due to the practice of the latter, (d) due to completion, (e) due to conformity, (f) due to adverse elements, (g) due to dissociation, (h) due to excellence, (i) due to superiority and (j) due to unsurpassability.

(a) The ever increasing result is to be understood as a successive development, i.e. the generation of the resolve is due to the spiritual lineage, and so on. (b) The first result refers to the acquisition, from the very beginning, of the supramundane \textit{dharmas}. (c) The result of practice follows after the latter in the state of one still in training. (d) The completion result refers to the qualities of the adept. (e) The conforming result is to be known as the ever increasing result in its causal mode. (f) The result of the adverse elements is \textit{equivalent to} the path of relinquishment and is \textit{to be known as} the first result; [the adverse
elements] are intended as counteragent\textsuperscript{194}. (g) The dissociation-result, i.e. the direct realization of cessation\textsuperscript{195}, consists in both the result of practice and completion result and refers to the dissociation from moral defilement on the part of one still in training and the adept, respectively. (h) The excellent result refers to the special qualities such as the higher knowledges. (i) The superior result refers to the spiritual levels of the \textit{bodhisattva} because these are superior to the other vehicles. (j) The unsurpassable result refers to the spiritual level of the Buddhas. The latter four are divisions of the above-mentioned practice and completion results. The other results are [explained] by way of a condensed explanation but in full detail they are immeasurable.

(Shiramati)

\textsuperscript{192.19} [1] Since the state precedes the result, in order to comment on the result immediately after the states, he asks: which are the results that are attained? Hence he says: IV.16 c ...\textsuperscript{(a) The fit vessel known as the \textit{karma}-result etc.}

In brief, the result is fivefold: (a) the fit vessel, (b) strength, (c) inclination, (d) growth and (e) purification. Of these, (a) the fit vessel refers to the \textit{karma}-result that conforms with the wholesome. Now, that which consists in: (a) the relinquishment of the eight inopportune births, (b) the six sense-fields distinguished as impure and (c) the \textit{karma}-result of the \textit{dharmas} that contribute to enlightenment, is described as the fit vessel because it is the basis for the production of all wholesome \textit{dharmas}. (b) Strength which is [equivalent to] a preponderance of the root\textsuperscript{196} of the wholesome, what is meant is: a thriving condition, ...is due to the influence of the fit vessel; i.e. it is on account of the feeble production of moral defilement on the part of the basis [i.e. the physical body]\textsuperscript{197} - this is described as strength. (c) Inclination\textsuperscript{198} refers to the inclination towards the wholesome which is due to previous practice\textsuperscript{199}. Due to the practice of the wholesome \textit{dharmas} in previous lives, there is a tendency towards [the practice of] wholesome \textit{dharmas} in the present life, according to the analogy of a river and its currents\textsuperscript{200} - this is inclination. (d) Growth refers to the nourishment of the root of the wholesome\textsuperscript{201} - thus

\textsuperscript{194} \textit{pratipakṣo 'bhīpretaḥ}, but Tib. (D19a.7) \textit{mi mthun pa'i phyogs gten po la bya bar 'dod do = vipakṣah pratipakṣo 'bhīpretaḥ}.
\textsuperscript{195} \textit{nirūdhasāksātrīya} is omitted from Tib. Bhāṣya (D19a.7) and receives no mention in the Tikā.
\textsuperscript{196} \textit{mūla} is omitted from the Bhāṣya; cf. N57.11.
\textsuperscript{197} Read: \textit{āsarāṣaya} as per Ms. (61a.2) in place of \textit{āsaraya}-; Tib. (D283b.5): \textit{lūs}.
\textsuperscript{198} Ms. (61a.2): \textit{ru}; disregard Y's fn.2 p.193.
\textsuperscript{199} Read: \textit{prūvābhīṣat} in place of \textit{prūvābhīṣena}; cf. Bhāṣya N57.11.
\textsuperscript{200} \textit{naḍīstrotornyena} is omitted from the Tib.; cf. D283b.6.
\textsuperscript{201} Ms. (61a.3): \textit{kuśalapuṣṭiraḥ} but Bhāṣya (N57.12-13): \textit{kuśalamūlaparipuṣṭir}. 
is the intended meaning - which is due to the practice of the \textit{dharmas} that consist in the root\footnote{\texttt{m\textipa{\mbox{\textit{\imath}l\textipa{\mbox{\textit{\imath}}}}} is omitted from the Bh\text{\textSha}ya; cf. N57.12.} of the wholesome in the present\footnote{Y\text{-pratyutpanne, which accords with the Bh\text{\textSha}ya (N57.12) and with both Tib. eds. of the Bh\text{\textSha}ya as well as P \text{T\textSha}ka (cf. 130b.4); however, D(233b.6): \texttt{da \textipa{\mbox{\textit{\imath}}} byut \textipa{\mbox{\textit{\imath}}} ba} supports the Ms.(61a.3) reading of pratyutpanna-.}, i.e. the production of excellent wholesome \textit{dharmas} that were non-existent in the past. This is the difference between strength and growth, for strength consists in firmness in regard to the \textit{karma}-result of the feeble wholesome [\textit{dharmas}]\footnote{Read: \texttt{mandakशalasya vip\textipa{\mbox{\textit{\imath}}}ka- in place of \texttt{mandakशulavip\textipa{\mbox{\textit{\imath}}}ka-}; Ms.(61a.4): -\textipa{\mbox{\textit{\imath}}}ya vip\textipa{\mbox{\textit{\imath}}}ka-}. Whereas, growth refers to the ever increasing excellence in wholesome [\textit{dharmas}]. Others again believe that in this context, the statement: "the nourishment of the root of the wholesome", is intended to signify the nourishment of the latent impressions of the excellent wholesome \textit{dharmas}. (e) Purification refers to the relinquishment of obscuration. For those who belong to the spiritual lineages of the \textit{śr\textipa{\mbox{\textit{\imath}}}vaka} and the \textit{pratyekabuddha}, purification, in this regard, refers to the relinquishment of obscuration that consists in moral defilement; but for those who belong to the spiritual lineage of the \textit{bodhisat\textipa{\mbox{\textit{\imath}}}va}\footnote{Ms.(61a.5): \textit{sambuddha} but Y's emendation to \textit{bodhisat\textipa{\mbox{\textit{\imath}}}va} is preferred on the basis of the Tib.; cf. his fn.6 p.193.}, purification refers to the relinquishment of both the obscuration that consists in moral defilement as well as the cognizable.

[2] These fivefold results are [to be known] respectively as: (i) the \textit{karma}-result; i.e. the \textit{karma}-result that is conformable with the wholesome \textit{dharmas}. (ii) The influenced result; i.e. the preponderance of wholesome [\textit{dharmas}] that is due to the influence of the fit vessel. (iii) The result as natural outcome; i.e. the inclination towards the wholesome that is due to previous practice. (iv) The result of human effort; i.e. the nourishment of the root of the wholesome that is due to the practice of the wholesome \textit{dharmas} in the present. (v) The result of dissociation; i.e. the relinquishment of obscuration.

[3] The division of these fivefold results that have been mentioned briefly, is now explained in brief: \footnote{Read: \texttt{3dyal\textipa{\mbox{\textit{\imath}}} in place of \texttt{ldiJ}; cf. Bh\text{\textSha}ya N57.16.} IV.17 c [The other results are, in brief]: (a) the ever increasing, (b) the first\footnote{The other results are, in brief]: (a) The ever increasing result is to be known as a successive development of the states as described above, i.e. the generation of the resolve is due to the spiritual lineage, the preparatory [state] is due to the generation of the resolve, and so on. (b) The first result refers to the acquisition, from the very beginning, of the supramundane \textit{dharmas}; i.e. the attainment of the path of vision. (c) The result of practice follows after the latter in the state of

\begin{itemize}
  \item[(a)] The ever increasing result is to be known as a successive development of the states as described above, i.e. the generation of the resolve is due to the spiritual lineage, the preparatory [state] is due to the generation of the resolve, and so on.
  \item[(b)] The first result refers to the acquisition, from the very beginning, of the supramundane \textit{dharmas}; i.e. the attainment of the path of vision.
\end{itemize}
one still in training\(^{207}\); i.e. the results pertinent to both the once-returner and the non-returner in the state of one who is still in training which is comprised of the five individuals and is subsequent to the path of vision. It is the result of practice because it consists in the path of meditative development which is subsequent to that [state] accompanied by preparation. \(\text{(d)}\) The completion result refers to the qualities of the adept. Now, these are called: correct view, correct intention, correct speech, correct action, correct livelihood, correct effort, correct mindfulness, correct meditative concentration as well as liberation and insight into the direct intuition that constitutes liberation. It is described as the completion result because it is situated at the end of all the results. \(\text{(e)}\) The conforming result is to be known as the ever increasing result in its causal mode. The causal mode \((\text{upani\-sadhāva})\) is \([\text{equivalent to}]\) the cause \((\text{hetu})^{208}\); i.e. because the generation of the resolve therein conforms with the spiritual lineage, the generation of the resolve is \([\text{the conforming}]\) result\(^{209}\). It should be known that there are separate respective teachings, by way of statement and explanation, for the ever increasing result etc. and the conforming result etc. \(\text{(f)}\) The result of the adverse elements is \([\text{equivalent to}]\) the path of relinquishment and is \([\text{to be known as}]\) the first result\(^{210}\); because the adverse elements themselves are the result, this is \([\text{described as}]\) the result of the adverse elements on account of which the path of relinquishment becomes dissociated from moral defilement. The first result is that which was mentioned previously as: "the acquisition, from the beginning, of the supramundane \textit{dharmas}". Although the term "adverse element" \((\text{vipa\-kṣa})\) is \([\text{often}]\) described as an obscuration in the sense that it is a hindrance to the counteragent, in this context, the adverse elements are intended as the counteragent\(^{211}\), for the word can be analysed in this way: the adverse \((\text{vipa\-kṣa})\) is the side \((\text{pakṣa})\) that impedes \((\text{vi\-}
\text{ghātana})^{212}\) obscuration. \(\text{(g)}\) The dissociation-result consists in both the result of practice and completion-result and refers to the dissociation from moral defilement on the part of one still in training and the adept, respectively. Dissociation as the result of practice pertains to the five still in training, beginning with the once-returner's entry into the result, because they possess residual moral defilement\(^{213}\). Dissocia-

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207 Read: \(\text{tas\-māt p\-are\-nā ū\-sākṣā\-va\-stha\-tyā\-m iti in place of ta\-para\-sākṣā\-va\-sthe\-ti;}\) cf. Bhāṣya N57.21.

208 \(\text{upani\-sadhā\-vō hetaḥ it is omitted from the Tib.; cf. D248.1.}\)

209 Read: \(\text{ta\-tra cito\-tpā\-dha\-sa\-ya go\-tā\-nuk\-ā\-lā\-va\-c cito\-tpā\-dha\-pha\-la\-m iti in place of ta\-tra cito\-tpā\-dha\- pa\-dha\- phalam iti;}\) Ms.(61b.3): -\text{a\-tā\-nuk\-ā\-lā\-va\-c cito\-tpā\-dha\-phalam iti.}\)

Tib. is not clear de la sans bākyed pa ni rigs dar rtšes su mthun pa'i phyir sems bākyed pa ni 'bras bu (D284b.1).

210 Read: \(\text{eva\-di\-pha\-la\-m in place of \textit{di\-pha\-la\-m tad eva;} cf. Bhāṣya N57.24.}\)

211 Read: \(\text{pratipa\-kṣā \-'\-hipre\-taḥ in place of pratipa\-kṣā uc\-ya\-ta iti mā\-tha;}\) cf. Bhāṣya N57.19.

212 Read: \(\text{-\-vighātana- in place of -\-nirvā\-na- since this is probably an etymological explanation of the term vipa\-kṣa;}\) Ms.(61b.5) seems to read vighātaya.

213 Read: \(\text{ś\-vā\-sē\-pā\-kṣē\-sār\-v īt as per Ms.(61b.6) in place of \textit{kle\-sā\-pā\-kṣē\-sār\-v īt.}\)
tion as the completion result pertains to the six adepts, beginning with the one susceptible to fall, because these have relinquished all moral defilement belonging to the three realms of existence, without remainder. The above results have been described by way of their differentiation, now the excellent result is described since it is not differentiated: (h) the excellent result refers to the special qualities such as the higher knowledges. This should be understood just as the excellence of the practice and completion results. What is the reason? Because [Vasubandhu] has in mind the acquisition of the special qualities on the part of the non-returners, the arhats, the pratyekabuddhas, the bodhisattvas, and the tathāgatas.

(i) The superior result refers to the spiritual levels of the bodhisattva; here he provides the reason: because these are superior to the other vehicles. Even though the spiritual levels of the bodhisattva consist in both the first result and the result of practice, because these have the natures of the paths of vision and meditative development, nevertheless, in relation to the śrāvaka and pratyekabuddha vehicles, the superior result is to be known to pertain to the spiritual levels of the bodhisattva because: (a) it is devoid of conceptual differentiation, (b) it belongs to the spiritual lineage of the Buddhas and (c) it is the result of universal enlightenment. (j) The unsurpassable result refers to the spiritual level of the Buddhas. This consists only in the completion result since it is due to the relinquishment of all moral defilement and secondary defilement together with their latent impressions, and is also due to the relinquishment of undefiled nescience. It is described as the unsurpassable result because there is no other spiritual level that is superior to it.

[4] The other results are [explained] by way of a condensed explanation, however in full detail they are immeasurable. In full detail, the results that are set forth pertinent to the śrāvakas, the pratyekabuddhas, the bodhisattvas and the Perfectly Enlightened Ones are immeasurable.

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214 Tib. omits viśamyogāḥ, cf. D284b.5-6.
215 Cf. LVP Kośa VI.252 ff. for a full description of these six.
217 Read: etad abhyāsasamāpī- as per Ms.(61b.7) in place of etad apy abhyāsasamāpī-; disregard Y's fn.2 p.195.
218 sattra is added in the Ms. margin; cf. Y's fn.3 p.195.
219 Read: tadanyayāntottaratvād in place of atadyāntottaratvād; cf. Bhāṣya N58.2-3.
220 bhilmaññām is omitted from the Tib.; cf. D285a.3.
221 Ms.(62a.1): buddhayognātād ma-; disregard Y's fn.5 p.195.
222 Tib. omits bhūmi; cf. D285a.4.
223 Read: vyāsatas tv aparimāpam in place of vyāsato parimāpam; cf. Bhāṣya N58.5.
The Summary Meaning of the Meditative Development of the Counteragent, the State Therein and the Result.

The summary meaning of the meditative development of the counteragent consists in: (a) the meditative development of comprehensive learning, (b) the meditative development of abstinence, (c) the meditative development of the necessary preparation, (d) the meditative development of higher enterprise, (e) the connected meditative development because of the connection with the path of vision, (f) the meditative development of entry, (g) the superior meditative development, (h) the meditative development of the middle, (i) the meditative development of the beginning, (j) the meditative development of the end, (k) the higher meditative development, (l) the unsurpassable meditative development which is distinguished in terms of objective support, mental attention and attainment.

The summary meaning of the state consists in: (a) the future state of one stationed in the spiritual lineage, (b) the state of undertaking, up until the preparatory state\textsuperscript{224}, (c) the impure state, (d) the impure and pure state, (e) the purified state, (f) the state accompanied by ornamentation, (g) the pervading state because it pervades the ten spiritual levels and (h) the unsurpassable state.

The summary meaning of the result consists in those that are due to: (a) aggregation, (b) the distinction of the latter, (c) previous practice, (d) ever increasing accomplishment, (e) statements and (f) explanations. Of these, (a) that which is due to the aggregation refers to the five results. (b) that which is due to the distinction of the latter refers to the remaining results. (c) That which is due to previous practice refers to the \textit{karma}-result. (d) That which is due to ever increasing accomplishment refers to the other four. (e) That which is due to statements refers to the four beginning with the ever increasing result. (f) That which is due to explanations refers to the six beginning with the conforming result because these are the explanations of the latter four.

\textsuperscript{224} Both the Tib. Bh\textit{\=a}ya (D19b.5) and \textit{Tika} have a different rendering to that given here; cf. Nagao's fn.7 p.58.
[Sthiramati]

Y.196.2  [1] The summary meaning of the meditative development of the counter-agent consists in: (a) the meditative development of comprehensive learning; i.e. the meditative development of the applications of mindfulness due to comprehensive learning in regard to the four noble truths. (b) The meditative development of abstinence; i.e. the meditative development of the correct exertions due to abstinence from unwholesome dharmas. (c) The meditative development of the necessary preparation; i.e. the meditative development of the bases of psychic power, for these facilitate the necessary preparation for meditative concentration because one's devotion to the eight formative forces that facilitate relinquishment leads to the relinquishment of the five faults. (d) The meditative development of higher enterprise; i.e. the meditative development of the faculties that results from the generation of the root of the wholesome which is conducive to liberation. (e) The connected meditative development225; i.e. the meditative development of the powers226 because of the connection with the path of vision. (f) The meditative development of entry; the meditative development of the limbs of enlightenment because therein one enters into reality227, either due to entry into the supramundane dharmas, or else, due to entry into the Noble Path228. (g) The superior meditative development; i.e. the meditative development [component] of the path because the path of meditative development is superior to the path of vision. (h) The meditative development of the beginning229; i.e. in the state of the ordinary person it is either conformable, or else, erroneously inverted. (i) The meditative development of the middle; i.e. in the state of one still in training it is not erroneously inverted but is encumbered by erroneous inversion230. (j) The meditative development of the end; i.e. in the state of the adept it is not erroneously inverted and is free from the encumbrance of erroneous inversion. (k) The higher meditative development231; i.e. that pertinent to the śrāvaka etc. (l) The unsurpassable meditative development232; i.e. that pertinent to the bodhisattva, which is distinguished in terms of objective support, mental attention and attainment. The summary meaning of meditative development has now been set forth233.

225 Read: sīlsabhāvanā in place of ślesabhāvanā; cf. N58.9.
226 Ms.(62a.5): balabhāvanā disregard Y's fn.2 p.196.
227 Ms.(62a.5): tattvapravesā; disregard Y's fn.3 p.196.
228 Ms.(62a.5): āryabhūmi, but Y's emendation to āryamārga- is preferred on the basis of the Tib.; cf. his fn.4 p.196.
229 Read: śādabhāvanā in place of prathamabhāvanā; cf. Bhāṣya N58.10.
230 Ms.(62a.6): viparyyāsānubandhā, but Y's emendation to viparyyāsānubandhā is preferred; cf. his fn.5 p.196.
231 Read: sottara bhāvanā in place of sottarabhāvanā; cf. Bhāṣya N58.11.
232 Read: niruttara bhāvanā in place of anuttarabhāvanā; cf. Bhāṣya N58.11.
233 Read: abhilhito as per Ms.(62a.7) in place of a(yañ) vihito.
[2] The summary meaning of the state consists in: (a) the future state; i.e. the causal state. (b) The state of undertaking refers to preparation together with the generation of the resolve. (c) The impure and pure state; i.e. the two states: the state of result and the state of duties still to be performed. (d) The purified state; i.e. the state without duties still to be performed. (e) The state accompanied by ornamentation; i.e. the state of excellence. (f) The pervading state; i.e. the higher state - it is described as the pervading state because it pervades the ten spiritual levels of the bodhisattvas. (g) The unsurpassable state; i.e. that of the Buddhas, the Venerable Ones, for there is no other state superior to it. And this refers to the attainment state, the state of benefit and the state of the performance of duty, which have been previously described.

[3] The summary meaning of the result consists in those that are due to: (a) the aggregation, (b) the distinction of the latter, (c) previous practice, (d) ever increasing accomplishment, (e) statements and (f) explanations. The author of the commentary himself provides an exposition of these: of these, (a) that which is due to aggregation refers to the five results; i.e. those beginning with the karma-result since all the results are included in these. (b) That which is due to the distinction of the latter refers to the remaining results; i.e. the differentiation of those same five. The remaining results should be known as those beginning with the ever increasing result. (c) That which is due to previous practice refers to the karma-result; i.e. the karma-result in the present life which is due to the accumulation of wholesome dharmas in past lives. Since it arises in conformity with the wholesome, it is described as being due to previous practice. (d) That which is due to ever increasing accomplishment refers to the other four; i.e. the influenced result, the result as natural outcome, the result of human effort and the result of dissociation. In relation to these, strength refers to what is accomplished through the karma-result; inclination refers to what is accomplished through strength; growth refers to what is accomplished through inclination; purification refers to what is accomplished through growth. Some believe it is described as an ever increasing accomplishment because it is characterized by successive expositions. (e) That which is due to statements refers to the four beginning with the ever increasing result; i.e. the ever increasing result, the first result, the result of practice and the completion-result. (f) That which is due to explanations refers to the six beginning with the conforming result because these are the explanations of the latter.
four\textsuperscript{236}; i.e. the conforming result is [equivalent to] the explanation of the ever increasing result; the result of adverse elements is [equivalent to] the explanation of the first result; the result of dissociation is [equivalent to] the explanation of both the result of practice and the completion-result. And the excellent result, the superior result and the unsurpassable result are [equivalent to] the explanation of that same completion-result because [Vasubandhu] has in mind the possession of ornamentation on its part. However, others believe\textsuperscript{237} that the excellent result is [equivalent to] just the explanation of the results of practice and completion, because it is possible for the non-returner also [to possess] the qualities of the higher knowledges etc., whereas, the unsurpassable result is [equivalent to] the explanations of the completion-result.

\textsuperscript{236} Read: nirdesād in place of nirdesāsah; cf. Bhāṣya N59.1.

\textsuperscript{237} As noted by Y (fn.1 p.198) the Ms.(62b) line 7 begins: -\textit{ttaraphalām \&dphalasyābhyāsaphalasya ca nirdesāḥ} which cannot be reconciled with the Tlb.; cf. D287a.4.
Chapter Five

The Supremacy of the Vehicle
1. The Three Kinds of Supremacy.

The supremacy of the vehicle should now be mentioned - it is said:

Supremacy is considered as listed in relation to: (a) spiritual practice, (b) objective support and (c) full attainment.

The threefold supremacies which are [incorporated] in the universal vehicle and on account of which it is the supreme vehicle are: (a) supremacy of spiritual practice, (b) supremacy of objective support and (c) supremacy of full attainment.

[Sthiramati]

[1] The supremacy of the vehicle was [initially] listed immediately after the listing of the six subjects, such as the Characteristics and the Obscurations; hence, subsequent to the explanation of these, the subject under discussion is the explanation of the Supremacy of the Vehicle. Consequently, he says: the supremacy of the vehicle should now be mentioned - it is said:... The [word] "now" means "immediately following the explanation of the six [subjects] such as the Characteristic". The intended meaning is: because it was listed immediately after those [subjects].

[2] Alternatively, the Meditative Development of the Counteragent, the State Therein and the Attainment of the Result were explained as common to both the śrāvaka etc. and the bodhisattva; however, because they do not share the same states, the supremacy of the vehicle is not common to both the bodhisattva and the śrāvaka etc. And in order to demonstrate that it is described as the chief object in this context, he says: "the supremacy of the vehicle should now be mentioned - it is said:...". Since there is nothing higher than this, the word 'supremacy' is a synonym for 'excellence'. But what is this? It is the universal vehicle, for thus, inasmuch as the universal vehicle is superior to both the śrāvaka and pratyekabuddha vehicles, there is none other that is more excellent compared with the universal vehicle because of the proportional differences in cause and result in regard to it. Supremacy (ānuttaryā) refers to the state (bhāva) of that which is supreme (anuttarasya); but just what is this? Hence he says:

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1 Tib. omits yāna; cf. D20a.2.
2 Tib. omits āvaraṇa; cf. D287a.6.
3 Read perhaps: asādhārāṇavaschātah in place of asādhārāṇaprasaṅgena on the basis of the Tib.: tsha mdo ma yin pa'i gnas skabs su babs pa'is na (D287b.1); Ms.(63a) line 3 begins: yānānuttar-
The threefold supramacies which are [incorporated] in the universal vehicle... But what is this universal vehicle? Just these three: (a) spiritual practice, (b) objective support and (c) full attainment. Of these, (a) the supremacy of spiritual practice refers to the accomplishment of the ten perfections, i.e. the spiritual practice of the bodhisattva is described as supreme in regard to the accomplishment of the perfections. (b) Moreover, the objective support refers to the dharmas of the perfections etc. and to the dharmadhatu. By means of this objective support, the bodhisattvas have the capacity to provide benefit without remainder for others; hence, the supremacy of objective support refers to its being the cause of the capacity to provide benefit for others. Why? This the objective support of the bodhisattvas is described as supreme because it belongs to him. (c) Full attainment refers to the result of: (i) the spiritual lineage, (ii) firm conviction and (iii) the generation of the resolve [for enlightenment] etc. Since the bodhisattva reaches full knowledge or attains this due to the spiritual lineage etc., it is [described as] full attainment; and it is described as supreme because there is no other full attainment superior to this. Consequently, in this context, supremacy refers to the absence of anything other that is superior to that full attainment. And in this respect, it is said that the spiritual practice of the bodhisattvas, together with its foundation and result, consists in the universal vehicle. Moreover, it is described as supreme on account of the threefold supremacy that has just been described.

[3] Alternatively, the universal vehicle refers to the direct intuition devoid of all the discursive elaboration of conceptual discrimination in accompaniment with its associated elements, the accumulations, application, subsequently attained direct intuition, the special qualities, objective support and result. Of these, the objective support refers to thusness; the result refers to the nirvāṇa in which the bodhisattva is not permanently fixed. And the universal vehicle refers to the teachings such as the Sūtras which are expressive of this universal vehicle. Moreover, the [name of the] text is applied figuratively for its subject matter, just as the "Slaying of Kaṃsa" is [figuratively used] for...
the 'stealing of jewels'⁹. It is universal (mahār) because it possesses the seven kinds of universality; it is a vehicle (yāna) since [the bodhisattva] reaches the unfixed nirvāṇa travelling (yānti) by means of it. Since it is both a vehicle and is universal, it is the universal vehicle¹⁰. Furthermore, its sevenfold universality refers to universality in regard to: (a) objective support, (b) spiritual practice, (c) direct intuition, (d) vigour, (e) expedients, (f) attainment and (g) action. Of these, (a) the universality in regard to objective support refers to the Dharma of the endless Sūtras, such as the Hundred Thousand [Prajñāpāramitā], for these form the objective support for the path of the bodhisattva. (b) The universality in regard to spiritual practice is the result of spiritual practice concerned with benefit in its entirety for both oneself and others. (c) The universality in regard to direct intuition is due to knowledge of insubstantiality in regard to the personal entity and the dharmas. (d) The universality in regard to vigour is due to application in regard to the many hundreds of thousands of difficult tasks [to be performed] over three countless aeons. (e) The universality in regard to skill in expedients is due to the fact that [the bodhisattva] is fixed neither in samsāra nor nirvāṇa. (f) The universality in regard to attainment is due to the understanding of the immeasurable and countless virtues, such as the powers, self-confidence and the special Buddha qualities. (g) The universality in regard to actions is due to the performance of the acts of the Buddha by revealing his enlightenment for as long as samsāra exists. Only this universal vehicle is supreme; the state of the latter is [described as] supremacy¹¹ because there is no vehicle that is superior to it. Furthermore, it consists in spiritual practice, objective support and full attainment, for thus, the universal vehicle is described as supreme because it possesses these [three] elements. There is supremacy of spiritual practice since spiritual practice is supreme; the supremacy of objective support and the supremacy of full attainment should be understood in the same way. These supreamcies are respectively determined with reference to: (a) the path of the bodhisattva, (b) its support and (c) the result of that [path]. Moreover, it is just these that are referred to through the statements of the Buddha, viz.: spiritual practice, objective support and the result of that [practice].

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⁹ It is difficult to establish the full significance of this analogy; perhaps it refers to the appropriation of Kamsa's wealth etc. by Krishna after he had killed him.

¹⁰ The Ms. omits this statement: de ni theg pa yad yis la chen po yad yin pas theg pa chen po'o [D288a.5].

¹¹ tadbhava anuttaryam (Y201.3) is omitted from Tib.
2. Supremacy of Spiritual Practice.

Of these, the supremacy of spiritual practice is to be known by way of the spiritual practice of the ten perfections.

V.1 d Spiritual practice is sixfold:

In relation to those perfections.

V.2 abc That which: (a) is highest, (b) concerns mental attention, (c) is in conformity with the Dharma, (d) avoids the extremes, (e) is specific and (f) is non-specific;

These are the six kinds of spiritual practice, namely: (a) the highest spiritual practice, (b) spiritual practice in regard to mental attention, (c) spiritual practice that conforms with the Dharma, (d) spiritual practice that avoids the two extremes, (e) specific spiritual practice and (f) non-specific spiritual practice.

[Sthiramati]

Although it is fitting that the objective support be explained firstly because spiritual practice is preceded by the objective support, spiritual practice is mentioned initially in order to demonstrate that it is the essence of the practice of the bodhisattvas. Of these, how is the supremacy of spiritual practice [to be known]? Hence he says: the supremacy of spiritual practice is to be known by way of the practice of the ten perfections. The spiritual practice of the perfections is [equivalent to] the performance of the perfections; and since this spiritual practice of the perfections is explained only in the universal vehicle and not in any other vehicle, he shows the universal vehicle to be supreme. Moreover, this spiritual practice becomes supreme while [the bodhisattva] is applying himself to the perfections in their various modes; and in order to illustrate these modes, he says:

V.1 d Spiritual practice is sixfold:

It is not known as to how this spiritual practice of the perfections [is sixfold], beginning with the highest up until the non-specific, hence he says:

12 yāna is omitted from Tib.; cf. D288b.6.
a. The Highest Spiritual Practice.

Of these:

The highest consists in twelve:

(a) Magnanimity, (b) duration, (c) prerogative, (d) inexhaustibility, (e) continuity, (f) non-hardship, (g) wealth and (h) possession;

(i) Enterprise, (j) acquisition, (k) natural outcome and (l) accomplishment - these are considered as highest.

These twelve types are considered as highest, namely: (a) the highest degree of magnanimity, (b) the highest degree of duration, (c) the highest degree of prerogative, (d) the highest degree of inexhaustibility, (e) the highest degree of continuity, (f) the highest degree of non-hardship, (g) the highest degree of wealth, (h) the highest degree of possession, (i) the highest degree of enterprise, (j) the highest degree of acquisition, (k) the highest degree of natural outcome and (l) the highest degree of accomplishment.

Of these, (a) the highest degree of magnanimity is to be known as not seeking after all mundane success and also as pre-eminence. (b) The highest degree of duration is due to the cultivation [of the perfections] for three countless aeons. (c) The highest degree of prerogative is due to the prerogative for deeds of benefit for all beings. (d) The highest degree of inexhaustibility is due to the complete absence of exhaustion on account of the transformation into universal enlightenment. (e) The highest degree of continuity is due to a firm conviction in the sameness of self and others due to the fulfilment of the perfections of generosity etc. in regard to all beings. (f) The highest degree of non-hardship is due to the fulfilment of the perfections of generosity etc. on the part of others, through his approval alone. (g) The highest degree of wealth is due to the fulfilment of generosity etc. by means of the "treasury of the sky" meditative concentration etc. (h) The highest degree of possession is due to the possession [by the bodhisattva] of direct intuition that is devoid of conceptual differentiation. (i) The highest degree of enterprise refers to the abundant measure of patience on the spiritual level of the one who courses in firm conviction. (j) The
highest degree of acquisition refers to the first spiritual level. (k) The highest degree of natural outcome refers to the eight spiritual levels subsequent to the latter. (l) The highest degree of accomplishment refers to the tenth spiritual level and to that of the tathāgata since these are the [respective] accomplishments of (a) the bodhisattva and (b) the Buddhas.

V.4 cd Consequently, the ten perfections are considered in the highest sense;

Since these twelvefold [spiritual practices] exist in the highest degree within the latter [i.e. the perfections], consequently, the ten perfections [are considered]\(^\text{13}\) in this sense, i.e. as highest. As to which are these ten and in order to disclose their names, it is said:

V.5 abcd (a) Generosity, (b) morality, (c) patience, (d) vigour, (e) meditative absorption, (f) wisdom, (g) expediency, (h) vows, (i) strength and (j) direct intuition - these are the ten perfections.

Which are the individual actions pertinent to each of these?

V.6 abcdef Actions that: (a) are of assistance, (b) are non-violent, (c) endure such [violence], (d) increase virtues, (e) have the capacity to initiate and (f) to liberate, (g) are inexhaustible, (h) engage constantly [in generosity] (i) engage eternally in [generosity], (j) are enjoyable and bring [beings] to maturity.

These are the respective actions that pertain to the latter [i.e. to the perfections] for, (a) through his generosity, the bodhisattva assists beings. (b) On account of his morality, he does not injure others. (c) Through patience, he endures the injury inflicted by others. (d) Through vigour, he increases his virtues. (e) Through the meditative absorptions, he initiates beings, having attracted them by means of his psychic power etc. (f) Through his wisdom, he liberates them by providing correct counsel. (g) Through the perfection of skill in expe-

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\(^{13}\) Tib. inserts 'chod (matb); cf. D20b.5
dients, he causes his generosity etc. to become inexhaustible due to the transformation into universal enlightenment. (h) Through the perfection of vows, he engages in generosity etc. at all times while rejoicing in the birth of a Buddha in all his lives due to his possession of favourable rebirths. (i) Through the perfection of strength, he engages eternally in generosity etc. due to the strength of his critical consideration and meditative development because he is not overcome by adverse elements. (j) Through the perfection of direct intuition, since it removes confusion about the literal meaning of the Dharma, he experiences in return the enjoyment of the Dharma which has generosity etc. as its controlling influence and he brings beings to maturity.

The highest spiritual practice has now been described.

[Sthiramati]

Y201.12 [1] Of these:

Y202 V.2 d  
The highest consists in twelve:

What is meant is: the highest [spiritual practice] which is vast and unsurpassable has twelve modes - in order to demonstrate these modes, he says:

V.3 a  
(a) Magnanimity, (b) duration etc.

From the highest degree of magnanimity up until the highest degree of accomplishment; these twelve types are considered as highest. Of these, the highest degree of magnanimity is to be known as not seeking after all mundane success and also as pre-eminence. Success is [equivalent to] prosperity; and this has two aspects: (a) that which is attained and (b) that not attained. Of these, [the bodhisatva] does not become attached to what is attained nor does he strive for what is not attained because he applies himself to the removal of the suffering of others without regard for his own happiness. As has been stated:

O virtuous one, what fruit of merit you have; all that is for the benefit of others, not for your own sake.

It is [also described as] pre-eminence because its fruit is Buddhahood which is

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14 Read: eśā dvādaśāvīdhiḥ paramā matā in place of eśā dvādaśapraktāḥ paramātthā; cf. Bhāṣya N61.5.
15 -anarthakaivena here, but Bhāṣya (N61.10): -anarthivēna.
17 Read : yad aṣṭi punyayā phalai ca sādho / sarvam pariṁtham tava nātmahetor //
in place of yat punyaṁ punyaphalām ca sādho sarvam pariṁtham tava nātmahetor;
Tib: dge ba khyod kyi dbod nams ′bras bu gāṅ //
thams cad gām gi don te bdag gi don rgyur min // (D289a.3).
Ms.(64a.4): -laṭ ca sādho... contrary to Y’s reading.
18 Ms.(64a.4): uktṣṭātvam tvam but Y’s reading of uktṣṭātvam is preferred.
endowed with relinquishment, direct intuition and might. Alternatively, the sublime person is generally described as being of two sorts: (a) munificent and (b) devoid of the desire for services in return. Therefore, the bodhisattva does not strive for all mundane success but applies himself to the perfections, such as generosity, which are ever increasing. This is what is described as the magnanimity of spiritual practice.

[2] The highest degree of duration...; its pre-eminence is on account of its duration. Moreover, duration refers to the extended practice of the perfections beginning with generosity. And since it is not known as to how long this endures, he says: is due to the cultivation [of the perfections] for three countless aeons. For, the bodhisattvas' meditative development of the perfections, such as generosity, is of exceeding duration because it is completed over three countless aeons.

[3] The highest degree of prerogative is due to the prerogative for deeds of benefit for all beings. It is described as the highest by way of prerogative (adhiśrūta) since the bodhisattvas engage in generosity etc. without regard for their own happiness for the sake of (adhiśṛtya) bringing about welfare and happiness for all beings.

[4] The highest degree of inexhaustibility...; it is of the highest degree on account of the fact that it is inexhaustible; but what is its inexhaustibility due to? Hence he says: is due to the complete absence of exhaustion on account of the transformation into universal enlightenment. Even after yielding the karma-result in all places of rebirth [the perfections], such as generosity which consist in the transformation into universal enlightenment, are not completely severed. Even in the nirvāna devoid of the remnants of existence they are not exhausted due to: (a) the production of the Dharma Body which is characterized by the turning about of the basis and (b) the inexhaustibility of that [Dharma Body]. However, they are severed in the nirvāna realm that is devoid of the remnants of existence through the transformation into enlightenment of the śrāvaka etc. due to the severance of the basis [i.e. the body] in every respect.

[5] Alternatively, [the perfections] such as generosity become inexhaustible through the transformation into universal enlightenment due to the abundant karma-result; and what is abundant is said to be inexhaustible because it is not completely exhausted through the yielding of the karma-result. But the transformation into enlightenment of

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19 Read: sarvalaukika- in place of sarvaloka-; cf. my fn.16 above.
23 Read: aksayāparāmatā in place of aksayāparāmatā; cf. Bhāṣya N61.12. As noted by Y (cf. his fn.5 p.202) this is omitted from the Ms. and has been inserted on the basis of the Tib.
24 Ms.(64a.7): mahābodhi- disregard Y's fn.1 p.203.
25 Cārāya; Tib. lus (D289b.3).
the śrāvaka etc. is not inexhaustible in this way. Or else, for the bodhisattvas, the roots of the wholesome that are transformed into universal enlightenment for the benefit of beings become inexhaustible, like the realms of beings; hence, like the realms of beings, they are not completely exhausted.

[6] The highest degree of continuity is due to a firm conviction in the sameness of self and others due to the fulfilment of the perfections of generosity etc. in regard to all beings26. For, on the Joyous spiritual level, the bodhisattva becomes firmly convinced of the sameness of self and others because of his awareness of the all-pervading meaning27 of the dharmadhātu. Having relinquished conceptual differentiation in regard to self and others due to his firm conviction in the sameness of self and others he obtains an extremely joyous mind on account of others' generosity etc., just as he does on account of his own generosity etc. As the consequence of this the perfections, such as generosity, are continually fulfilled every instant, every moment and every day.

[7] The highest degree of non-hardship is due to the fulfillment of the perfection of generosity etc. on the part of others, through his approval alone. The bodhisattvas with joyous mind express their approval of the roots of the wholesome, such as the generosity of beings, in such a way that the perfections, such as generosity, of those [beings] is fulfilled through that approval alone.

[8] The highest degree of wealth is due to the fulfillment of generosity etc. on account of the 'treasury of the sky' meditative concentration etc. The bodhisattvas obtain the meditative concentration called 'treasury of the sky' through meditative development which penetrates the dharmadhātu. From obtaining this, they cause the fulfillment of the perfection of generosity because they are then able to fulfill all the aspirations of sentient beings. For, under the influence of this, the very sky (gagana) becomes a treasury (gajas) - thus it is designated as the 'treasury of the sky' (gagana-gajas) meditative concentration. Alternatively, a treasury (gajas) is established in the sky (gagana)28 because all of the necessities of life are produced from the sky through the power of this meditative concentration29. By the word "etc." the meditative concentrations that are taught in the Sūtras of the Prajñāpāramitās etc. are referred to.

[9] The highest degree of possession is due to the possession [by the bodhisattva] of direct intuition that is devoid of conceptual differentiation. For the bodhisattvas' direct intuition is devoid of conceptual differentiation30

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27 Ms.(64b.4): sarvatragārthāvā; disregard Y's fn.2 p.203.
28 The first explanation of the term gagana-gajas explains it as a karmadhārāya compound and gagana the second as a taptupūrṣa compound.
29 The Ms.(65a.1) is illegible prior to jāyante; cf. Y's fn.1 p.204.
30 Tib. inserts: nam par mi rtog pa'i ye šes (D290a.6) which is not found in the Ms.
due to their non-perception of the trio, i.e. the giver\textsuperscript{31}, the object given and the recipient. Similarly, their direct intuition is devoid of conceptual differentiation due to their non-perception of [the three modes of the other nine perfections\textsuperscript{32}] up until the knower, object of knowledge and the knowledge itself. The spiritual practice of generosity etc. is encompassed by that highest direct intuition devoid of conceptual differentiation. How so? Because it conforms with that [direct intuition] and because it has the latter as objective support - hence is it described as highest.

[10] The highest degree of enterprise refers to an abundant measure of patience on the spiritual level of the one who courses in firm conviction. The first immeasurable aeon is described as the level of the one who courses in firm conviction. Moreover, through the force of the spiritual lineage and friends, there is, in those whose resolve for enlightenment has been generated, a totally firm conviction\textsuperscript{33} in the insubstantiality of the dharmas in terms of the three natures - this consists in an abundant measure of patience which is not overpowered by adverse elements such as lack of faith\textsuperscript{34}. For this is the state of enterprise of the bodhisattva, and as a consequence, his patience in abundant measure is described as the highest degree of enterprise.

[11] The highest degree of acquisition refers to the first spiritual level. For the supramundane perfections are obtained on the first spiritual level because of [the bodhisattvas'] awareness of the all-pervading nature of the dharmadhatu. However, since the mundane [perfections] were included previously by way of the preparation for the first spiritual level, it is said that on the first spiritual level there is the highest degree of acquisition.

[12] The highest degree of natural outcome refers to the eight [spiritual levels] subsequent to the latter. Acquisition that is distinctively superior on the eight spiritual levels other than the latter [i.e. the first] is the natural outcome of the perfections acquired on the first spiritual level\textsuperscript{35}, thus it is the highest degree of natural outcome. Alternatively, the highest degree of acquisition refers to the acquisition of the first spiritual level through the force of the meditative development of the perfections on the level of the one who courses in firm conviction. A quotation from a Sutra states:

The first spiritual level is included in the path of vision of the bodhisattva and because of his entry into that, [the bodhisattva] is born in the spiritual

\textsuperscript{31} Read: dāyaka- as per Ms.(65a.1) in place of dāpakā-; Tib.: sbyin bdag (D290a.6).

\textsuperscript{32} This obviously refers to a series, hence the ten perfections are suggested tentatively.

\textsuperscript{33} Ms.(65a.3): -adhimokṣa; disregard Y's fn.4 p.204.

\textsuperscript{34} Tib. is slightly different: "...is victorious over adverse elements"; mi mthun pa'i phyogs las rgyal ba la bya (D290b.2).

\textsuperscript{35} Ms.(65a.5): pratibhābhirupatīabdhāntam contrary to Y's fn.1 p.205; prabhūmi- is corrected in the Ms. margin to: pra(thama)bhūmi-.
lineage of the tathāgata\textsuperscript{36} due to his acquisition of the qualities that have its nature and are in conformity with it.\textsuperscript{37}

The remaining spiritual levels are the highest degree of natural outcome because they are the outcome\textsuperscript{38} of the first level acquired through the force of the meditative development\textsuperscript{39} of the perfections. Or again, the highest degree of natural outcome refers to the eight spiritual levels [other than the first] because they are the natural outcome of the perfections that are acquired on the first level.

[13] The highest degree of accomplishment refers to the tenth spiritual level and to that of the tathāgata\textsuperscript{40} since these are the [respective] accomplishments of (a) the bodhisattvas and (b) the Buddhas. (a) Since the bodhisattva reaches the end of all the bodhisattva courses on the tenth spiritual level, he is consecrated there\textsuperscript{41} as an incumbent [Buddha] by the tathāgatas. There is the highest degree of accomplishment for the bodhisattvas on the tenth spiritual level\textsuperscript{42} because of: (i) the fulfilment of an inconceivable accumulation of merit and direct intuition; (ii) the absence of conceptual differentiation in regard to all dharmas and (iii) the production of benefit, in every respect, for oneself and others. (b) But on the spiritual level of the tathāgatas\textsuperscript{43}, since the Venerable One becomes the teacher of the whole world because he attains pre-eminence in relinquishment, direct intuition and might - hence there is accomplishment as the full accomplishment of the Buddhas. But what is this accomplishment? It is the achievement of the qualities of the bodhisattva and of the qualities of the Buddha, in every respect.

[14] Alternatively, the culmination of the perfections that are included on the level of one still in training is [equivalent to] the tenth spiritual level; hence, there is the full accomplishment of the bodhisattva on that [level]. The highest limit of [the perfections] that are included on the level of the adept is [equivalent to] the Buddha level. Since training in the perfections is no longer present on that level, there is full accomplishment as the full accomplishment of the Buddhas. Thus, the highest degree of full accomplishment is to be known as: (a) the full accomplishment of the bodhisattvas on the tenth spiritual level and (b) the full accomplishment of the Buddha on the level of the tathāgata.

\textsuperscript{36} Ms.\textsuperscript{65a.6}: \textit{ito not jitau as per Y; read: jīto gorte tathāgatasya in place of jītau tathāgatasya-vyapannāḥ. Tib.: de bzin gsegs pa'i rigs su skyes pa yin (D290b.5).}

\textsuperscript{37} Tib. omits: \textit{tadanukāla}; cf. D290b.5. Ms.\textsuperscript{65a.7} line begins: -\textit{tilambhād iti...} It is difficult to establish precisely where this quotation begins.

\textsuperscript{38} Tib. omits: \textit{nisyāndatvāt}; cf. D290b.6.

\textsuperscript{39} Ms.\textsuperscript{65a.7} omits \textit{bhāvanā} which is inserted on the basis of the Tib.; cf. D290b.6.

\textsuperscript{40} \textit{tathāgatyān} but Bhāṣya (N61.21): \textit{tathāgatyān}.

\textsuperscript{41} \textit{tatra} is omitted from the Tib.; cf. D291a.1.

\textsuperscript{42} Tib. inserts \textit{sa buc pa la (daśamānaḥ bhūmau); cf. D291a.2.}

\textsuperscript{43} Ms.\textsuperscript{65b.2}: \textit{tāthāgatyān}. 

Consequently, the ten perfections are considered\(^{44}\) in the highest sense. Since these\(^{45}\) twelvefold [spiritual practices] exist in the highest degree within the latter [i.e. in the perfections], such as in the generosity [practised by] the bodhisattva, but not in the generosity etc. of the śrāvaka, consequently, the ten perfections beginning with generosity and concluding with direct intuition which pertain just to the bodhisattva are considered in this sense, i.e. as highest according to the rules of etymology. Thus it is just the spiritual practice that pertains to the ten\(^{46}\) perfections which is said to be of the highest degree.

Of these [means] of these perfections, with regard to which, even their mere name has not been disclosed; in order to disclose their names, it is said:

\(^{44}\) Read: mata; disregard Y's fn.1 p.206.

\(^{45}\) Read: eṣā in place of iyam; cf. Bhāṣya N61.24.

\(^{46}\) Tib. omits daśa; cf. D291a.6.

\(^{47}\) Ms.(65b.6): prajñāna which seems to be amended to prajñā in the margin.

\(^{48}\) Read: sarvasattvārthakriyādhikārād in place of sarvasattvārthakriyāddoddeśād; cf. Bhāṣya N61.12.

\(^{49}\) Ms.(66a) line 1 begins: upakāra...; disregard Y's fn.6 p.206.
over, by means of these [the bodhisattva] assists beings by removing the sufferings of saṃsāra due to (wrong) modes of living and wretched states of existence. (c) The gift of fearlessness consists of liberation for those who are attacked by kings, thieves, kinsmen or beasts of prey etc. and thereby he assists beings by removing the fear of calamity to life, enjoyment, children and wife etc.

[17] He does not injure these [beings] on account of his morality. Morality refers to abstention from all misdeeds of body and speech, and, in keeping with worldly practice, abstention (from the acts of body and speech) which are forbidden and the performance of the acts of body and speech that are prescribed. Because he is established in this morality [the bodhisattva], even for the sake of his life, does not injure or offend beings himself, nor does he cause others to do so.

[18] Through patience, he endures the injury inflicted by others. Patience consists in the endurance and toleration of all forms of suffering with a mind predominated by compassion. On account of this [the bodhisattva] endures injury such as murder, bondage or the beatings inflicted by others, because he has no wish to retaliate.

[19] Through vigour, he increases his virtues. Vigour is a strength of will with reference to generosity etc.; increase is the accomplishment of superior virtues due to the practice of the virtues of generosity etc. on account of that [vigour].

[20] Through the meditative absorptions, he initiates beings, having attracted them by means of his psychic power etc. By the word "etc.", the knowledge of the mental make-up of others is included. Meditative absorption refers to meditative concentration, i.e. the single-pointedness of mind. Psychic power is the power of flying through the air etc. Initiation refers to the exposition of the real nature of the teachings because those who are attracted by psychic power and the extraordinary ability to read the thoughts of others, which result from the meditative absorptions, have the capacity to be initiated in the teachings.

[21] Through his wisdom, he liberates beings by providing correct counsel. Wisdom is characterized by the investigation of the dharmas in all aspects; moreover, the action pertinent to this is the provision of correct counsel and the relinquishment of moral defilement, [both of] which are dependent upon instruc-

50 Ms.(66a.2): räga...; disregard Y's fn.1 p.207.
51 eşṭam (Tib. de dag) but Bhasya (N62.10): parśṭam.
52 Ms.(66a.4): upaghātam marsayat contrary to Y's fn.2 p.207.
53 Read perhaps: vadāhaka in place of himsa; Tib. gsod pa [D292a.1].
54 Tib. omits upaghātam as noted by Y (fn.3 p.207) however Ms.(66a.5): -m upaghātam marsayati contrary to his reading.
55 citta(or cetas)paryājñāna is one of the higher knowledges (abhiññā); cf. Mvy. #206.
56 Omit vimocanād which is not substantiated by the Tib. nor the Bhasya.
tions that are free from erroneous inversion. Hence, [the bodhisattva] liberates [beings] through his wisdom by providing correct counsel.

[22] Through the perfection of skill in expediates, he causes his generosity etc. to become inexhaustible due to the transformation into universal enlightenment. An expedient is a particular device for the accomplishment, the augmentation, the attainment or the relinquishment of a dharma; therefore, the skill or proficiency in regard to that is [described as] the skill in expediates. The action pertinent to this causes the generosity etc. that has been performed and accumulated to become inexhaustible through the transformation into universal enlightenment. The roots of the wholesome which consist in the transformation into universal enlightenment, like universal enlightenment itself, become inexhaustible.

[23] Through the perfection of vows he engages in generosity etc. at all times while rejoicing in the birth of a Buddha in all of his rebirths due to his possession of favourable births. Because vows have the nature of all sorts of wishes, a vow in this context is considered as being the wish for a rebirth in keeping with one's wholesome [deeds]. The action pertinent to this is the engagement in generosity etc. at all times while rejoicing in the birth of a Buddha in each of one's rebirths.

[24] Through the perfection of strength, he engages eternally in generosity etc. due to the strength of his critical consideration and meditative development, because he is not overcome by adverse elements. Critical consideration refers to wisdom; meditative development refers to the practice in [developing] the wholesome dharmas. Both of these, which cannot be overcome by adverse elements, are described as the perfection of strength. The action pertinent to this is the engagement in generosity etc. of necessity every moment, for the word 'eternal' is synonymous with 'perpetual'. Thus the wholesome [deeds] such as generosity which possesses the strength of critical consideration and meditative development are not overcome by the adverse ones.

[25] Through the perfection of direct intuition, since it removes confusion about the literal meaning of the Dharma, he experiences in return the enjoyment of the Dharma which has generosity etc. as its control-

57 Ms.(66b.1): -citānāṃ; disregard Y's fn.1 p.208.
58 Ms.(66b.2): buddhopādāragapāca; disregard Y's fn.2 p.208.
59 Read: anekavidhospūrṇanāmaḥkāvyāvāt in place of anekavidhāṃ pūrṇanāmaḥkāvyāvāt, Tib. ram pa du mar sman pa'i bdag tši dün modi kyi (D292b.1-2).
60 Ms.(66b.3) omits balā.
61 Read: na hi pratisamkhyānaḥbhīṣṭvānābalavaddānādikāṣālaḥ vipakṣaśaṁ abhihṛtyante in place of na hi pratisamkhyānabhīṣṭvānābalavaddānādikāṣālaḥ vipakṣaśaṁ abhihṛtyante; Ms.(66b.4) is not clear, but seems to be amended in the margin to read: ...balavaddāna... Tib. so sogs pa'i stobs dan ldan pa'i sbyin pa la sogs pa'i dge ba la mi mthun pa'i phyogs mams kyi zil gyis mi non to (D292b.4ff.).
ling influence, and he brings beings to maturity. The perfection of direct intuition is the direct intuition that is devoid of confusion concerning the literal meaning of all the doctrinal teachings of the universal vehicle. What is this confusion in regard to the literal meaning? This confusion in regard to literal meaning refers to that whereby one construes [the meaning] in just the literal sense after rejecting the intended meaning. The Dharma, i.e. the Sūtras etc., which is taught with reference to generosity, i.e. having made generosity the objective support, has generosity as its controlling influence, ... [The Dharma] should be considered in the same way [in regard to the other perfections] i.e. as having morality, patience and vigour etc. as controlling influence. The actions pertinent to the perfection of direct intuition are: (a) the experiencing of the enjoyment of the Dharma and (b) the maturation of beings, through: (a) analytical discussion [of the Dharma] which is free from erroneous inversion concerning the universal vehicle on the part of the Buddhas and bodhisattvas and (b) the bringing of beings to maturity by means of the Dharma teachings that are free from erroneous inversion because the Dharma instructions, such as the Sūtras, are constituted by the perfection of direct intuition.

b. Spiritual Practice in relation to Mental Attention.

Which is the spiritual practice in relation to mental attention?

V.7 abcd The bodhisattva's mental attention, in the universal vehicle, to the Dharmas as set out, is always through the three modes of wisdom.

In the universal vehicle, the continuous mental attention to the Dharmas, such as the Sūtras, as set out with reference to generosity etc. is the spiritual practice in regard to mental attention through the wisdom that consists in: (a) learning, (b) reflection and (c) meditative development. Through these three modes of wisdom, what virtue does that mental attention bring?

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62 sāṃkṣeyavaniścayakaranā, but Tib.: chos bstan pas (D293a.1).
63 Read: buddhabodhisattvānātm aviparta- in place of buddhabodhisattvāviparta-; Tib. sain ṛṣyas ddi byaḥ chub sems dpa' maṃs kyi theg pa chen po las brisams te (D292b.7f. & P139b.5). Ms.(66b.7) line begins: -parta... Cf. Y's fn.2 p.209.
64 karoti here, but Tib. Bhāṣya (D21a.5): thob; Sanskrit Tīkā (Y210.16): āvahati; however, Tib. Tīkā (D293b.4): byed.
It leads to: (a) the nourishment of the constituent element, (b) entry and (c) success in one's aim;

(a) Through the wisdom that consists in learning there is the nourishment of the constituent element for [the bodhisattva] who is mentally attentive. (b) Through [the wisdom] that consists in reflection he whole-heartedly enters into the meaning of what he has learnt. (c) Through [the wisdom] that consists in meditative development he attains success in his aims because [such wisdom] causes the purification for entry to the spiritual levels.

This [spiritual practice] is to be known as being associated with the ten acts of the Dharma.

Moreover, this spiritual practice in regard to mental attention is to be known as being encompassed by the ten acts of the Dharma. Which are these tenfold Dharmic acts?

They are: (a) transcription, (b) veneration, (c) giving, (d) listening, (e) reading, (f) receiving, (g) revealing, (h) recitation, (i) reflection and (j) meditative development.

(a) The transcription [of the works] of the universal vehicle, (b) its veneration, (c) providing others with it, (d) listening when it is being recited by another, (e) reading it oneself, (f) receiving it, (g) teaching the texts or their meaning to others, (h) recitation, (i) reflection and (j) meditative development.

For these tenfold acts entail an immeasurable collection of merit;

In the Sūtras, why are the acts of the Dharma taught as having an exorbitantly great result only in the universal vehicle, but not in the śrāvaka vehicle? For two reasons:

Because of their: (a) superiority and (b) inexhaustibility.

How can it be due to their: (a) superiority and (b) inexhaustibility?

Because they: (a) assist others and (b) do not cease.
They are superior because they are engaged in assisting others. They are to be known as inexhaustible because they are not appeased, i.e. do not cease, even in parinirvāṇa.

Spiritual practice in relation to mental attention has now been described.

[Sūtramāṇi]

Y209.12 [1] The spiritual practice in relation to mental attention should be mentioned immediately following the explanation of the highest spiritual practice; consequently, he asks: which is the spiritual practice in relation to mental attention? Hence he says:

V.7 ab [The bodhisattva’s] mental attention, in the universal vehicle, to the Dharmaś as set out etc.

The mental attention to the Dharmas such as the Sūtras as set out with reference to generosity etc., i.e. with reference to generosity, morality, patience, vigour etc. Herein, [the mental attention to] the Dharmas, such as the Sūtras, mixtures of prose and verse and also the prophesies taught by the Venerable One with reference to generosity in whatever mode, which are so devoid of superimposition and negation as to meaning and word, is the spiritual practice in regard to mental attention; not anything else. In the universal vehicle, but not in the śrāvakas vehicle; for, in the latter, generosity etc. is taught as being just for one’s own benefit and not for the benefit of oneself as well as others, as in the universal vehicle. Therefore, it is just in the universal vehicle that the mental attention by the bodhisattvas to the Dharmas, such as the Sūtras as set out with reference to generosity etc., is the spiritual practice in regard to mental attention. It is made known that in the śrāvakas vehicle the mental attention to the Sūtras etc. that are preached with reference to generosity etc. is a false spiritual practice in regard to mental attention because it has just the benefit of the individual for its basis. Moreover, for the most part, these [Dharmas of the universal vehicle] are taught with reference to evenmindedness, non-attachment, lack of arrogance and non-perception. Evenmindedness, in this respect, is the wish to assist equally both those who possess virtues and those who do not. Non-attachment, in this respect, is the application in regard to generosity etc. that is only for the benefit of others on the part of one who has no wish for existence and enjoyment. Lack of arro-

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65 Read: dharmamaḥāyānānanaskriyā in place of dharmo mahāyānānanaskriyā; cf. Bhāṣya N63.2
66 Read: yathāprajñāaparādhā sūtrāksadharmanā in place of sūtrāksāṁ yathāprajñāapardharmanā; cf. Bhāṣya N63.4.
67 Read: adhikṛtya in place of addiṣya; Tib. ched kyi phyir (D293a.4), cf. Y202.22 & D289a.7.
68 Ms.(67a.3) line begins: -yo desitā...; cf. Y’s fn.6 p.209.
69 As noted by Y (fn.1 p.210), Ms.(67a.4) line begins: -manasikārapratipattiḥ,... however, manasikāra is not substantiated by the Tib.; cf. D293a.7.
gance, in this respect, is to not praise oneself nor despise others on account of one's generosity etc. Non-perception, in this respect, is the purification of the three aspects [of giving] according to the rule of the non-perception of the gift, the giver and the recipient. Continuously, i.e. again and again, through the wisdom that consists in: (a) learning, (b) reflection and (c) meditative development. Of these, (a) that which consists in learning is the certainty that comes from the authoritative statements of a trustworthy person. (b) That which consists in reflection is [the certainty] that comes from reasoning and profound reflection. (c) That which consists in meditative development is [the certainty] that comes from meditative development.

[2] Since all engagement is for the sake of the result, he asks: through these three modes of wisdom what virtue does that mental attention bring? Hence he says:

V.8 ab

It leads to: (a) the nourishment of the constituent element, (b) entry and (c) success in one's aim;

The constituent element is the spiritual lineage, i.e. the 'seed'; its nourishment is [equivalent to] its augmentation. And, on account of the nourishment of the constituent element, one becomes possessed of brilliant and extensive wisdom in the future. [The bodhisattva] whole-heartedly enters into the meaning of what he has learnt. Through the wisdom that consists in reflection, he resolutely enters into the true meaning that is not erroneously inverted because this is generated through the force of reasoning in respect of the meaning of those Dharmas such as the Sūtras that he has learnt. Through [the wisdom] that consists in meditative development, he attains success in his aims. The success in one's aims is [equivalent to] the understanding of reality. How so? He says: because [such wisdom] causes the purification for entry to the spiritual levels. For, he enters the spiritual levels through the purifying [processes] of the applications of mindfulness etc. Hence it is explained that he enters the spiritual levels only through the applications of mindfulness etc. Consequently, he attains success in his aims due to the purifying [processes] that come from the wisdom that consists in the meditative development of the applications of mindfulness etc. which constitute the entry to the spiritual levels. What is meant is: he enters the spiritual levels.

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71 avahati here, but Bhāṣya (N63.6): karoti; cf. my fn.64.
74 Tib. inserts phyin ci ma log pa; cf. D293b.6.
Furthermore, this spiritual practice in relation to mental attention is to be known as being in accompaniment with its accessory elements; it is not in isolation. What are its accessory elements? He says:

V.8 cd  
This [spiritual practice] is to be known as being associated with the ten acts of the Dharma

This is to be known as being encompassed by...; what is meant is: 'surrounded by'. The acts of the Dharma are the acts which have the Dharma as their nature, or else, which have the Dharma as their authority. But since they are not known, he asks: which are the tenfold acts of the Dharma? Hence he says:

V.9 a  
They are: (a) transcription, (b) veneration, (c) giving etc.

Of these, there is: the transcription by oneself or someone else [of the works] of the universal vehicle either to preserve them for a long time or in order to listen to them. Its veneration with flowers, incense, lamps and perfumes etc. - it is the universal vehicle that is referred to. Having paid respect to it, the giving of the written works etc. to others by one who has entered the universal vehicle. Having paid respect to it, listening when it is being recited by another. Reading it oneself with great reverence. Receiving it, i.e. appropriating it oneself with great faith. Revealing, i.e. making known, through great effort, the texts or their meaning to those who are worthy. Recitation, i.e. the repeated practice of what has been received. Reflection, i.e. determining the meaning by way of reasoning. Meditative development, i.e. practice by way of wisdom that has been concentrated. The word "and" has the conjunctive sense. Of these, the actions of the body are demonstrated through the four terms: transcription, veneration, giving and listening. The actions of speech are demonstrated through the four terms: reading, receiving, revealing and reciting. And the actions of mind are demonstrated through the pair: reflection and meditative development.

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75 Read: *kah saparivāraḥ* in place of *kas tatparivāraḥ*; Ms.(67b.2): *kah*. Tib. *de'i khor gani ze na* (D294a.2).
76 Read: *samyuktā dharmacaritaḥ sā jñeyā daśabhīḥ punah* in place of *sā dharmacaritair jñeyā samyuktā daśabhīḥ punah*. Cf. Bāṣya N63.12.
77 Ms.(67b.3): *iyaty ataḥ* but Y's emendation to *iti ataḥ prechati* is preferred on the basis of the Tib.; cf. his fn.2 p.211.
78 Read: *katamad daśadhi dharmacaritam* in place of *kāṇi daśavidhaḥi dharmacaritamḥ*; cf. Bāṣya N63.14.
79 Read: *lekhanā pūjanaḥ dānam* in place of *lekhanam pūjaman dānam*; cf. Bāṣya N63.15.
80 Tib. inserts *mar me*; cf. D294a.4.
81 Read: *pārebyaḥ* in place of *pāreṣu*; cf. Bāṣya N63.17.
82 *pra(kāśanaḥ) here, but Bāṣya (N63.19): desanam.*
83 Ms.(67b.7) line begins; *dair vākkarma contrary to Y's fn.2 p.212.
84 Ms.(67b.6): *vācanaudgrahaḥ* but Y's emendation to *vācanaṇa udgrahaṇam* is preferred; cf. his fn.1 p.212.
V.10 ab For, these tenfold acts entail an immeasurable collection of merit;^5
The collection of merit that arises from each particular Dharmic act, i.e. from the Dharmic acts that are said to be of ten types, cannot be measured either by oneself or by another because it is far too great. Why is it, when [both vehicles] are equal as regards explanations of the Dharma in regard to generosity, morality, the meditative absorptions etc., that in the Śūtras, the acts of the Dharma are taught as having an exorbitantly great result only in the universal vehicle, but in the Śūtras, the acts of the Dharma are not taught in the śrāvaka vehicle as having a great result? For two reasons are the acts of the Dharma taught as having an exorbitantly great result in the universal vehicle - as to which are these two, he says:

V.10 c Because of their: (a) superiority and (b) inexhaustibility;
Since these two are not known, he asks: how can it be due to their: (a) superiority and (b) inexhaustibility? Hence he says:

V.10 d Because they: (a) assist others and (b) do not cease.
For, in the universal vehicle, the spiritual practice of the bodhisattva in regard to generosity etc. is taught as being uniformly instrumental in providing benefit for all beings, but its chief object in the śrāvaka vehicle is the benefit for oneself. Hence, the universal vehicle is superior to the śrāvaka vehicle because it is engaged in assisting others. Thus, when one states the motive [for its practice], the universal vehicle is superior in comparison with the śrāvaka vehicle. Its inexhaustibility is due to the manifestation of an inconceivable result of the accumulation of merit and penetrating insight which: (a) is incorporated in the three [Buddha] Bodies, (b) is engaged in deeds of welfare for beings for as long as the world exists, (c) is not appeased even in the nirvāṇa realm that is devoid of the remnants of existence and (d) is characterized by the turning about of the basis. However, this is not so in the case of the śrāvaka vehicle, for the result of the accumulations of the śrāvaka is said to be exhaustible because it is severed completely on the part of those who have attained the nirvāṇa devoid of the remnants of existence. Thus, in respect of nirvāṇa too, the universal vehicle is superior to the śrāvaka vehicle because of the manifestation of a result that does not cease.

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85 Ms.(67b.7): ameyapunasaskandham hi; disregard Y’s fn.3 p.212.
86 Read: katamabhyām dvābhyām as per Ms.(68a.2) in place of katamabhyām.
87 Read: sarvasatvārthakarapānakasus deśyate in place of sarvasatvārthakarapānakāsā deśyate; Ms. (68a.3) line begins: -karapānakasā deśyate. Tib. seems can thams cad kyi don bya bar ro gcig par bstan gyi (D29b.4ff.)
88 viśiṣṭatva here, although Bhṣya: viśiṣṭatvam; cf. N64.6.
89 Read: anuparastphaladyotani ca as per Ms.(68a.5) in place of anuparatam phalam dyotaniḥ.
Alternatively, the aim of the universal vehicle which consists in generosity etc. is devoted to the assistance of all beings; however, the aim of the śrāvaka vehicle is not the same since it is intent upon benefit for oneself. Moreover, the bodhisattvas' dharmas, such as generosity, which are brought about owing to the purity of their bodies, are not interrupted even in parinirvāna. However, because of the analogy of the path of the śrāvaka as a raft, the dharmas are completely eradicated in parinirvāna, thus they are not inexhaustible. Therefore, it is appropriate that the Dharmic acts provide a great result only in the universal vehicle and not in the śrāvaka vehicle.

c. Spiritual Practice that Conforms with the Dharma

Which is the spiritual practice that conforms with the Dharma?

Spiritual practice that conforms with the Dharma is that which becomes free from: (i) distraction and (ii) erroneous inversion;

These are the twofold spiritual practices that conform with the Dharma, namely, (i) that which becomes free from distraction and (ii) that which becomes free from erroneous inversion.

[Sthiramati]

[1] The spiritual practice that conforms with the Dharma should be mentioned immediately after the spiritual practice in relation to mental attention, consequently, he asks: which is the spiritual practice that conforms with the Dharma? Hence it is said:

Spiritual practice that conforms with the Dharma is that which becomes free from: (i) distraction and (ii) erroneous inversion?

The spiritual practice that conforms with the Dharma refers to the spiritual practice that is adapted to the Dharma, that is to be meditated upon and known, which consists in

90 Read: kolopamatvāt as per Ms.(68a.6) in place of kaulopamatvāt; contrary to Y's fn.4 p.213.
91 Read: aviksipātāvāryasāpratāt cānudharmikāt as per Ms.(68a.7) in place of aviksipātāvāryāsāpraṇatacānudharmikāt; cf. Bhāṣya N64.11.
the meditative development of tranquillization and penetrating insight\textsuperscript{92} that have been entered into. Of these, that which becomes free from distraction consists in the meditative development of tranquillization and that which becomes free from erroneous inversion consists in the meditative development of penetrating insight. These are the twofold spiritual practices that conform with the Dharma.

That which becomes Free from Distraction.

The freedom from distraction in this regard is due to the absence of six types of distraction. These six types of distraction are: (a) innate distraction, (b) external distraction, (c) internal distraction, (d) the distraction of signs, (e) distraction consisting in disquiet and (f) distraction to mental attention. How should the characteristic of each of these be understood? He says:

\textit{V.11 cd & 12 abcd}

(a) Emergence, (b) dispersal towards sense objects, (c) relishment, indolence and excitability\textsuperscript{93}, (d) the tendency to [self] esteem, (e) 'I-notion' with mental attention and (f) an inferior mentality - these are the distractions to be clearly comprehended by one who possesses intelligence.

Thus are the characteristics of the six types of distraction that should be clearly comprehended by the \textit{bodhisattva}. Of these, (a) innate distraction refers to one's emergence from meditative development through the groups of the five consciousnesses. (b) External distraction refers to the dispersal towards a sense-object. (c) Internal distraction refers to the relishing of meditative concentration and indolence and excitability. (d) The distraction of the 'sign' refers to the intention for [self] esteem, having created this 'sign' through application. (e) Distraction that consists in disquiet refers to the mental attentiveness accompanied by 'I-notion' because pride manifests through the force of disquiet. (f) Distraction to mental attention refers to the inferior mentality because of the manifestation of the mental attention of the inferior vehicle.

\textsuperscript{92} Ms.(68b.1): *vipaśyāntbhāvanātmikā*; disregard Y's fn.2 p.214.

\textsuperscript{93} Read: *-dīhavāḥ* as per Ms. (cf. N's fn.9 p.64); cf. also my fn.59 p.231 (Ch. IV.4).
Since this prefix 'a' occurs in many senses, it is not known as to which of these [is applicable] in the term "freedom from distraction" (a-vikṣepa), hence he says: the freedom from distraction in this regard is due to the absence of six types of distraction. And since it is not known as to how distraction can be six-fold, he says: these six types of distraction are: (a) innate distraction, (b) external distraction etc. Although this is so, distraction has only been shown by way of its differentiation but not by way of its essential nature, thus he asks: how should the characteristic of each of these six types of distraction be understood? Hence he says:

(a) Emergence, (b) dispersal towards a sense-object etc.

The expression: "by one who possesses intelligence" [means] the intelligent one, i.e. the bodhisattva. Of these, one's emergence from meditative concentration through the groups of the five consciousnesses...; for, when one of any of the five consciousnesses, such as sight, arise in one who is meditatively concentrated, he has then emerged from meditative concentration - this is innate distraction because it is occupied with externals. The emergence from meditative concentration through the groups of the five consciousnesses is described as innate distraction because it consists in the distraction that pertains to the groups of the five consciousnesses.

External distraction refers to the dispersal towards a sense-object. Some believe that when the mind-consciousness of one who is meditatively concentrated moves unintentionally away from the meditative objective to another objective support it is external distraction because [consciousness] transfers to the other objective support. Others believe that when one who is meditatively concentrated relinquishes the meditative objective, the transference to another sense-object by mind-consciousness is external distraction.

Internal distraction refers to the relishing of meditative concentration, and indolence and excitability. If one who is concentrated relishes a particular meditative concentration on account of moral defilement, such as craving, he becomes distracted from that pure meditative concentration due to the proximity of defiled concentration. Also, he is distracted from that meditative concentration wherein tranquillization and penetrating insight are brought together on account of indolence.

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94 Tib. omits prakṛtyikṣepah bahirdhāvikṣepah; cf. D295a.7.
95 Read: sa esa kimlakṣanaḥ ādvidho vikṣepo veditavya in place of etatādvidhalakṣaṇo vikṣepaḥ kathāṃ veditavya; cf. Bhāṣya N64.17.
96 Read: viśāro in place of sāro; cf. Bhāṣya N65.4.
and excitability. Since relishment, indolence and excitability are impairments for one who is concentrated, relishing etc. are described as internal distractions.

[4] The distraction of the 'sign' refers to the intention for [self] esteem. A meditator may consider himself a great being and thus holds himself in esteem; on account of this 'sign' on the part of one who has applied himself to meditative concentration there is distraction from the wholesome side, whether it has been obtained or not, due to the waning away of his [original] aspiration - this is described as the distraction of the 'sign'. Here now he provides the reason: having created this 'sign' through application. Having created the 'sign', i.e. that intention for [self] esteem on account of the desire for a reputation for skill, thinking that [thereby], because he has applied himself to meditative concentration, there would be esteem for himself.

[5] The distraction that consists in disquiet refers to mental attentiveness accompanied by 'I-notion'. Even while resolutely seeking the virtues of meditative concentration one who possesses mental attention, accompanied by 'I-notion', is associated with pride insofar as he may consider himself to be a meditator - and as a consequence of this he exalts himself and holds others in contempt. Why does this mental attention consist in disquiet? Hence he says: because pride manifests through the force of disquiet. This is what is being said: distraction that is characterized by disquiet is [described as] the distraction that consists in disquiet. But what is disquiet? It is the full maturation of the latent impressions of pride since pride manifests on account of it; thus it is said: "because pride manifests through the force of that [i.e. disquiet]". Others believe that disquiet refers to the false view of individuality.

[6] Distraction to mental attention refers to the inferior mentality. On account of: (a) the fear of the sufferings of samsāra, (b) acting wrongly towards sentient beings and (c) being in company with people who are not good spiritual friends, the śrāvaka and pratyekabuddha mentality arises in one who has applied himself to the mental attention of the universal vehicle but whose spiritual lineage as a śrāvaka etc. is not determined. This is the inferior mentality because it has merely the benefit for one-

97 Read perhaps: layauddhatyabhyāṃ in place of layauddhatyartha, Tib. byiṅ ba daṅ rgyod pa dag gis (D295b.6).
98 Read: samāhitavipātanavāc in place of asamāhitavāc; the Ms.(68b.7) is not clear but appears to read samāhitavāc with vipātanavāc inserted in the margin. Tib. is slightly different: "since meditative concentration is impaired by relinquishment, indolence and excitability..." ro myaṅ ba daṅ byiṅ ba daṅ rgyod pa tiṅ ne 'dzin 'ams pa 'gyur pa na (D295b.7).
99 Read: jātra- in place of jātu-; Tib. sès kyi khe (D296a.2).
100 Ms.(69a.2): såhaṃkāramanaskaṃkāramaskāro 'pi but Y's reading of såhaṃkāramanaskaṃkāro 'pi is correct.
101 Tib. omits daśṭhulyavikṣepa iti; cf. D296a.4.
self as its main object. This śrāvaka and pratye kabuddha mentality is described\textsuperscript{102} as a distraction to mental attention since it is a distraction to the mental attention of the universal vehicle. Here now he provides the reason: because of the manifestation of the mental attention of the inferior vehicle\textsuperscript{103}. The inferior vehicle refers to the śrāvaka and pratye kabuddha vehicles. The manifestation of this mental attention distracts one from the mental attention of the universal vehicle because it is essentially occupied with [attainment of] parinirvāna for oneself - thus it is said that the distraction to mental attention refers to inferior mentality. Thus this absence of the faults of the six types of distraction on the part of the bodhisattva is to be known as the meditative development of tranquillization\textsuperscript{104}.

That which Becomes Free from Erroneous Inversion.

N65.11 Therein, the absence of erroneous inversion is to be known in relation to ten kinds of entities, namely:

V.13 abcd (a) Syllables, (b) object, (c) mental activity, (d) non-dispersal, (e) & (f) the dual characteristics, (g) lack of purity and purity, (h) what is adventitious, (i) absence of fear and (j) absence of arrogance.

In regard to these:

V.14 abcd The object both exists and does not exist (a) because of combination and familiarity and (b) because of separation and lack of familiarity - this is the absence of erroneous inversion in relation to syllables.

When there is a combination of syllables as an uninterrupted articulation, they have significance due to familiarity inasmuch as one thinks: "this is the name of that". In the contrary case, they are devoid of significance. Seeing that this is so is to be known as the absence of

\textsuperscript{102} Read: -vikṣepa ucyate in place of -vikṣepab kathyate; Ms.(69a.5): -vikṣepa u(pa)cyate. Tib. źes-bya ste (D296a.7).
\textsuperscript{103} Read: hinayānāmanasikārasamudācāra in place of hinayānena tanmanasikārasamudācāra; cf. Bhāṣya N65.8.
\textsuperscript{104} Ms.(69a.7): śamatha; disregard Y’s fn.1 p.216.
erroneous inversion in relation to syllables. What is the absence of erroneous inversion in relation to the object?

V.15 abcd

It appears as the duality but is non-existent as such - this is the absence of erroneous inversion in relation to the object and is devoid of existence and non-existence.

It appears as the duality, i.e. as apprehended object and apprehending subject, since it arises in the aspect of these [two] although it does not exist as such, i.e. in the way in which it appears. Seeing this in regard to the object is [equivalent to] the absence of erroneous inversion in relation to it. The object is devoid of existence because of the non-existence of both apprehended object and apprehending subject; it is devoid of non-existence because of the real existence of its erroneous appearance as that [duality].

V.16 abcd

Mental activity that consists in talk is developed by that [dualistic] talk and is the basis for it - this is the absence of erroneous inversion in relation to mental activity which is the ground for the manifestation of the duality.

Mental activity that consists in talk is fully developed by talk that pertains to the apprehended object and apprehending subject and is the basis for that conceptual differentiation of the apprehended object and apprehending subject. Thus, this is [equivalent to] the absence of erroneous inversion in relation to mental activity. In relation to which mental activity? In relation to that which forms the ground for the manifestation of the apprehended object and apprehending subject. For, this mental activity that consists in talk is to be known as the basis for the conceptual differentiation of apprehended object and apprehending subject because it is fully developed by verbal notions.

V.17 abcd

The existence and non-existence of the object is considered like a magical creation etc. - this is the absence of erroneous inversion in relation to non-diffusion because [mind] does
not disperse towards existence or non-existence.

That which was just described as the existence or non-existence of the object is considered like a magical creation etc. In the same way that a magical creation neither exists as an entity such as an elephant, nor is it non-existent because it exists as 'bare' error; so too does the object neither exist in the way in which it manifests, i.e. as the apprehended object and apprehending subject, nor is it non-existent because it exists as 'bare' error. By the word "etc.", similes such as mirages, dreams and the reflection of the moon on water are to be understood as is appropriate. That which sees the non-dispersal of mind in this way, since it sees in the object its resemblance to a magical creation etc., is [equivalent to] the absence of erroneous inversion in relation to non-dispersal because the non-dispersal of mind towards existent or non-existent entities is on account of it.

V.18 abc

The fact that everything is name-only is for the non-engagement in all conceptual differentiation - this is the absence of erroneous inversion in relation to the individual characteristic;

All this is name-only, i.e. that which comprises [the sense-fields of] sight/form up until mind/non-sensibles - knowing that this is so [acts] as the counteragent to all conceptual differentiation. This is [equivalent to] the absence of conceptual differentiation in relation to the individual characteristic. In relation to which individual characteristic?

V.18 d

In relation to the individual characteristic in an ultimate sense.

However, the notion that this is name-only in a conventional sense, is not accepted.

V.19 abcd

Since no dharma is to be found outside the dharmadhātu, therefore the latter is the universal characteristic - this is the absence of erroneous inversion in relation to that.

Since no dharma whatsoever is to be found that is exempt from the insubstantiality of the dharmas, therefore, the dharmadhātu is the uni-
versal characteristic of all the dharmas - knowing that this is so is [equivalent to] the absence of erroneous inversion in relation to the universal characteristic.

V.20 abcd The lack of purity on the part of that [i.e. the dharmadhātu] and its purity are due to the non-relinquishment and relinquishment of erroneously inverted mental activity - this is the absence of erroneous inversion in relation to that.

A lack of purity on the part of the dharmadhātu refers to the non-relinquishment of erroneously inverted mental activity; purity [on its behalf] refers to the relinquishment of that - knowing that this is so is [equivalent to] the absence of erroneous inversion in relation to the lack of purity and purity, respectively.

V.21 abcd This pair is adventitious, for, the dharmadhātu is pure by nature, like space, - this is the absence of erroneous inversion in relation to that.

Moreover, because the dharmadhātu is pure by nature, like space, the pair, i.e. its lack of purity and subsequent purity, is adventitious; knowing that this is so is [equivalent to] the absence of erroneous inversion in relation to its adventitious nature.

V.22 abcd Defilement and purity do not belong to the dharmas nor to the personal entity because they do not exist, hence, there is neither fear nor arrogance - this is the absence of erroneous inversion in relation to that.

There is no defilement nor purity on the part of the personal entity nor the dharmas because neither the personal entity exists nor do the dharmas. Consequently, there is no defilement nor purification of anyone whatsoever. Hence, concerning the side of defilement, there is no deficiency on the part of anyone and concerning the side of purification, there is no excellence on the part of anyone on account of which fear and arrogance [respectively] would result. This is [equivalent to] the
absence of erroneous inversion in relation to the lack of fear and lack of arrogance.

[Sthiramati]

Y216.15

[1] Thus, the manner in which the spiritual practice that conforms with the Dharma and which becomes free from erroneous inversion is to be cultivated by one who is devoid of distraction is now described. That which becomes free from erroneous inversion is that which arises in the nature of the absence of erroneous inversion. The absence of erroneous inversion in this regard refers to the knowledge of an entity exactly as it is. Now, in how many types of entity does such an entity consist? Since this is not known, he says: therein, the absence of erroneous inversion is to be known in relation to ten types of entity; in order to demonstrate those entities that are free from erroneous inversion, he says: namely:

V.13 ab (a) Syllables, (b) object, (c) mental activity, (d) non-dispersal, (e) the dual characteristics etc.

Now, in order to demonstrate the way in which the absence of erroneous inversion relates to these entities, he says: in regard to these:

V.14 abcd The object both exists and does not exist, (a) because of combination and familiarity\textsuperscript{105} and (b) because of separation and lack of familiarity\textsuperscript{106} - this is the absence of erroneous inversion in relation to syllables.

When there is a combination of syllables...; "combination" refers to the close contact of one with another and this is not found on the part of [spoken] syllables because they cannot co-exist since the simultaneous articulation of syllables is not logically tenable. In order to dispel the uncertainty that a preceding articulation\textsuperscript{107} does not remain\textsuperscript{108} at the time that subsequent syllables are articulated because they pass away immediately after they are articulated, he says: as an uninterrupted articulation. This is what is being said: an articulation that is not erroneously inverted or sluggish is considered in this regard as a combination of syllables, but the close contact of syllables, one with another, is not. Due to familiarity\textsuperscript{109}, inasmuch as one thinks: "this is the name of that"; i.e. when conventional symbols are learnt by heart, one thinks: "this is the name of that entity", thus, through these two modes [i.e. combina-

\textsuperscript{105} Read: \textit{samstavāc} as per Ms.(69b.2) in place of \textit{sambhavāc}.
\textsuperscript{106} Read: \textit{asamstavāt} as per Ms.(69b.2) in place of \textit{asambhavāt}.
\textsuperscript{107} Read: \textit{pūrvavacaraṇāṇā} in place of \textit{pūrvavikalpāṇā}; Tib. \textit{sdar brjod pa mams} (D296b.6). Ms.(69b.3) line begins: \textit{-nām uttaravyajñana}...
\textsuperscript{108} Ms.(69b.3): \textit{vasthānam} but Y's emendation to \textit{navasthānam} is preferred on the basis of the Tib.; cf. his fn.2 p.217.
\textsuperscript{109} Read: \textit{samstavād} as per Ms.(69b.4) in place of \textit{sambhavād}. 
tion and familiarity] they have significance. what is meant is: the syllables are understood. In the contrary case, they are devoid of significance\(^\text{110}\); the contrary case refers to the absence of both, or the lack of one of the two. Seeing that this is so, i.e. the knowledge [that this is so], is to be known as the absence of erroneous inversion in relation to syllables in a conventional sense but not in an ultimate sense because the absence of erroneous inversion in an ultimate sense is devoid of conceptual differentiation\(^\text{111}\). Thus, through this absence of erroneous inversion, the bodhisattva penetrates all dharmas free from the meaning of words [i.e. he understands without concepts (vikalpa) expressed in words (śabda)].

[2] Now in order to demonstrate the absence of erroneous inversion in relation to the object which is the cause for its designation by means of syllables, he says:

V.15 ab It appears as the duality but is non-existent as such etc.

It appears as the duality, i.e. as apprehended object and apprehending subject. What does? The other-dependent nature. Why? Because it possesses the 'seed' of the apprehended object and apprehending subject. But what is the meaning of "appears" in this context? Hence he says: since it arises in the aspect of these [two]; i.e. it appears as the apprehended object and apprehending subject because it arises in the aspect of apprehended object and apprehending subject; but this is not due to the influence of an adjunct, like a crystal. "But is non-existent as such", although it does not exist as such, i.e. in the way, or in the aspect, in which it appears\(^\text{112}\) because it is non-dual by nature. Seeing this in regard to the object, as it is the cause for the arising of the erroneous consciousness, is [equivalent to] the absence of erroneous inversion in relation to it. The intended meaning is that it avoids [the extremes of] existence and non-existence. The object is devoid of existence; here now he provides the reason: because of the non-existence of both apprehended object and apprehending subject\(^\text{113}\). The existence of the object [implies] the real existence of apprehended object and apprehending subject; [the object] is devoid of that because it is empty of the aspect of apprehended object and apprehending subject. It is devoid of non-existence...; what is the reason? Because of the real existence of the erroneous appearance as that [duality]. What is meant is: because of the real existence of the erroneous appearance as apprehended object and apprehending subject. And this is said to be an absence of erroneous inversion in a conventional sense but not in an ultimate

\(^{110}\) Read: viparyayān nirarthakatvam in place of viparyatas tv anarthakatvam; cf. Bhāṣya N65.18.

\(^{111}\) Ms.(69b.5): nirvikatvod but Y's reading of nirvikalpavād is correct.

\(^{112}\) Read: tathā ca na vidyate yathākāreṇa pratibhāṣate in place of yathā pratibhāṣākāras tathā na vidyate; cf. Bhāṣya N65.23 to 66.1.

\(^{113}\) Ms.(70a.1): grāhyagrāhahātthavād; disregard Y's fn.1 p.218.
sense because it is accompanied by conceptual differentiation. Through this knowledge free from erroneous inversion, the bodhisattva penetrates all dharmas as being devoid of the essential nature of apprehended object and apprehending subject.

[3] Now, in order to demonstrate the absence of erroneous inversion in relation to the store-consciousness which is the cause for the manifestation\textsuperscript{114} of the apprehended object and apprehending subject\textsuperscript{115}, he says:

V.16 ab Mental activity that consists in talk is developed by that [dualistic] talk and is the basis for it etc.

Mental activity that consists in talk is fully developed by talk that pertains to the apprehended object and apprehending subject\textsuperscript{116}. With regard to the object that has the characteristic of the manifestation of the apprehended object and apprehending subject, one has the thought: "that is the object and this is the subject" - such a spoken or mental utterance is described as "talk". What is fully developed by this talk is described as "developed" since it causes the maturation of the 'seed' for the production of talk of the same genre in the future. It is called the mental activity that consists in talk because it is fully developed by talk, for the cause is figuratively expressed in the sense of the effect [which it produces]. However, in this context, talk refers to the latent impressions of talk since talk exists in those [impressions] considering that there is no differentiation between the support and that to be supported [i.e. talk and mental activity]. Alternatively, because there is no mention of the word "support" [i.e. one is not the support of the other], one speaks of mental activity that consists in talk since it is the support for the 'seed' of the conceptual differentiation\textsuperscript{117} of apprehended object and apprehending subject which is called "talk"\textsuperscript{118}. Furthermore, it is the basis for talk that arises in dependence upon the latter, thus, this is [equivalent to] the absence of erroneous inversion in relation to mental activity. What is meant is: the knowledge that is not erroneously inverted. But this mental activity, in relation to which there is an absence of erroneous inversion, is not known, hence he asks: in relation to which\textsuperscript{119} mental activity is there an absence of erroneous inversion? Hence, in order to specify that mental activity, he says: in relation to that which forms the ground for the manifestation of the apprehended object and apprehending subject. What is meant is: it consists in a special aspect of the store-consciousness. In order to demonstrate the way in which the latter forms the ground for the

\textsuperscript{114} Tib. omits prakhyāna; cf. D297b.2.
\textsuperscript{115} Ms.(70a.3): grāhyagrāhyagrāthaka but Y's reading of grāhyagrāthaka is correct.
\textsuperscript{116} Read: grāhyagrāthaka jālaparībhāvito in place of grāhyagrāthaka jālapena parībhāvito; cf. Bhāṣya N66.6.
\textsuperscript{117} Ms.(70a.6) line begins: -vikalpasya contrary to Y's fn.4 p.218.
\textsuperscript{118} Tib. omits jalpākyasya; cf. D297b.5.
\textsuperscript{119} Read: katamasmin in place of kasmin; cf. Bhāṣya N66.8.
manifestation of the apprehended object and apprehending subject, he says: for, this
the mental activity that consists in talk... because it is fully developed
by verbal notions. It is the fact that it [i.e. the store-consciousness] forms the
ground for the manifestation of the apprehended object and apprehending subject that
is referred to. Alternatively, as to mental activity that consists in talk, in order to
demonstrate that this causes one's engagement in verbal notions, he has said120: "it is
described as mental activity that consists in talk because it is fully developed by verbal
notions". Verbal notions refer to notions that arise from speech, or which cause the
arising of speech. It is on account of these [notions] together with their associated
elements, that the mental activity consisting in talk is described as "fully developed",
because they cause the maturation of the individual 'seeds' in the mental activity that
consists in talk. This too is an absence of erroneous inversion just in a conventional
sense but not in an ultimate sense. Moreover, through this absence of erroneous inver-
sion, the bodhisattva avoids the underlying cause of erroneous inversion which is
characterized by notional attachment to the apprehended object and apprehending
subject and in this way disquiet is easily avoided121.

[4] Now, in order to demonstrate the absence of erroneous inversion in relation to
non-dispersal, he says:

V.17 ab The existence and non-existence of
the object is considered like a magi-
cal creation etc.

That which was just described as the existence or non-existence of the
object... How was it just described? [As the following]:

It appears as the duality but is non-existent
as such - this is the absence of erroneous
inversion in relation to the object122 and is de-
void of existence and non-existence. [V.15]

It is considered like a magical creation etc. "Like a magical creation etc." [means]: like entities that are magical creations etc. In order to demonstrate just this, he
says: in the same way that a magical creation neither exists as an entity
such as an elephant, since it manifests in the nature of an elephant etc. which is
non-existent in itself123. Although it is said that it does not exist as an entity such as an
elephant, it is not non-existent in every respect - on the contrary124: nor is it non-

120 Ms.(70b.1): ...ity ato 'bhidhānapravṛttiimittam àsā but on the basis of the Tib., this should
read: ity abhidhānapravṛttiimittadadrāśāntitham àsā; Tib. žes brjod pa 'jug pa'i rgyu yin par
bstan pa'i phyir (cf. D298a.1).
121 Ms.(70b.3); -tii; disregard Y's fn.2 p.219.
122 Read: arthe sa cāvipāryāsah in place of sāyam arthe 'vipāryāsah; cf. Bhāṣya N65.22.
123 Read: prakhyānta na hastyādibhāvenāstīti in place of prakhyānta hastyādibhāvena nāstīti; cf.
124 Tib. omits kim tarhi; cf. D298a.6.
existent because it exists as 'bare' error. It is not non-existent in every respect because of the existence of that 'bare' error that manifests in the aspect of an elephant etc. So too does the object neither exist in the way in which it manifests, i.e. as apprehended object and apprehending subject, nor is it non-existent because of the existence of that 'bare' error which manifests as such in the essential nature of the mind and the mental concomitants that pertain to the three realms of existence. By the word "etc.", similes such as mirages, dreams and the reflection of the moon on water etc. are to be understood, as is appropriate. For the mirages, dreams and reflections of the moon on water etc. neither exist in the way in which they appear in the nature of water, men and women, nor indeed do they not exist because of the existence of 'bare' error. In detail, [the statement]: "so too does the object..." is to be connected with each [simile]. Moreover, by the word "etc." in this context, cities of Gandharvas and echoes etc. are to be understood. That which sees in this way, without distraction, the non-dispersal of mind towards the sides of existence and non-existence, because it sees in the object its resemblance to a magical creation etc., is [equivalent to] the absence of erroneous inversion in relation to non-dispersal. But what is non-dispersal? Some believe that it consists in the meditative concentration of the middle way. If this is so, how can there be an absence of erroneous inversion in relation to non-dispersal? Hence he says: because the non-dispersal of mind toward existent or non-existent entities is on account of it. Through this absence of erroneous inversion, the bodhisattva is
not distracted from the objective support for [the realization of] emptiness because of the absence of conceptual differentiation in regard to existence and non-existence. Therefore, it is described as the absence of erroneous inversion in relation to non-dispersal. And this is an absence of erroneous inversion in just a conventional sense, but not in an ultimate sense, for the latter is devoid of conceptual differentiation.

[5] Now, in order to demonstrate the absence of erroneous inversion in relation to the individual characteristic, he says:

V.18 ab The fact that everything is name-only is for the non-engagement in all conceptual differentiation etc.

All this is name-only, i.e. that which comprises [the sense-fields of] sight/form up until mind/non-sensibles - hence all that comprises the twelve sense-fields is to be known as name-only. The designation, in this respect, comprises the own-being and the particulars of the name; also, the own-being of either the object to be designated or the designation does not exist because: (a) it is imaginatively constructed in such a nature and (b) what is imaginatively constructed does not exist. Otherwise, apprehending would take place through sight etc. regardless of the name, yet there can be no apprehending of a conventional symbol that is not known. Therefore, because that object implied by the terms sight/form etc. does not have the own-being of that [sight/form], [the sense-fields of] sight/form up until mind/non-sensibles are indeed name-only, [hence] knowing that this is so [acts] as the counteragent to all conceptual differentiation. This is [equivalent to] the absence of erroneous inversion in relation to the individual characteristic. One engages in all conceptual differentiation in regard to all dharmas by way of imaginary dharmas. Hence, the knowledge which penetrates [the realization that all is] name-only and which is the counteragent to all conceptual differentiation, is described as the absence of erroneous inversion in relation to the individual characteristic. However, it is not known in this regard whether the latter refers to the individual characteristic in an ultimate sense or in a conventional sense, consequently he asks: in

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136 Read: bodhisattva tattvāsattva vikalpāparihātā c chūnyatālambanād avikṣepo bhavati in place of bodhisattva bhavabhūvāvikalpāparihātā c chūnyatālambane ‘vikṣepo bhavati. Ms. (71a.1) line ends: ...bodhisattva contrary to Y's reading; Tib. bya’i chub sems dpal yod pa dat med par rtog pa med pa’i phyir ro // stot pa tiid la dngos pa las mi g-yel ste (D298b.3-4).

137 Read: avīśāre ‘viparyāsa in place of avīśāre viparyāsa; Tib. mi phyro ba la phyin ci ma lag pa (D298b.4); Ms.(71a.2): vīśāre viparyāsa.


139 Read: yad idam in place of yad etac; cf. Bhāṣya N67.3.

140 Ms.(71a.4): -ksūratātvena; disregard Y's fn.1 p.221.

141 Tib.: mi ’dzin pa (= agrahapam) which should be amended to ’dzin pa; cf. D298b.7.

142 Read: sarvakalpaññāṃ pratipakṣeṇa in place of sarvakalpaśaya pratipakṣa iti; cf. Bhāṣya N67.4.

143 Ms.(71a.5): -nīkāpisadharmamukhena; disregard Y's fn.2 p.221.
relation to which individual characteristic? Hence he says that this absence of erroneous inversion is:

V.18 d In relation to the individual characteristic in an ultimate sense. Because the individual characteristic, in an ultimate sense, is inexpressible but not so in a conventional sense. What is the reason? Because the notion that this is name-only in a conventional sense, is not accepted\(^\text{144}\); for, imaginative constructions\(^\text{145}\) arise in relation to the essential nature of a dharma through speech; however, this is just in a conventional sense and not in an ultimate sense because it is the process of conceptual differentiation that recognizes that it is name-only. Through this absence of erroneous inversion, the bodhisattva becomes skilled in both the conventional and the ultimate.

[6] Now, in order to demonstrate the absence of erroneous inversion in relation to the universal characteristic, he says:

V.19 ab Since no dharma is to be found outside the dharmadhātu\(^\text{146}\) etc.

For, no dharma whatsoever whether material or non-material is to be found that is exempt from the insubstantiality of the dharmas, because all dharmas are inexpressible and non-dual\(^\text{147}\) by nature since they are devoid of the relation of apprehended object and apprehending subject. Therefore, the dharmadhātu is the universal characteristic of all dharmas; it is described as the universal characteristic of [all] these existing [dharmas]\(^\text{148}\) as it is not different in all dharmas. Knowing that this is so is [equivalent to] the absence of erroneous inversion in relation to the universal characteristic\(^\text{149}\); i.e. in a conventional sense but not in an ultimate sense because the latter is devoid of conceptual differentiation. Through this absence of erroneous inversion, the bodhisattva becomes skilled in the objective support of purity because it is the object of direct intuition free from conceptual differentiation.

[7] How does one distinguish between the universal characteristic and the individual characteristic? The characteristic in the ultimate sense\(^\text{150}\) refers to the inexpressible essential nature [which acts] as the counteragent\(^\text{151}\) to the superimposed essential

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144 Read: grhyate in place of grhpāti; cf. Bhāṣya N67.7.
145 Read: parikalpa- in place of sāmkalpa-; Tib. kun tu riog pa (D299a.4).
146 Read: dharmadhātuvinirmukto in place of dharmadhātur vinirmukto; cf. Bhāṣya N67.8.
147 Tib. omits advaya; cf. D299a.5.
148 Y's tatst is very doubtful - read perhaps: [sarvdharmāṇām] taśām satām; 'Tib. de yod pa'i (D299a.6).
150 Read: paramārtham laksanam in place of paramārthalaksanam; the anusvāra is inserted in the Ms. margin.
151 Ms.(Tib.3): -tikṣapam but Y's emendation to (pratip)ākṣena is preferred on the basis of the Tib.; cf. his fn.2 p.222.
nature [expressed] in speech. Furthermore, the universal characteristic refers to the insubstantial imaginary nature which is innate to all dharmas. Thus, this distinction is in accord with a difference in perspectives but is not due to the object.

[8] Now, in order to demonstrate the absence of erroneous inversion in relation to the lack of purity or the purity on the part of the dharmadhātu, he says:

V.20 bc ...Are due to the non-relinquishment and relinquishment of erroneously inverted\textsuperscript{152} mental activity etc.

A lack of purity\textsuperscript{153} on the part of the dharmadhātu refers to the non-relinquishment of erroneously inverted\textsuperscript{154} mental activity; the purity [on its behalf] refers to the relinquishment of that. In this respect, erroneously inverted\textsuperscript{155} mental activity is conceptual differentiation that consists in erroneous inversion and is the ground of the store-consciousness. The lack of purity on the part of the dharmadhātu refers to the non-relinquishment of the latter\textsuperscript{156}; purity [on its behalf] refers to its relinquishment. Knowing that this is so is [equivalent to] the absence of erroneous inversion in relation to the lack of purity and purity, respectively. The absence of erroneous inversion in relation to the lack of purity on the part of the dharmadhātu refers to the fact that the non-relinquishment of erroneously inverted\textsuperscript{157} mental activity is [equivalent to] the lack of purity on the part of the dharmadhātu. The absence of erroneous inversion in relation to its purity refers to the fact that its relinquishment is [equivalent to] purity [on its behalf]. What is the reason? Because the dharmadhātu is defiled by adventitious secondary defilement. This too is an absence of erroneous inversion only in a conventional sense but not in an ultimate sense; and, through this absence of erroneous inversion, the bodhisattva clearly comprehends: (a) the obscuration to the dharmadhātu that has not been relinquished and (b) that which has been relinquished.

[9] Now, in order to demonstrate the absence of erroneous inversion in relation to the adventitious nature of both the lack of purity and the purity on the part of the dharmadhātu, he says:

V.21 ab ...For, the dharmadhātu is pure by nature, like space etc.

Moreover, because the dharmadhātu is pure by nature, like space, this pair, i.e. its lack of purity and subsequent purity\textsuperscript{158}, is adventitious. The

\textsuperscript{152} Read: viparyast\textasciitilde as per Ms.(71b.4) in place of viparyastu-.

\textsuperscript{153} Ms.(71b.4): av\textasciitildeuddh\textacutes; disregard Y's fn.7 p.222.

\textsuperscript{154} Read: viparyast\textasciitilde as per Ms.(71b.4) in place of viparyastu-.

\textsuperscript{155} Read: viparyast\textasciitilde in place of viparyastu- on the basis of my fn.154 & 157.

\textsuperscript{156} Ms.(71b.4): tasyāprat\textacutespan dharmadh\textacutes\textordmasculine{\texttilde}tor; disregard Y's fn.8 p.222.

\textsuperscript{157} Read: viparyast\textasciitilde as per Ms.(71b.5) in place of viparyastu-.

\textsuperscript{158} Ms.(71b.7): av\textasciitildeuddhir vi\textasciitildeu; disregard Y's fn.2 p.223.
lack of purity on the part of the dharmadhātu is mentioned in this regard because it is [superficially] defiled by unreal conceptual differentiation; its purity [is mentioned] because one subsequently relinquishes that [secondary defilement] through the arising of the counteragent and both of these are adventitious to the dharmadhātu. What is the reason? Because the innate purity of the dharmadhātu is like that of space. [Objection]: A lack of purity on the part of what is pure by nature may be adventitious, but, since its purity is an eternal purity, how can it be adventitious? [Response]: This fault is not [applicable] since, in this context, this purity is intended as an absence of stain; only because of this is it stated that its purity is subsequent. Knowing that this is so in regard to the dharmadhātu is [equivalent to] the absence of erroneous inversion in relation to the adventitious nature of both the lack of purity and the purity on the part of the dharmadhātu. This too is [an absence of erroneous inversion] in a conventional sense but not in an ultimate sense. Through this absence of erroneous inversion, the bodhisattva clearly comprehends the fabricated nature of the states of defilement and purification in regard to the dharmadhātu.

[10] Now, in order to demonstrate the absence of erroneous inversion in relation to the lack of fear and lack of arrogance, he says:

V.22 ab  

Defilement and purity do not belong to the dharmas nor to the personal entity etc.

There is no defilement nor purity on the part of the personal entity nor the dharmas; [the words]: "defilement and purity" remain in force in regard to the latter [i.e. the dharmas]. Here now he provides the reason: because neither the personal entity exists, nor do the dharmas; [the word] "exists" remains in force in regard to the latter. At the time of the states of defilement and purification, if [an entity] exists separately from defilement and purification it would be tenable to imagine that it can possess defilement or purification, and diminution and increase would also exist separately from that [entity]. [However], there is no personal entity such as that because it is not an object of direct perception or inference. Also, the dharmas which possess an imaginary nature are certainly non-existent.

159 Read: malarahitatavena yā viśuddhiḥ in place of yā malavigamaśmatayā viśuddhiḥ; Tib. dri ma dsa bral bas mam par dag pa gud yin pa (D300a.2). The first two syllables of the Ms.(72a.2) are not clear but do not support Y's reading, nor does the Tib.

160 Tib. omits dharmadhātu; cf. D300a.2-3.

161 Ms.(72a.3) line begins: dharmadhāto bh samkriśa...; cf. Y's fn.3 p.223.

162 D is not clear; P (147b.7): bcos ma ma yin par for kṛtrimatiṣṇaḥ which should read: bcos ma yin par.

163 Read: na hi pudgalasya samkriśa na viśuddhiḥ in place of na pudgalasya samkriśa 'sti na viśuddhiḥ; cf. Bhāṣya N68.3.

164 The Tib. omits asrty anuvratate because its phrasing of this quotation from the Bhāṣya requires no further elaboration; cf. Y's fn.1 p.224.

165 kun nas bdom moa pa dsa / mam par byai ba gnis kyi dus na - this statement is only found in the Tib. (D300a.5).

166 Ms.(72a.5) line begins: sa tāḍpiaḥ...; cf. Y's fn.2 p.224.
because numerous imaginative constructions arise in regard to the one entity, and it is not tenable that the one entity can have numerous natures. Consequently, because both the personal entity and the dharmas are non-existent, like the son of an infertile woman etc., there is no defilement or purification; the possession of defilement and purity is not accepted even on the part of the other-dependent [nature] which is the sphere of pure mundane direct intuition. For what reason? Because it is inexpressible and non-dual by nature. [Objection]: If [defilement and purity] are not even accepted as belonging to the other-dependent [nature], to which [nature] would they belong for the effort directed towards the relinquishment of defilement and the acquisition of purity would be in vain if they [i.e. defilement and purity] did not exist? [Response]: This fault is not [applicable] since defilement and purity belong to the dharmadhatu, [or rather] although they are respectively determined as belonging to the dharmadhatu, they are certainly not identical with it because they are both adventitious to the dharmadhatu and, like space, the dharmadhatu does not change. Hence, concerning the side of defilement, there is no deficiency whatsoever and concerning the side of purification, there is no excellence whatsoever on account of which fear or arrogance [respectively] would result. This is [equivalent to] the absence of erroneous inversion in relation to the lack of fear and the lack of arrogance.

[11] However, others say that in regard to the side of defilement, there is no deficiency on the part of anyone and in regard to the side of purification, there is no excellence because there is no one who possesses both of these. Since the two do not exist in this way, how, in this respect, can one either fear that: "this is not mine", or have the prideful notion that: "this excellence belongs to me"?

[12] Others again believe that in the first place the personal entity does not exist and a dharma which experiences the two states and to which the two are imagined to belong also does not exist. On the contrary, this defilement and purification is none other than dependent origination.

[13] This too is [intended] in the conventional but not in the absolute sense because

167 Ms.(72a.6): naivedyate; disregard Y's fn.3 p.224.
168 Ms.(72a.6): nasyate; disregard Y's fn.4 p.224.
169 Ms.(72a.7) line begins: -prāpṭiyatma...; cf. Y's fn.5 p.224.
170 Ms.(72a.7): dharmadhātu; disregard Y's fn.6 p.224.
171 Ms.(72b.1) line begins: kaś cid viśeṣo...; cf. Y's fn.7 p.224. This apparent quote from the Bhāṣya is quite different to the corresponding passage from the Sanskrit Bhāṣya which echoes the view expressed by Subhāmati in paragraph [11] below.
172 Ms.(72b.1): viśeṣo; disregard Y's fn.8 p.224.
173 Read: na bhavatas in place of bhavatas; Tib. ma yin pas (D300b.4). P (148b) omits the ma.
175 Ms.(72b.3) line begins: -ārthaṭaḥ / tasya...; cf. Y's fn.3 p.225.
the latter is devoid of conceptual differentiation. Through this absence of erroneous inversion, [the bodhisattva] penetrates the unchanging nature of the dharmadhātu because of the absence of decay and growth.176

[14] Others believe that [the bodhisattva] goes forth free from obscuration after having relinquished all obscuration through this absence of erroneous inversion. Alternatively, the absence of erroneous inversion in an absolute sense is indicated here by way of the tenfold absences of erroneous inversion which consist in the conventional, since it is not possible to explain it in any other way. Others say that these absences of erroneous inversion in relation to syllables, object, mental activity, non-dispersal, individual characteristic, universal characteristic, lack of purity, purity, what is adventitious, lack of fear and lack of arrogance also refer to the three natures.178 Of these, the absence of erroneous inversion in relation to syllables and object refer to the imaginary nature because both [the notions of] combination and object that has 'fallen' into duality are imaginary. Although they do not have a reality for their object, these two do consist in an absence of erroneous inversion since they are without erroneous inversion as such in this way. The absence of erroneous inversion in relation to mental activity179 refers to the other-dependent nature because the mental activity that consists in talk is intrinsic to the nature of the store-consciousness. The absence of erroneous inversion in relation to non-dispersal180 refers to the perfected nature. Why? Because: (a) direct intuition that is devoid of conceptual differentiation is not distracted [by conjecture] about existent or non-existent [entities] and (b) the latter is incorporated in the perfected nature since it is perfection as an absence of erroneous inversion!82. The absence of erroneous inversion in relation to both the lack of purity and purity refers to a special state of the dharmadhātu. The absence of erroneous inversion in relation to what is adventitious refers to that same dharmadhātu; for it is due to the mental defilement and the mental purity of that which, like space, is pure by nature that the two [purity and its lack] are respectively determined as adventitious. The absence of erroneous inversion in relation to the

176 Ms.(72b.3): -vrddhir api tarvad but Y's emendation to -vrddhyasadbhavad is preferred on the basis of the Tib.; cf. his fn.4 p.225.
177 Ms.(72b.4) line begins: -viparyasanaparamarthah...; cf. Y's fn.5 p.225.
178 Read: 'nunnaatu cāviparyāśas te svabhāvārayayam adhikṛtyeti in place of 'nunnaatu cāviparyāśas-kalpita śāraye śaśte svabhāvārayayam adhikṛtyeti; Ms.(72b.5): -sās te svabhāvārayayam adhikṛtyeti. Tib. kheis pa med pa la phyin ci ma log pa de dag do bo tūng gyu dūn du byas pa zé bo (D301a.1-2). There seems to be some confusion in folio 72b of Y's Ms. where some extraneous text appears to be inserted at the beginning of lines 2 through to 6. The readings noted by Y in his fns.1, 3, 5, 6 & 7 p.225 are completely absent from the Ms.
180 Ms.(72b.6): avipaviparyāśas but Y's emendation to 'vipaviparyāśas is preferred.
181 vi of avistre is inserted in the Ms. margin.
182 Ms.(72b.7) line begins: -parinipattā ca.; cf. Y's fn.2 p.226
lack of fear and the lack of arrogance refers also to the dharmadhātu because of the unfabricated nature of the latter, for, like space, it is devoid of deficiency and excellence. These tenfold absences of erroneous inversion are to be understood in this way in relation to the three natures.

The Ten Vajra Words

Furthermore, these ten absences of erroneous inversion are to be connected respectively with the ten vajra words. The ten vajra words are: (i) existence and non-existence, (ii) the absence of erroneous inversion, (iii) the basis, (iv) the resemblance to a magical creation, (v) the absence of conceptual differentiation, (vi) intrinsic luminosity, (vii) defilement and purification, (viii) the resemblance to space, (ix) non-deficiency and (x) non-excellence.

The 'body' of the vajra words is established by way of: (a) own-being, (b) objective support, (c) absence of conceptual differentiation and (d) objections and refutations. Of these, (a) "by way of own-being" refers to the three natures called 'perfected', 'imaginary' and 'other-dependent' corresponding respectively with the first three [vajra] words.183 (b) "By way of objective support" refers to these same [three] natures. (c) "By way of the absence of conceptual differentiation" refers to: (i) that on account of which one does not conceptually differentiate, i.e. direct intuition devoid of conceptual differentiation, and (ii) that which does not perform conceptual differentiation in regard to intrinsic luminosity. Then, by means of these, the establishment of both the object of knowledge and the act of knowing is to be understood respectively, namely, through the three natures and the absence of conceptual differentiation. (d) "By way of objections and refutations" refers to the remaining [vajra] words. This is the objection in this regard: "If these dharmas which are characterized by the imaginary and the other-dependent [natures] are non-existent, how can they be perceived? On the other hand if they do exist, the intrinsic luminosity of the dharmas is not tenable." One refutes this through their resemblance to a magical creation, i.e. on the grounds that what comprises a magical creation does not exist yet it is perceived. [An objection]: "If the dharmas possess intrinsic luminosity, how can they be defiled initially

183 The Tib. Bhāṣya appears confused in this area and inserts the first of the three antarasālōka here, whereas in the Sanskrit Bhāṣya all three are found at the end of this section.
and subsequently purified?" Its refutation: Defilement and purification are to be understood according to their resemblance to space, i.e. on the grounds that space, which is pure by nature, can be defiled and then purified. [An objection]: "If there is the removal of the moral defilement\textsuperscript{184} of immeasurable numbers of sentient beings when immeasurable numbers of Buddhas are born, how is it that saṁsāra is not eradicated and nirvāṇa is not augmented?" Its refutation is on the grounds of non-deficiency and non-excellence, because the realms of sentient beings and 'sides' to purification are immeasurable.

Secondly, the 'body' is established as follows:

(a) Wherein, whatever and whence is error and (b) wherein and whatever is non-error and indeed (c) the results of both error and non-error and (d) the end of these two.

(i) Existence and non-existence, (ii) the absence of erroneous inversion, (iii) the basis, (iv) the resemblance to a magical creation, (v) the absence of conceptual differentiation, (vi) eternal intrinsic luminosity,

(vii) Defilement and purification, (viii) the resemblance to space, (ix) non-deficiency and (x) non-excellence;

These are the ten vajra words.

The spiritual practice that conforms with the Dharma has now been described.

[Sthiramati]

\textsuperscript{184} Read: kliśṭapagamāh in place of kliśṭapasaṃmah, Tib. kun nas non mois pa bsal na (D23b.4). Cf. N's fn.2 p.69.
differentiation\textsuperscript{185}, (vi) intrinsic luminosity\textsuperscript{186}, (vii) defilement and purification\textsuperscript{187}, (viii) the resemblance to space, (ix) non-deficiency and (x) non-excellence. These are [of the nature of] a vajra because: (a) like a vajra, they penetrate all erroneous inversion and (b) the former cannot be penetrated by the latter. This is [equivalent to] the knowledge of the absence of erroneous inversion that has just been described [in the last section]. And since this\textsuperscript{188} vajra-like knowledge is illustrated, i.e. is made known, through them, they are [described as] the vajra words; what is meant is: vajra-like explanations. Furthermore, it is [the ten words of the previous section] beginning with "syllable", "object" and "mental activity" that are signified by the term "word". Consequently, "words of the vajra" means: 'objective supports of the vajra; alternatively, these words are described as vajra words because, like a vajra, they are difficult to split\textsuperscript{189}. The vajra words are specifically mentioned in this context because the absences of erroneous inversion must be connected with the Sūtras. Alternatively, it is to demonstrate that this explanation of the vajra words is through the ten kinds of absence of erroneous inversion. Of these, (a) the existence or non-existence of the meaning of syllables is [equivalent to the vajra word] "existence and non-existence"; hence, the absence of erroneous inversion in relation to syllables is to be known as referring to "existence and non-existence" [listed] among the vajra words. (b) The appearance as the duality which is imaginary refers to the "object" in this context and the [knowledge] that it is non-existent as such refers to the absence of erroneous inversion in this regard. Thus, the absence of erroneous inversion in relation to the object is to be connected with the "absence of erroneous inversion" [listed] among the vajra words. (c) Since that same mental activity that consists in talk is a 'basis' in this context, the absence of erroneous inversion in relation to mental activity is to be connected with the "basis" [listed] among the vajra words. (d) The absence of erroneous inversion in relation to the non-dispersal of mind, since [it sees in the object] its resemblance to a magical creation etc.\textsuperscript{190}, is to be connected with the "resemblance to a magical creation" [listed] among the vajra words\textsuperscript{191}. (e) It is that same individual characteristic of the dharmadhātu that is [equivalent to] the absence of conceptual differentiation since it is devoid of imaginative constructions; therefore, the absence of erroneous inversion in relation to the individual characteristic is to be regarded as the

\textsuperscript{185} Read: avikāpaṇata in place of nirvikāpaṇata; cf. Bhāṣya N68.11.

\textsuperscript{186} Read: prakṛtiprabhāsvaratā in place of prakṛtiprabhāsvaratvam; cf. Bhāṣya N68.11.

\textsuperscript{187} Ms.(74b.3) line begins: -śavyavadānam; cf. Y's fn.2 p.227.

\textsuperscript{188} Ms.(74b.3): yadīya but Y's emendation to yac ca is preferred on the basis of the Tib.; cf. his fn.3 p.227.

\textsuperscript{189} I.e. vajra-pāda may be interpreted as a tatpuruṣa or karmadhāraya compound.

\textsuperscript{190} Ms.(74b.7): māyādyupamayā but Y's emendation to māyādyupamattayā is correct; cf. his fn.5 p.227.

\textsuperscript{191} Ms.(74b.6): vajrapadesu viparyāsa but Y's emendation to vajrapadesv aviparyāsa is preferred; cf. his fn.4 p.227.
"absence of conceptual differentiation"^{192}. (f) The universal^{193} [characteristic] of the dharmadhātu refers to its intrinsic luminosity; therefore, the absence of erroneous inversion in relation to the universal characteristic is included as "intrinsic luminosity". (g) Since a special lack of purity^{194} and a special purity on the part of the dharmadhātu is [equivalent to] its defilement and purification^{195}, the absence of erroneous inversion in relation to the lack of purity and purity is included by [the vajra word] "defilement and purification". (h) Moreover, the absence of erroneous inversion^{196} in relation to the adventitious nature of defilement and purification on the part of the dharmadhātu is to be connected with the "resemblance to space". (i) & (j) Since there is no destruction or growth of the dharmadhātu in relation to its states of defilement and purification, the absence of erroneous inversion in relation to the lack of fear and lack of arrogance is to be connected with "non-deficiency" and "non-excellence" [listed] among the vajra words. These ten absences of erroneous inversion are to be connected^{197} respectively with the ten vajra words in this way.

[2] The 'body' of the vajra words is established as follows: the vajra words are employed with reference to^{198} certain categories - these categories form their 'body'. However, they are also established as fourfold, i.e. by way of: (a) own-being, (b) objective support, (c) absence of conceptual differentiation and (d) objections and refutations.

[3] Of these, ...the three natures called 'perfected', 'imaginary' and 'other-dependent' correspond respectively with the first three [vajra] words. Therein, the first [three]^{199} are: "existence and non-existence", "the absence of erroneous inversion" and "the basis". Of these, by "existence and non-existence", the perfected [nature] is referred to; by "the absence of erroneous inversion", the imaginary [nature] is referred to; by "the basis", the other-dependent [nature] is referred to. How so? Certain people believe that the perfected is explained as both existent and non-existent because it both exists and does not exist^{200}. How can it be due to the fact that the perfected [nature] has the characteristic of both existence and non-existence?^{201} Some believe that this is because it is verbally expressed as existent

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^{192} Read: akalpanatā in place of nirvikalpanarvēṇe; cf. Bhāṣya N68.11.
^{193} Ms.(74a.1): -nyam; disregard Y's fn.6 p.227.
^{194} Ms.(74a.1): avisuddhiśiṣṭā; disregard Y's fn.1 p.228.
^{195} Ms.(74a.2): vyavatānaṇā ceto; disregard Y's fn.2 p.228.
^{196} Ms.(74a.2) includes the avagraha; disregard Y's fn.3 p.228.
^{197} Ms.(74a.3): -drṣṭayā but Y's emendation to yojayitavyā is preferred on the basis of the Tib.; cf. his fn.4 p.228.
^{198} Ms.(74a.3): adhikṣyā vajra:- disregard Y's fn.7 p.228.
^{199} The words: bhavātyād yātī tātā which are inserted here (Ms.74a.4) have not been translated for they have no coherence in the context and are not found in the Tib. (cf. D302a.5).
^{200} There is an inconsistency between the Sanskrit and Tib. texts in this area that is difficult to reconcile, for the reconstructed portion is far in excess of the lacunae. As noted by Y (fn.10 p.228), the Ms.(74a.5) line begins: -paratantraḥ, but his emendation to iti ke cit is preferred on the basis of the Tib.
^{201} Cf. Trisvabhāvanirdeśa, verse 13.
and non-existent. Others believe that because syllables possess combination and familiarity, one sees the object as having significance insofar as it is mentally constructed and, in the contrary case, one sees it as being devoid of significance, [thus], it is understood that the perfected nature is inexpressible. Hence, this [vajra word] "existence and non-existence" is said to refer to the perfected nature. Others again believe that the Dharma that comprises the teachings of the universal vehicle is described as the perfected nature because: (a) it flows out of the extremely pure dharma-dhātu and (b) it is the objective support which acts as counteragent to erroneous inversion; and although, as an objective entity its essential nature is conceptually differentiated, it is not imaginary. Hence, [the vajra word] "existence and non-existence" is said to refer to the perfected. However, others say that "existence and non-existence" is said to refer to the perfected nature because it is not erroneously inverted. The imaginary is [described] as being without erroneous inversion because it is characterized by manifesting in the nature of the duality which does not exist. The other-dependent is described verbally as "the basis"; it is described as the basis because it is the (causal) ground and is described as other-dependent because it is the result.

[4] These three natures should be known by way of objective support.

[5] By way of the absence of conceptual differentiation refers to... Since there are different ways of resolving this compound in this context, he says: (i) that on account of which one does not conceptually differentiate, i.e. direct intuition devoid of conceptual differentiation and (ii) that which does not perform conceptual differentiation in regard to intrinsic luminosity. These are the different ways of resolving the compound (avikalpanatā): (a) there is an absence of conceptual differentiation (avikalpana) since, on account of this, one does not conceptually differentiate and (b) there is an absence of conceptual differentiation (avikalpana) since it [i.e. intrinsic luminosity] is not conceptually differentiated. The state (bhāva) of that is [equivalent to] the absence of conceptual differentiation (avikalpanatā). In this way he shows that the absence of conceptual differentiation is revealed by these two vajra words [i.e. avikalpanatā and prakṛtiprabhāsvaratā]. Then, by means of these, the establishment of both the object of knowledge

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202 Read: sa kalpitavahāvārtho 'pi bhavati in place of so 'rthah kalpitavahāvāsya bhavati. Ms.(74a.6): sa-, not so-as per Y; Tib. mam par brtags pa'i 'bo bdī kyi don yin du zin kyad (D312b.1).
203 Ms.(74a.7): 'viparyastavā; disregard Y's fn.1 p.229.
204 Ms.(74a.7): viparyāṣena but Y's emendation to aviparyāṣena is preferred on the basis of the Tib.; cf. his fn.2 p.229.
205 Read: -laksapātī as per Ms.(75a.1) in place of -laksapātī.
206 Read: ārāyena parastanasyabhīdhanam as per Ms.(75a.1) in place of ārāyena paratantras tasyābhīdhanam; disregard Y's fns.3 & 4 p.229.
207 Ms.(75a.1) is corrected to read: īlambanato 'jeyam; cf. Y's fn.5 p.229.
208 Ms.(75a.2): vigrahabhede; disregard Y's fn.6 p.229.
and the act of knowing are to be understood respectively, namely 209, through the three natures and the absence of conceptual differentiation. Therein, the object of knowledge is established through the three natures because they consist in the apprehended object; the act of knowing is established through the absence of conceptual differentiation because it consists in the apprehending subject.

[6] By way of objections and refutations that are employed refers to the remaining vajra words 210. With regard to this, certain vajra words actually are refutations of objections; examples of these are "the resemblance to a magical creation", "the resemblance to space", "non-deficiency" and "non-excellence". However, some [vajra words] are just objections, for example, "defilement and purification". Therefore, [the vajra word] "objections and refutations" (codyaparipāra) can be [interpreted both as] 'refutations of objections' and 'objections'; together they produce 'objections and refutations' (codyaparipārau) 211, considering the rule (cf. Pāṇini III.1.94 & I.II.64) that of two 'original' words (i.e. codyaparipāra and codya), only one remains (i.e. codyaparipārau). This 212 is the objection in this regard: "If these dharmas which are characterized by the imaginary and other-dependent [natures] are non-existent..., the ellipsis is: as apprehended object and apprehending subject, how can they be perceived? I.e., as apprehended object and apprehending subject - this is what is intended. On the other hand if they do exist, the intrinsic luminosity of the dharmas is not tenable"; because they exist in the aspects of apprehended object and apprehending subject - this is the objection. One refutes this through their resemblance to a magical creation, i.e. on the grounds that what comprises a magical creation does not exist yet it is perceived. For a magical creation exists as a perception; consequently, its existence as such cannot be known. An objection: if the dharmas possess intrinsic luminosity, how can they be defiled initially 213 and subsequently purified? For, if they are pure by nature, the defiled state is never possible. Its refutation: Defilement and purification are to be understood according to their resemblance with space, i.e. on the grounds that space, which is pure by nature 214, can be

209 Read: veditavyam / yad uta in place of vilffeyam tad yathā; cf. Bhāṣya N68.19.
210 Ms.75a.3: ędpati va.; disregard Y’s fn.2 p.230. The Tib. is slightly different here: "By way of objections and refutations refers to the remaining vajra words that were mentioned"; brgal ba dan i la ro rje'i sthig bṣad zin pa'i lhag ma mams so (D302b.6).
211 Read perhaps: codyaparipāra ca codyasya parighāra ca codyam ca codyaparipāra ca codyaparipārau. Ms.75a.4-5: codyaparipāra ca codyasya parighā lacuna of 12-14 syllables )raś ca codyaparipārau; Y’s reading fails to account for the lacuna. The Tib. (D302b.7) supports the above reconstruction although is somewhat abridged: brgal bai lan dan brgal ba ni / brgal ba dan lan te = codyaparipāra ca codyam ca codyaparipārau. On ekāññā, see L, Renou: Terminologie Grammaticale du Sanskrit, I am indebted to Johannes Bronkhorst of the Instituut Kern, Leiden for his assistance in arriving at this interpretation.
212 Bhāṣya inserts: idam which is not found in Tika; cf. Bhāṣya N68.20.
213 Read: pūrvaṃ sampkṛśaḥ as per Ms.75a.7 in place of pūrvasampkṛśaḥ; cf. also Bhāṣya N69.3.
214 Read: yathāḥkāśaṃ prakṛtipariśuddham in place of yad yathā prakṛtivīśuddha ākāśa; cf. Bhāṣya N69.4-5.
defiled by adventitious secondary defilement and then, due to the removal of the latter, purified\textsuperscript{215}. Thus, although it is pure by nature, the defilement on the part of the dharmadātu is on account of adventitious secondary defilement and purification [on its behalf] is due to the removal of the latter. An objection: "If there is the removal of the moral defilement\textsuperscript{216} of immeasurable numbers of sentient beings when immeasurable numbers of Buddhas are born, how is that\textsuperscript{217}, although the Buddhas are born individually in beginningless samsāra, samsāra is not eradicated and nirvāṇa is not augmented due to the removal of immeasurable numbers of sentient beings from samsāra and their entry to nirvāṇa? Its refutation is on the grounds of non-deficiency and non-excellence, because the realms of sentient beings and 'sides' to purification are immeasurable. For, the diminution or eradication of something which possesses limitations can be conceived\textsuperscript{218} but the realm of sentient beings is immeasurable and its diminution cannot be conceived, how much less can its eradication, like that of space, possibly be conceived? Since there is indeed no excellence of purification too because of its immeasurable nature, how can there be augmentation on its part, like with space, because both the removal of obscuration and the arising of obscuration belong to it?

[7] Secondly, the 'body' is established\textsuperscript{219} as follows, i.e. with reference to the vajra words:

(a) Wherein, whatever and whence is error and (b) wherein and whatever is non-error and indeed (c) the results of both error and non-error and (d) the end of these two.

The object of error, the essential nature of error\textsuperscript{220}, the cause of error, the result of error and the end of the result of error\textsuperscript{221} are explained by the vajra words. Similarly, the essential nature of non-error, the object of non-error, the result of non-error and the end result of the latter\textsuperscript{222} are explained\textsuperscript{223}. In regard to the above [verse], "wherein there is error" refers to existence and non-existence, i.e. the characterizing of syllables as having significance or being without significance, because the verbal expression and the object of the expression and the connection between them is imaginatively con-

\textsuperscript{215} Read: vyavadāyate as per Ms.(75b.1) in place of vyavadāyate; cf. Bhāṣya N69.5.
\textsuperscript{216} Read: klesāpagañā in place of sampāsāo nirākriyate; cf. Bhāṣya N69.6 and my fn.184 above.
\textsuperscript{217} Read: tat katham in place of katham; cf. Bhāṣya N69.7.
\textsuperscript{218} The Tib. (D303a.7) ston gyi for prajñāyate should be amended to m.rion gyi.
\textsuperscript{219} Ms.(75b.4): -vyavasthānam; disregard Y's fn.2 p.231.
\textsuperscript{220} Ms.(75b.4): bhṛttntiṣayó bhṛttnti; disregard Y's fn.3 p.231.
\textsuperscript{221} Read: bhṛttntiphalaparyantāś in place of bhṛttntiparyantāś; Tib. khrul pa'i bras bu mthar phyin pa (D303b.2).
\textsuperscript{222} Read: tasya ca phalaparyanta iti as per Ms.(75b.5) in place of tatparyanta ceti; although phala is not found in the Tib. (cf. D303b.3).
\textsuperscript{223} Tib. inserts bsstan = nirdśa which is not in the Ms.
structed in the nature of an entity. "Whatever is error" refers to erroneous inversion, i.e. error, because it manifests in the aspect of the duality but is non-existent in itself. "Whence is error" refers to the fact that error comes from a basis - this basis is the mental activity that is developed by talk and which consists in the store-consciousness. "And whatever is non-error" refers to the absence of error, i.e. non-dispersal towards the existence or non-existence of the object which is [in reality] like a magical creation etc. The absence of error is the counteragent to the error which consists in the notional attachment to existent and non-existent entities and these are explained respectively through their resemblance to a magical creation and the absence of conceptual differentiation. "And wherein" refers to where there is an absence of error; moreover, this refers to intrinsic luminosity which has the characteristic of the perfected nature. "And indeed the results of error and non-error": in this regard, defilement is the result of error - the ellipsis is - i.e. the natural outcome of error. Since the absence of error consists in the natural outcome of the absence of error, the result of the absence of error is purification because it is the result of the absence of error - the ellipsis is - [purification] together with its associates. The use of the particle "indeed" refers to these two results described by [the vajra word] 'defilement and purification'; however, in order to demonstrate that through [the vajra word] 'the resemblance to space', the results of both error and the absence of error on the part of the dharmadhātu is seen to have the nature of defilement and purification, but they are not intrinsic to it. "And the end of these two": some people believe that this refers to the end of both defilement and purification, i.e. nirvāṇa; moreover, the latter is described as the 'end' insofar as it is without deficiency and excellence. However, others believe that the end of defilement is [equivalent to] the possession of non-deficiency because defilement does not accumulate due to the immeasurable nature of samsāra; and the end of purification is [equivalent to] the possession of non-excellence because [purification] does not increase due to the immeasurable nature of nirvāṇa.

These ten vajra words have been described through their connection with the absence of erroneous inversion; however, since they do not derive from a Sūtra, they are included by way of two internal verses:

(i) Existence and non-existence, (ii) the absence of erroneous inversion, (iii) the basis, (iv) the resemblance to a magical creation, (v) the absence

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224 Ms.(75b.7): vikalpanatayit; disregard Y's errata amendment p.143.

225 Ms.(76a.1): -niṣyanditāḥ bhṛtānter, but Y's emendation to -niṣyandyāḥ abhṛtānter is preferred on the basis of the Tib.; cf. his fn.1 p.232.

226 Read: paryantatvam as per Ms.(76a.2) in place of paryantam, as noted by Y (cf. his fn.2 p.232), Tib.(D304a.3): mṭhār thug pa med pa'i phyir = aparyantatvat.

227 Ms.(76a.3): -ṣṭāḍyukto; disregard Y's fn.3 p.232.
of conceptual differentiation, (vi) eternal intrinsic luminosity²²⁸;
(vii) Defilement and purification,
(viii) the resemblance to space, (ix) non-deficiency and (x) non-excellence²²⁹ - these are the ten vajra words.

[9] In this context, (a) the view that the connection between a word and its object belongs to the perfected [nature] is erroneous inversion. (b) The view that objects exist by way of essential nature in exactly that way in which they appear is erroneous inversion. (c) The view [that incorporates] the cause for the arising of the object is erroneous inversion²³⁰. (d) The views that [incorporate] imputation or negation in regard to the object are erroneous inversion. (e) The view that the own-being of the object is in accord with its nominal designation²³¹ is erroneous inversion. (f) & (g) The views that regards the individual or universal characteristics²³² of entities as substantially existent are erroneous inversion. (h) The view that the purity or the lack of purity of actions is due to auspicious or inauspicious behaviour is erroneous inversion. The view that both the lack of purity and purity belong to one and the same [entity] is erroneous inversion. (i) & (j) The manifestation of fear and arrogance because of the belief in deficiency and excellence in regard to the relinquishment and acquisition of defilement and purification [respectively] is erroneous inversion. These are the ten erroneous inversions; because they are non-existent on the part of the bodhisattva, [the spiritual practice] which becomes free from erroneous inversion in relation to the categories as described should be known as the meditative development of penetrating insight²³³. The spiritual practice that conforms with the Dharma has now been described.

²²⁸ Read: sadasattāviparyāsa āśrayo māyopamaḥ //
      in place of: sadasattāviparyāsa māyopamaḥ āśrayo //
      nirvikalpā prakṛtyā ca prabhūsvarat sadaīva hi //
²²⁹ Tib.; bodhisattvasa tadabhāvād yathokteṣv artheṣv aviparyāsaparīṇatā vidarśanābhāvanā veditavyāḥ //
      in place of: bodhisattvasa tadabhāvād aviparyāṣaṣṭhitasya yathokteṣv artheṣv aparīṇatā vidarśanābhāvanā veditavyāḥ;
Ms.(76a.7): -ṣv aviparyāṣaṣṭhitasya...... Tib. byad chub sems dpu la de dag med pas ji skad bṣad pa'i don mams la phyin ci ma log par gnas pa ni lhag mthong bsgom pa yin par rig par bya (D304b.1-2).
Which is the spiritual practice in relation to the avoidance of the two extremes? That which is taught as the middle way in the Ratnakūṭa. This is to be known as being due to the avoidance of which extremes?

V.23 abcd The extremes concerning separateness and identity, those of the tīrthika and śrāvaka, the twofold extremes of imputation and negation in regard to the personal entity and the dharmas.

V.24 abcd The extremes concerning adverse elements and their counteragents, those termed eternalism and annihilationism, the twofold and threefold [extremes] concerning the apprehended object and apprehending subject as well as defilement and purification.

V.25 abcd The seven kinds of dual extremes consisting in conceptual differentiation are also considered in regard to:
(a) existent and non-existent entities, (b) the object of appeasement and the [act of] appeasing, (c) the object of fear and the dread of the latter;

V.26 abcd (d) The apprehended object and apprehending subject, (e) correctness and falsity, (f) performance and non[-performance] and (g) non-origination and simultaneity - these are the dual extremes that consist in conceptual differentiation.

Of these, (a) the notion that the self is something separate from form etc. is one extreme; the notion that it is identical is another extreme. The middle way is for the purpose of avoiding both of these, i.e. that which does not investigate a self, concluding with the non-investigation
of the human kind, for, among the views concerning a self, there is one
view that holds the individual soul to be [identical with] the physical
body and [another view that holds] the individual soul to be one [entity]
and the physical body another.

The notion that form is permanent is an extreme embraced by the
tīrthikas; the notion that it is impermanent is an extreme embraced by
the śrāvakas. The middle way is for the purpose of avoiding both of
these, i.e. that which does not investigate the permanence, nor does it
investigate the impermanence, of form etc.

The notion that the self exists234 is the extreme of imputation in
regard to the personal entity; the notion that it is insubstantial is the
extreme of negation, for, there is the negation of just that which exists
as a designation. The middle way is for the purpose of avoiding both
of these, i.e. the direct intuition devoid of conceptual differentiation
which holds the mean position between [the existence of] a self and its
insubstantiality.

The notion that mind is real is the extreme of imputation in regard to
the dharmas; the notion that it is not real is the extreme of negation.
The middle way is for the purpose of avoiding both of these, i.e. that
[perspective] wherein there is no mind, nor volition, nor thought, nor
consciousness.

The notion that the dharmas, such as those that are unwholesome,
are [equivalent to] defilement is an extreme in regard to adverse
elements; the notion that the wholesome ones etc. are [equivalent to]
purification is an extreme in regard to the counteragent. The middle
way is for the purpose of avoiding both of these, i.e. that which con­s­
stitutes in the non-acceptance, non-utterance and non-communication of
these two extremes.

The notion that both the personal entity and the dharmas exist is the
extreme of eternalism; the notion that they do not exist is the extreme of
annihilationism. The middle way is for the purpose of avoiding both of
these since it holds a mean position between the two extremes.

The notion that nescience consists in the apprehended object and
apprehending subject235 is one extreme; likewise the notion that know­
ledge, the formative forces and the unconditioned which is the counter­
agent to the latter, up until old-age and death, consist in the
apprehended object and apprehending subject is another extreme.

234 Tib. inserts yod (D305b.3) which is not found in the Sanskrit.
235 Read: grāhikā which accords with the Bhāṣya Ms.(cf. N's fn.12 p.70) and Tīkā quotation
(Ms.78a.5); cf. my fn.273 below.
Alternatively, the notion that the cessation of these consists in the apprehended object and apprehending subject is an extreme, i.e. it is checked by that path. Thus, the extremes in regard to the apprehended object and apprehending subject are twofold according to their differentiation as belonging to the 'black' or the 'white' side. The middle way is for the purpose of avoiding both of these, i.e. in detail, both knowledge and nescience are non-dual because of the absence of the apprehended object and the apprehending subject on the part of knowledge and nescience etc.

Defilement is threefold: (a) the defilement of moral defilement, (b) the defilement of action and (c) the defilement of rebirth. In regard to these, the defilement of moral defilement is threefold: (i) false view, (ii) the causes of passion, aversion and delusion and (iii) the resolve for a new existence. The counteragents to these are: (i) emptiness knowledge, (ii) signless knowledge and (iii) non-resolve knowledge. The defilement of action refers to the formative influence of virtuous and non-virtuous actions. The counteragent to these is knowledge without formative influence. The defilement of rebirth refers to: (i) rebirth in a new existence, (ii) the production of the mind and the mental concomitants every moment in one who is reborn and-(iii) the continuance of a new existence. The counteragents to these are: (i) non-birth knowledge, (ii) non-production knowledge and (iii) absence of own-being knowledge. The removal of these three kinds of defilement is [equivalent to] purification. In this regard, through emptiness knowledge etc. the dharma that are the objects of emptiness knowledge etc., up to [the dharma that are the objects of the absence of own-being knowledge], are not respectively caused to be emptiness etc. on account of these three kinds of defilement, [rather], they are emptiness etc. by their very nature because the dharma is undefiled by nature. Therefore, if one imagines that the dharma is defiled or is purified, this is an extreme because there can be no defilement or purity on the part of that which is undefiled by nature. The middle way is for the purpose of avoiding this extreme, i.e. that which does not cause the dharma to be empty through emptiness; on the contrary the dharma are already empty and the same holds for the other [six categories of knowledge].

There are an additional seven kinds of dual extremes that consist in conceptual differentiation, for example, the conceptual differentiation in regard to an existent entity is one extreme and the conceptual differenti-
tation in regard to a non-existent entity is another extreme. These are due to imagining that: (a) emptiness is for the destruction of the belief in the existence of the personal entity, or else, (b) insubstantiality is non-existent. This middle way is for the purpose of avoiding these dual extremes that consist in conceptual differentiation. Emptiness is certainly not for the destruction of the belief in the personal entity, moreover, emptiness itself is empty. In detail, the same holds for past emptiness and future emptiness etc.

Conceptual differentiation in regard to the object of appeasement is one extreme and conceptual differentiation in regard to the [act of] appeasing is another extreme. These are on account of imaginative constructions in regard to the object of relinquishment and the [act of] relinquishing which are due to fear of emptiness. The example of 'space' is for the purpose of avoiding these two extremes that consist in conceptual differentiation.

Conceptual differentiation in regard to the object of fear is one extreme and [conceptual differentiation] in regard to the dread of that object of fear [is another extreme]. These result from fear of imaginary forms etc. and are on account of the dread of suffering. The example of the 'painter' is for the purpose of avoiding these two extremes that consist in conceptual differentiation. The former example is in relation to the śrāvaka, but the latter is [in relation to] the bodhisattva.

Conceptual differentiation in regard to the apprehended object is one extreme and [conceptual differentiation] in regard to the apprehending subject [is another extreme]. The example of the 'magician' is for the purpose of avoiding these two extremes that consist in conceptual differentiation. For, the knowledge of the non-existence of the object is caused by the knowledge of representation-only and the knowledge of the non-existence of the object annihilates that very knowledge of representation-only because, if the object is non-existent, its representation is not possible; thus, these two are similar in this respect.

Conceptual differentiation in regard to correctness is one extreme and [conceptual differentiation] in regard to falsity [is another extreme]. Both of these conceptually differentiate the investigation of what is real as correct or false. The example of 'fire coming from two sticks' is for the purpose of avoiding these two extremes; i.e., just as fire is generated from two sticks which are devoid of the characteristic of fire and [the fire] that is generated consumes those two sticks; similarly, the

noble faculty of wisdom which has the characteristic of correctness is generated from the investigation [of phenomena] as they are in reality which is devoid of the characteristic of correctness and [the faculty of wisdom] that is generated annihilates [through clear understanding] that investigation of what is real; thus, these two are similar in this respect. And although the investigation of what is real is devoid of the characteristic of correctness, it does not have the characteristic of falsity because it is in conformity with correctness.

Conceptual differentiation in regard to the performance of action is one extreme and [conceptual differentiation] in regard to the non-performance of action [is another extreme]. Both of these imagine direct intuition to involve an act that is preceded by intelligence, or else, as being devoid of efficacy. The example of the 'oil-lamp' is for the purpose of avoiding these two extremes that consist in conceptual differentiation.

Conceptual differentiation in regard to non-origination is one extreme and [conceptual differentiation] in regard to simultaneity [is another extreme], i.e., if one imagines that the counteragent does not arise, or else, [imagines] defilement to endure for a long time. The second example of the 'oil-lamp' is for the purpose of avoiding these two extremes that consist in conceptual differentiation.

The spiritual practice in relation to the avoidance of the two extremes has now been described.

[Sthiramati]

Y233.9 [1] Immediately following the spiritual practice that conforms with the Dharma, the spiritual practice that relates to the avoidance of the two extremes237 should be mentioned. Hence he asks: which is the spiritual practice in relation to the avoidance of the two extremes? So he says: that which is taught as the middle way in the Dharma discourse named the Ratnakūṭa for the purpose of illustrating the essential nature of correct spiritual practice. In detail, it is taught as follows concluding with the second example of the 'oil-lamp'238:

"In this matter, O Kāśyapa, the bodhisattva who desires instruction through the Dharma discourse, the Mahā239 Ratnakūṭa, should apply himself properly to the Dharma. And as to what is proper application to the Dharma: namely, it is

237 Ms.(76a.7): anudharmapratipattyaantarantam antadvayavarjane pratipattir; disregard Y's fn.1 p.233.
238 Read: dvidyayatilapradyotadhyantaparyantah in place of dvidyapradipaharanaparyantah; Tib. mar me'i dpe gtsis pa la thugs gi bar du (D304b.5). Cf. Y250.11 = D313a.7.
239 mahā is omitted from the Ms. (cf. 76b.1) but is found in the Tib. (D304b.3) and the KP (#52 p.82).
that which investigates the reality of all dharmas, i.e. which does not investigate a self, nor does it investigate a sentient being, nor an individual soul, nor a man, nor mankind, nor a personal entity, nor a human, nor the human kind. This is described as the middle way, O Kāśyapa.\footnote{241}

[2] This is to be known as being due to the avoidance of which extremes?\footnote{242} What is meant is: the spiritual practice of the middle way should be known as being due to the avoidance of which extremes? Hence he says:

V.23 ab The extremes concerning separate-ness and identity, those of the tīrthika and śrāvaka etc.

These fifteen types are differentiated into two extremes; this [the middle way] is to be known as being due to the avoidance of these. In this regard, the views concerning separateness etc.\footnote{243} are extremes considering that there is the figurative use of a cause in regard to the effect because one becomes notionally attached each to his own view. Of these, the notion that the self is something separate from form etc. is one extreme; the notion that it is identical is another extreme. In this respect, those [views] which construe form etc., the aggregates, the sense-fields and the elements as entities to be enjoyed on the part of an eternally existing self are [equivalent to] the extreme view which holds the self to be something separate from form etc. Again, the extreme view that the self is identical to form etc. refers to those [views] which hold the internal formative forces consisting in form etc. to be the self and which construe that which sees, hears and discerns\footnote{244} as the self, and external things as belonging to the self. There is one view, expressed in a Śūtra, that holds the individual soul to be [identical with] the physical body and [another view that holds] the individual soul to be one [entity] and the physical body another - these are described by the word "extreme" in this context. For the purpose of avoiding both of these, i.e. for the purpose of avoiding\footnote{245} the extremes of identity and difference of the self\footnote{246} in relation to form etc., there is the middle way\footnote{247}, i.e. direct intuition that has for its object only the dharmas. In order to demonstrate this, he says: i.e. that which does not investigate a self, concluding with the non-investigation of a human being. For, when [the

\footnotesize{240} Read: nasattvanajitvanosapamapuruṣa- as per Ms.(76b.2) in place of nasattvanajitvanapọṣa-; Tib. sens can med pa dan / sroc med pa dan / gso ba med pa dan / skyes bu med pa dan (D304b.4).

\footnotesize{241} From KP #52 p.82.

\footnotesize{242} Read: kayāntasya varjanād asau veditavya in place of katamasyaantasya varjanāt sa veditavya; Ms.(76b.3): -ad asau veditavya contrary to Y's fn.5 p.233. Cf. Bhaṣya N69.20.

\footnotesize{243} Read: prthaktvādi- in place of prthagādi-; cf. Y.234.3.

\footnotesize{244} Read: vijñātī as per Ms.(76b.4) in place of jñātī.

\footnotesize{245} Ms.(76b.6): -panivarjanāthāṃ; disregard Y's fn.1 p.234.

\footnotesize{246} Read: śtrmano as per Ms.(76b.6) in place of śtrmanah /.

\footnotesize{247} Ms.(76b.6): praptād vā contrary to Y's fn.2 p.234; however his emendation to praptad ya(d) is preferred on the basis of the Tib.
bodhisattva] understands that the self is non-existent, like the son of an infertile woman, due to the insight that it is only dharmas, he does not see a self; what is meant is: he does not adhere to [the belief in a self]. What is the reason that its identity or difference is perceived in relation to form etc. and why is [the self] mentioned by special synonyms, such as "sentient being" when it is understood in that sense just by the word "self"? Since all [people] do not understand all synonyms, it is explained through another synonym in order that everyone can understand its meaning. Alternatively, it is for the purpose of conveying its meaning through different synonyms to those who were distracted at a particular time because when it is mentioned through that description, it is conveyed to others.

[3] The notion that form is permanent is an extreme embraced by the tārthikas. For, having become attached to imaginary form as an entity, they construe it to be permanent because they are misled through erroneously inverting it as permanent. The notion that it is impermanent is an extreme embraced by the śrāvakas. This is an extreme because they impute a substantial although impermanent nature upon form etc. whose essential nature is imaginary. The view that [form] is impermanent is an extreme because it causes one to shrink excessively from samsāra and to fall into an extreme in regard to nirvāṇa. For the purpose of avoiding both of these, i.e. for the purpose of avoiding the views [of form] as permanent or impermanent, there is the middle way, i.e. that which does not investigate permanence, nor does it investigate the impermanence, of form etc. Just what is this [middle way]? It is direct intuition free from conceptual differentiation, i.e. that which does not understand form etc. just in relation to [entities of] form etc. or as permanent or impermanent. The word "etc." in the term "form etc." refers to the [four other] aggregates of sensation, ideation, the formative forces and consciousness, the elements of earth, water, fire, wind and space and the sense-fields of sight, hearing, smell, taste, tactility and mind.

[4] The notion that the self exists is the extreme of imputation in regard to the personal entity. The [view] which regards the self, which is non-existent in actuality like the son of an infertile woman, as separate or not separate from the aggregates, elements or sense-fields is an extreme because it imputes the self, in the nature of an entity, upon the personal entity. The notion that it is insubstantial

248 Ms.(73a.1): -paryāyaviśeṣaḥ; disregard Y's fn.4 p.234.
249 Read: -ārthaṃ in place of -ārthaḥ.
250 Read: nityam rūpam iti in place of rūpaśrayo nityam iti; cf. Bhāṣya N70.7.
251 Ms.(73a.2): vasturupāṇi nityatvam; disregard Y’s fn.1 p.235.
252 Ms.(73a.3): aduddhaya parivarja nārtham; disregard Y’s fn.2 p.235.
253 rūpaśrayam seems to be corrected to rūpādīn in the Ms. margin (73a.4).
254 Tib.(D305b.4): rdzas med par (= adravyataḥ) but Ms.(73a.5): dravyataḥ (contrary to Y’s fn.3 p.235).
255 samāropanam but Tib.(D305b.4): sgrao ’dogs pa'i phyir = samāropatvat.
is the extreme of negation. For, negation is described as imagining that something existent is non-existent. But if the self does not exist, how can its description as 'insubstantial' be an extreme of negation? For, there is the negation of just that which exists as a designation. It is an extreme which negates [the existence] as something insubstantial that is referred to. Moreover, it is a continuum of dharmas wherein the close connection of cause and result is evident. Alternatively, it is a totality in regard to which the designation as god or human is made. The middle way is for the purpose of avoiding both of these, i.e. for the purpose of avoiding the views that the self exists or does not exist; and now, in order to define what is the middle way, he says: i.e. that which holds the mean position between [the existence of] a self and its insubstantiality; but what does that mean consist in? Direct intuition devoid of conceptual differentiation.

[5] Having shown that conceptual differentiation in regard to the apprehended object is an extreme [and] in order to demonstrate that conceptual differentiation in regard to the apprehending subject is also an extreme, he says: the notion that mind is real etc. Alternatively, after showing that imputation and negation in regard to the personal entity is an extreme and in order to show the extremes of imputation and negation in regard to the dharmas, he says: "the notion that mind is real etc.". The notion that mind exists as a reality in exactly that way in which it appears, or, as it is expressed - this is the extreme of imputation in regard to the dharmas, because the own-being of mind which is without reality, is imputed as real. The notion that mind is not real is the extreme of negation. The view which regards [mind] as unreal although existent in a nature devoid of the apprehended object and apprehending subject and inexpressible is an extreme of negation because it completely negates the own-being of the dharmas. For the purpose of avoiding both of these, i.e. for the purpose of penetrating the insubstantiality of the dharmas which is devoid of imputation and negation, there is the middle way, i.e. that perspective wherein there is no mind, nor volition, nor thought, nor consciousness; the ellipsis is that the notional attachment [to mind etc.] does [not]

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256 Ms.(73a.5): 'satya- but Y's emendation to 'satrva- is preferred on the basis of the Tib.; cf. his fn.4 p.235.
257 Ms.(73a.6): -pitato; disregard Y's fn.5 p.235.
258 Ms.(73a.7): -tipado; disregard Y's fn.6 p.235.
259 Read: madhyam as per Ms.(73a.7) in place of madhyamam, cf. Bhāṣya N70.12.
260 Read: -vikalpaśāntavātadarāntarāṅgāṁ as per Ms.(73a.7) in place of -vikalpaśāntavam pradāntaram, cf. Bhāṣya N70.14.
261 Ms.(73b.1): abhilipyate but Y's emendation to abhilipyate is preferred; cf. his fn.1 p.236.
262 Ms.(73b.1): cittarvabhāṣyasv; Y's parentheses?!
263 Read: yatram na cittam na cetanā na mano na vijñānam in place of sā yatram cittam acetanā amano vijñānam; cf. Bhāṣya N70.14.
Alternatively, that sphere within which mind does not arise in its nature as a collection of latent impressions accompanied by impurity, nor does volition characterized by formative influence, nor does thought in the aspect of self-conceit, nor does consciousness as conceptual differentiation - this is described as the middle way. Therein, "mind" refers to the store-consciousness since it is the collection of latent impressions of all dharmas accompanied by impurity. "Volition" refers to the actions of mind and consists in the actions that stimulate mind toward the wholesome, the unwholesome and the neutral. "Thought" refers to defiled mind. "Consciousness" refers to the six groups of consciousness.

[6] The notion that the dharmas, such as those that are unwholesome, are [equivalent to] defilement is an extreme in regard to adverse elements; the notion that the wholesome ones etc. are [equivalent to] purification is an extreme in regard to the counteragent. By the word "etc.", the explanations [of dharmas] are referred to that are reprehensible, not reprehensible, mundane, supramundane, with and without impurity, conditioned and unconditioned etc. In this respect, the extreme in regard to adverse elements and the extreme in regard to the counteragent refers to the notion that defilement and purification are exactly [equivalent to] the mode in which the unwholesome and wholesome dharmas appear and are articulated. Therein [the dharmas] are unwholesome because they have the sense of discomfort; they are reprehensible because they cause the manifestation of bad conduct; they are mundane because they are erroneously inverted; they are accompanied by impurity because they have a propensity towards impurity; they are conditioned because they are produced from causal conditions. However, the wholesome ones etc. should be known as the inverse of these. The middle way is for the purpose of avoiding both of these; the term "both of these" refers to the adverse element and the counteragent. Since the middle way is not known in relation to this, he says: that which consists in the non-acceptance, non-utterance and non-communication of these two extremes. Of these, non-acceptance refers to the absence of the notional attachment to adverse elements and the counteragent. It is non-utterance because it does not cause others to accept these extremes in regard to adverse elements and the counteragent. It is non-communication.
because it does not recommend\textsuperscript{269} [to others] the extremes\textsuperscript{270} in regard to adverse elements and the counteragent.

[7] Having taught the middle way [which acts] as counteragent to the extremes embraced by the tīrthikas and śrāvakas and in order to clearly illustrate the middle way [which acts] as counteragent to the extremes pertinent to the bodhisattva, he says: the notion that both the personal entity and the dharmas exist is the extreme of eternalism; the notion that they do not exist is the extreme of annihilationism. The notion that they exist at all times is the extreme of eternalism because of the imputation of the individual characteristic; the notion that they do not exist is the extreme of annihilationism because their essential nature is negated, in every respect. The middle way is for the purpose of avoiding both of these since it holds a mean position between the two extremes. Some believe that the "mean" in this context is intended as being separate from both extremes. Others maintain that the "mean" here lies between these two extremes\textsuperscript{271} and has the characteristic of both. Having considered [these two views], how [should it be understood]? The extreme of eternalism refers to the notional attachment to the view that an entity that is an object both of knowledge and verbal description, like the imagination of what is unreal or the dharmadhātu, exists substantially and in an ultimate sense - [this is an extreme] because these [entities] do not exist as such. Similarly\textsuperscript{272}, the view that [an entity] definitely does not exist, like the horns of a hare, is the extreme of annihilationism. What is the reason? Because it does exist as a designation. Hence, since it denies [the existence of] the latter, it is described as the extreme of annihilationism. Consequently, that which holds the mean position between existence and non-existence has the characteristic of both since it does not exist substantially nor in an ultimate sense and does exist as a designation.

[8] With reference to the extreme of imputation in regard to the adverse elements and their counteragent, he says: the notion that nescience consists in the apprehended object and apprehending subject\textsuperscript{273} is one extreme; likewise the notion that knowledge, the formative forces and the unconditioned, which is the counteragent to the latter, consists in the apprehended object and apprehending subject, is another extreme. Moreover, because of the reference here to the final member [of the twelve nidāna by the words]: up until old-age and death, consciousness and name/form etc. are also included. The notion that consciousness consists in the apprehended object and apprehending subject is an

\textsuperscript{269} Ms.\textsuperscript{(78a.1)}: asamvaranā but Y's emendation to asamvaranār on the basis of the Tib. is preferred; cf. his fn.2 p.237.

\textsuperscript{270} Tib. omits anta; cf. D306b.4.

\textsuperscript{271} Ms.\textsuperscript{(78a.3)}: antayor; disregard Y's fn.3 p.237.

\textsuperscript{272} Ms.\textsuperscript{(78a.1)}: tathā; disregard Y's fn.4 p.237.

\textsuperscript{273} Read: grāhikā as per Ms.\textsuperscript{(78a.5)} in place of grāhakā; cf. Bhāṣya N70.20 & fn.12.
extreme; similarly, the notion that name/form, the six sense-fields, contact, sensation, craving, grasping, becoming, birth and also old-age and death, consist in the apprehended object and apprehending subject is also an extreme. Therein, nescience consists in an absence of the knowledge of the [four] truths and the [three] jewels. The formative forces are impure volitions which have meritorious, demeritorious and neutral\textsuperscript{274} tendencies for their own-being because they are the formative influences for the new existence. Similarly, consciousness etc. should be stated in detail in a way that conforms with the explanations [given in the section entitled]: The Characteristic of Defilement\textsuperscript{275}. Knowledge refers to direct intuition devoid of impurity. The counteragent to the formative forces refers just to direct intuition that is unconditioned; it is only hence\textsuperscript{276} and in order to distinguish it from other unconditioned [elements] that he says: "the counteragent to the latter". However, others consider that in this respect the unconditioned is also eightfold\textsuperscript{277} because of the fact that it possesses non-origination; but the counteragent refers to volition that is without impurity\textsuperscript{278} because it does not formatively influence the new existence. Alternatively, the notion that the cessation of these consists in the apprehended object and apprehending subject is an extreme. By the word "these", [the nidāna] beginning with consciousness and concluding with old-age and death, are referred to. Since it is not known whether sensation is an entity or a cause, he says: it, i.e. name/form, is checked by that...; by what is name/form checked? By the path which is without impurity and which is the counteragent to name/form. Knowledge and nescience which are non-dual do not make a duality, thus, in this context the path is comprised only by direct intuition together with its associated elements. Consequently\textsuperscript{279}, since [name/form] is checked by this [i.e. the path], there is cessation; but what is the extreme here\textsuperscript{280}? Just the notional attachment to the apprehended object and apprehending subject. What is the reason? Because the imposition of a non-existing duality occurs in regard to nescience etc. which are non-dual by nature\textsuperscript{281}. Thus, the extremes in regard to the apprehended object and apprehending subject are twofold according to their differentiation as belonging to the 'black' or the 'white' side. Therein, the 'black' side refers to the twelve limbs that consist in becoming, i.e. from nescience up until old-age and death. Likewise, the 'white' side refers to the same twelve modes according to their differentiation as the cessation of

\textsuperscript{274} Ms.(78a.6): -\textit{ānistika} but Y's emendation to -\textit{āniṣṭaya} is correct.

\textsuperscript{275} Cf. Chapter I (Y36-44).

\textsuperscript{276} Ms.(78a.7): \textit{atha vā} but Y's emendation to \textit{ata evā} is preferred on the basis of the Tib.; cf. his fn.3 p.238.

\textsuperscript{277} These eight are, according to Y's Japanese translation (p.383 fn.11): \textit{kusāla, akusāla,avyākṛtta, śīnyā, apratisamkhyānaśanyodha, pratisamkhyānaśanyodha, acala, and samjñāvedayitīnaśanyodha}

\textsuperscript{278} Ms.(78b.1): \textit{tipacakas tv anīśravā cetanta}; disregard Y's fn.4 p.238.

\textsuperscript{279} Ms.(78b.2): \textit{mārga taś ca} contrary to Y's fn.5 p.238 but his emendation to \textit{mārgaḥ / atāś ca} is preferred on the basis of the Tib.

\textsuperscript{280} Ms.(78b.2): \textit{punar atātaś}; disregard Y's fn.6 p.238.

\textsuperscript{281} Ms.(78b.3): \textit{pratikṛtiśv} but Y's emendation to \textit{prakṛtiśv} is correct.
nescience etc., i.e. from the cessation of ignorance up until the cessation of old-age and death. Moreover, in this context, it is just the path that is the counteragent to these [twelve] that is signified by the word "cessation" since ignorance etc. is checked on account of it. For the purpose of avoiding these, i.e. for the purpose of avoiding the extremes that consist in the apprehended object and apprehending subject\(^{282}\), the middle way is mentioned, i.e. is referred to. And since the latter\(^{283}\) is not known, he says: both knowledge and nescience are non-dual. How can knowledge and nescience, up until old-age and death and the cessation of the latter, be non-dual? Hence he says: because of the absence of the apprehended object and apprehending subject on the part of knowledge and nescience etc. However, that absence is because of the fact that nescience etc. is non-dual by nature. Alternatively, since both knowledge and nescience have an imaginary nature, knowledge and nescience are non-dual since the non-existence of both knowledge and nescience, which have an imaginary nature, is the same. It should be stated similarly for the formative forces, the unconditioned, consciousness and the cessation of the latter, up until old-age and death and its cessation. But what is the middle way in this context? Just this knowledge that, since knowledge and nescience are non-dual\(^{284}\) and do not make a duality\(^{285}\), the knowledge to be generated is non-existent and the nescience to be checked is non-existent, the formative forces to be relinquished are non-existent and the cessation of the latter which is to be attained is non-existent. The knowledge that this is so is the non-making of duality\(^{286}\).

[9] Defilement is threefold. In this respect, moral defilements\(^{287}\) are described as defilements either because: (a) they cause the defilements of action and rebirth and (b) they are defiled in themselves; alternatively, it is because they cause disturbance to oneself and others. Action is also described as defilement, because: (a) it develops under the influence of moral defilement, (b) it is the cause of rebirth and (c) certain [actions] are morally defiled in themselves. Rebirth too is [described as] defilement because it is both the cause\(^{288}\) of the moral defilement of action and it is the basis of all misfortune\(^{289}\). Furthermore, in order to demonstrate the threefold differentiation of the defilement of moral defilements, he says: the defilement of moral defilement is threefold etc. Of these, (i) false view refers to the five beginning with the false

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282 Ms.(78b.4): grthvigrthhakta-; disregard Y's fn.2 p.239.
283 Ms.(78b.5): snta but Y's emendation to s ca is preferred on the basis of the Tib.; cf. his fn.3 p.239.
284 Ms.(78b.7): advayam; disregard Y's fn.4 p.239.
285 Ms.(78b.7): advaidhiktram corrected to advaidhiktram in the margin.
286 Ms.(78b.7): etad advaidhiktram; disregard Y's fn.5 p.239.
287 Read: klśabh as per Ms.(79a.1) in place of klśabh - this is substantiated by the Tib. dn mnts rams (D308a.2).
288 nimittiavata but Tib. dhan gis byun ba ...phyir (D308a.3).
289 Ms.(79a.1-2): dravāṣraya- but Y's emendation to dravāṣraya- on the basis of the Tib. is preferred; cf. his fn.2 p.240.
view of individuality. (ii) Passion, aversion and delusion indeed are causes because they are causes of grief etc. and the new existence. However, others say that the causes of passion etc. are: the sense faculties and objects conducive to it, superficial mental attention and the latent impressions of passion etc. that are lodged in the store-consciousness; but they claim that they, as they appear as these [i.e. passion etc.], are the cause of passion etc. (iii) The resolve for a new existence; i.e. the desire for a new existence. The counteragents to these are: (i) emptiness knowledge etc. Of these, the counteragent to false views is emptiness knowledge; in this context, emptiness knowledge refers to knowledge that has emptiness for its object. The counteragent to the cause of passion etc. is (ii) signless knowledge because it is devoid of all signs. Alternatively, signless knowledge refers to knowledge that has the signless for its object because it has the emptiness of imaginary passion etc. for its object. The counteragent to the resolve for the new existence is (iii) non-resolve knowledge. Non-resolve knowledge refers to knowledge that is either devoid of the resolve for the new existence, or else, which has the emptiness of the new existence for its object. The defilement of action refers to the formative influence of virtuous and non-virtuous actions. Formative influence refers to the accumulation and actualization of the actions, both virtuous and non-virtuous, which project the new existence. The counteragent to these is knowledge without formative influence. Knowledge without formative influence refers to that knowledge, on account of which, one's actions do not formatively influence the new existence; and this has thusness for its object. The defilement of rebirth refers to: (i) the birth in a new existence, i.e. the mind at conception; (ii) the arising of the mind and the mental concomitants every moment in one who has been born, i.e. subsequent to conception, up until death; and (iii) the continuance of the new existence, i.e. the death state in accompaniment with moral defilement which is followed immediately by the intermediate state and following from the latter comes the rebirth state. However, for those who have gained the formless attainments, the rebirth state follows immediately after the death state. The counteragents to these are: (i) non-birth knowledge, (ii) non-production knowledge and (iii) the absence of own-being knowledge. Of these, the non-birth knowledge refers to the knowledge that all dharma are 'unborn' since they have the nature of imaginative construction; alternatively, it is that which has emptiness for its object. The non-production knowledge refers to the knowledge

290 Ms.(79a.5): jñānaprañhitam but Y's emendation to jñānaprañhitam on the basis of the Tib. is preferred; cf. his fn.3 p.240.
291 Ms.(79a.5) omits karma which should be inserted on the basis of the Bhāṣya (cf. N71.8) and the Tib. (D308b.1).
292 Ms.(79a.6): urdhvam a maranaḥ; disregard Y's fn.5 p.240.
293 Ms.(79a.7) line begins: -nantaram antarabhavaḥ...; cf. Y's fn.6 p.240.
that has for its object the emptiness of the imaginary dharmas because one penetrates their non-production on account of this [knowledge]. The absence of own-being knowledge refers to the knowledge that the continued existence of an entity is devoid of own-being, because, like the son of an infertile woman, it does not exist. These seven kinds of knowledge beginning with emptiness knowledge are the counter-agents to the seven kinds of adverse elements beginning with false view as have just been described. The removal of these three kinds of defilement consisting in moral defilement, action and rebirth which are differentiated as sevenfold is equivalent to purification; 'removal' has the sense of relinquishment. However, others believe that purification refers to thusness, the path and nirvana because the resolution of the term [apagama] is as follows: [defilement] departs (apagacchati) in it [i.e. tathata], by means of it [i.e. marga] and there is the departure itself [i.e. nirvana], therefore, purification refers to thusness etc. In this regard, ...through emptiness knowledge etc.; due to the word "etc.", the following are included: emptiness knowledge, signless knowledge, non-resolve knowledge, knowledge without formative influence, non-birth knowledge, non-production knowledge and absence of own-being knowledge. The dharmas that are the objects of emptiness knowledge etc.; and here too, by the word "etc.", the following are included: the object of emptiness knowledge, the object of signless knowledge, the object of non-resolve knowledge, the object of knowledge without formative influence, the object of non-birth knowledge, the object of non-production knowledge and the object of the absence of own-being knowledge all of which are characterized by the perfected nature. Up to [the dharmas that are the objects of the absence of own-being knowledge], are not respectively caused to be emptiness etc. on account of these three kinds of defilement; i.e. the dharmas that are the object of emptiness knowledge etc., which are separate from the defilements of moral defilement, action and rebirth that were just described, are not caused [to be empty etc.] through emptiness knowledge etc. What is the reason that they are not caused [to be empty etc.]? Because they are emptiness etc. by their very nature. What is meant is: they are devoid of the own-being of false view etc. by their very nature. As to why this is so, he says: because the dharmadhatus is undefiled by nature. Hence, since the dharmas that are the object of emptiness knowledge etc. are emptiness etc. by their very nature, they are not caused [to be empty etc.] through emptiness knowledge etc. The term "respectively" has the sense of 'appropriate' in this context, i.e. the object of emptiness knowledge which is devoid of, or free from the defilement
of false view, is not caused\textsuperscript{298} to be empty] through emptiness knowledge\textsuperscript{299} because the emptiness of false view is, in itself, devoid of the own-being of false view. Thus, the object of signless knowledge which is devoid of the sign of passion etc. is not caused [to be signless] through signless knowledge because the emptiness of the sign of passion etc. is, in itself, signless. The object of non-resolve knowledge is not caused [to be non-resolve] through non-resolve knowledge because the emptiness of resolve is, by its very nature, characterized by non-resolve\textsuperscript{300}. The object of knowledge without formative influence is not caused [to be devoid of formative influence] through knowledge that is without formative influence because the emptiness of formative influence is, by its very nature, characterized by the absence of formative influence. The object of non-birth knowledge is not caused [to be non-born] through non-birth knowledge because the emptiness of birth is, by its very nature, characterized by non-birth. The object of non-production knowledge\textsuperscript{301} is not caused [to be non-produced] through non-production knowledge because the emptiness of the production of the mind and the mental concomitants every moment is, by its very nature, characterized by non-production. The object of the absence of own-being knowledge is not caused [to be devoid of own-being] through the absence of own-being knowledge because the emptiness of the new existence is, by its very nature, devoid of own-being. Alternatively, the statement: "...respectively ...on account of the three kinds of defilement etc.", [can be interpreted as follows]: a particular dharma of the dharmas that are objects of emptiness knowledge etc. which has a connection with the defilements of moral defilement, action and rebirth that are differentiated as sevenfold, i.e. with a particular variety of defilement, is not caused [to be emptiness]\textsuperscript{302} through emptiness knowledge etc.; on the contrary, it is understood (adhipamyate) [to be emptiness]. In this respect, emptiness knowledge is connected with defilement that consists in false view, and similarly up to [the seventh relation wherein] the absence of own-being knowledge is connected with [defilement that consists in] the continuance of the new existence. What is the reason that [the object of emptiness knowledge etc.] is not caused [to be empty etc.]? Because these dharmas are emptiness etc. by their very nature for the dharmadhātu is undefiled by nature. In this respect, false views are not caused to be empty through emptiness knowledge, because, by their very nature they are characterized by emptiness. The sign of passion etc. is not caused to be signless through signless knowledge\textsuperscript{303} because the dharmadhātu is signless by its very nature. Likewise up to [the seventh category wherein] the continuance of the new existence is not caused to be devoid of own-being through the absence of own-being knowledge.

\textsuperscript{298} Read: kriyate as per Ms.(79b.6) in place of kriyante.

\textsuperscript{299} Ms.(79b.6) erroneously inserts jātasaṅnahātāya it between jātasaṅnahātāya and jātasaṅnahātā.

\textsuperscript{300} Ms.(79b.7): -prapāhānālakṣaṇatvāt; disregard Y's fn.2 p.242.

\textsuperscript{301} Ms.(80a.1): jātasaṅnahātā; disregard Y's fn.2 p.242.

\textsuperscript{302} Tib. inserts śūnyatā (i.e. stōt pa tīd); cf. D309b.4.

\textsuperscript{303} Ms.(80a.4): jātasaṅnahātāmitatena but Y's reading of jātasaṅnahātāmitatena is correct.
for even when the counteragent has not arisen, the imaginary nature is simply non-existent; and since this is the case, then, if one imagines that the dharma dhātva is defiled or is purified, this is an extreme. What is the reason? He says: because there can be no defilement or purity on the part of that which, like space, is undefiled by nature. The middle way is for the purpose of avoiding this extreme, i.e. that which does not cause the dharmas, which are the objects of emptiness knowledge etc. and which consist in the perfected nature, to be empty, i.e. as devoid of false view etc. which belongs to the other-dependent nature and is adverse to it [i.e. the perfected nature] through emptiness in the nature of knowledge. On the contrary, the dharmas are already empty of the essential nature of false view which belongs to the imaginary nature, even when knowledge has not arisen. Similarly, [the middle way] does not cause the dharmas to be signless through [the knowledge of] signlessness, [rather] the dharmas are already signless, and so on up to [the seventh category in relation to which the middle way] does not cause the dharmas to be devoid of own-being through [the knowledge of] their absence of own-being, [rather] the dharmas are already devoid of own-being. “A perspective such as this, O Kāśyapa, is described as an investigation of the reality of the dharmas.”

In this way, both the existence of knowledge and the existence of what is adverse to it are revealed as being devoid of the imaginary nature; thus, the repudiation of the extremes that consist in imposition and negation is complete.

[10] The above [represents] the classification of conceptual differentiation in sequential order; in addition to these there are seven kinds of dual extremes that consist in conceptual differentiation. In order to demonstrate [this] classification of conceptual differentiation, he says: for example, the conceptual differentiation in regard to an existent entity is one extreme and the conceptual differentiation in regard to a non-existent entity is another extreme. How so? Hence he says: these are due to imagining that: (a) emptiness is for the destruction of the belief in the existence of the personal entity, or else, (b) insubstantiality is non-existent. If [knowledge] does not cause the dharmas to be empty through emptiness [knowledge] because they are empty by nature, then in that case, emptiness is for the destruction of

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304 Read: -viśuddhy-; as per Ms.(80a.5) in place of -suddhy- (vi is inserted in the margin).
305 Ms.(80a.6): dharmaḥ jñeyaḥ śūnyatādātm; disregard Y's fn.1 p.243.
306 śūnyatā is inserted in the margin of the Ms.(80a.6).
307 Ms.(80a.6): suddhiṇākṣaṇa but Y's emendation to tadvipakṣaṇa is preferred on the basis of the Tib.; cf. his fn.2 p.243.
308 Read: śūnyatāya vidyātmikāyaḥ as per Ms.(80a.6) in place of śūnyatāya vidyātmikāyaḥ.
309 From KP #63.
310 Read: paridīptam iti in place of paridīptayam; Tib. bstan pas (D310a.4). Ms.(80b.1) is unclear but does not substantiate Y's rendering.
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Y244

that [notion] that the personal entity exists, or else [the notion that] insubstantiality does
not exist because of the non-existence of the perional entity; for, without an adverse
element, there is no counteragent Therefore, it is

to

be accepted necessarily that the

personal entity exists or, that insubstantiality does not311. Conceptual differentiation in
regard

to

the existence312 and non-existence of these two is an extreme. The middle

way is for the purpose of avoiding these dual extremes that consist in
conceptual
"Emptiness,

differentiation

0

in regard

to

existence

and

non-existence.

Klisyapa, is certainly not for the destruction of the

personal entity, moreover, emptiness itself is empty etc." - thus is the
quotation from the Siitra313. In this respect, emptiness is neither for the destruction of
the defiled personal entity, nor for the production of a purified314 personal entity for
there can be no destruction nor production of the personal entity because it exists just
as a designation, like an 'army' etc. Moreover, emptiness itself is empty but it is not
[empty] of the personal entity that is imputed through the false view of individuality
because the latter is absolutely non-existent.

After considering it in this way, the

emptiness of the personal entity and the dharmas by way of substantiality is not an ens
because it is devoid of the latter; nor is it a non-ens since it consists in the perfected
[narure]315. Moreover, in order

to

illustrate that emptiness does consist in the perfected

[nature], he says: the same holds for past emptiness, future emptiness and
the emptiness of the present316 because it illustrates the fact that [emptiness]
exists as such in all the three times; alternatively, it is because it illustrates the fact that
[emptiness] exists as such in the states of the ordinary person, the adept and the one
still in training. Of these, the [emptiness of the] past refers

to

the state of the ordinary

person; future [emptiness] refers to the state of the adept; and the [emptiness of the]
present refers to the state of the one still in training. And since the emptiness of ownbeing of existent and non-existent entities is thus, it is therefore said that: "you should
rely on emptiness, 0 Klisyapa"317, because it is the object of direct intuition free from
conceptual differentiation, " ... do not [rely on] the personal entity318", because it is just a
verbal expression.
[11]

Conceptual differentiation in regard to the object of appeasement is

an extreme and in regard to the [act of] appeasing; the fact that conceptual

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Ms.(80b.3): nairatmyabh/Ivo; disregard Y's fn.1 p.244.
Tib. omits "existence" but reads: "...in regard to the non-existence of these two ..."; de medpa(I)
yari mampar rtog pa1 mcha' o (D310a.7).
KP #64.
Read: vyavadlita- as per Ms.(80b.4) in place of vyavadilna-.
parini$pannena but Tib.(D310b.3): parin#pann/Itmakatvena (yolis su grub pa1 bdag iiid kyis).
Bh~ya (N72.3): plirvlintasilnyaca I apar11nca511nyaca icy evamadivistaral] but T!kll (Y244.
13): plirvilntasilnyB I aparilnta5ilnya I pracyutpannasllnyeti.
KP #64 which differ.; slightly: si1nyatB klJSyapa pratisaracha.
Read: ma pudgalam in place of na pudgalam; cf. KP ibid. Ms.(80b.7) line begins: -ity abhidhiina. •• conttary to Y's fn.5 p.244.


differentiation [in regard to the latter] is another extreme has to be understood\textsuperscript{319}. How so? Hence he says: these are on account of imaginative constructions in regard to the object of relinquishment and the [act of] relinquishing which are due to the fear of emptiness. Of these, the object of appeasement is [equivalent to] the object of relinquishment; the [act of] appeasing is [equivalent to] the [act of] relinquishing. After imagining the dharmas to be [equivalent to] objects of relinquishment and [the knowledge of] emptiness to be [equivalent to] the relinquishing\textsuperscript{320}, fear is generated in regard to emptiness; for, how can the three kinds of defilement be objects of relinquishment if they are empty by nature? Hence, they, like the personal entity, ought not be objects of relinquishment and consequently, since there can be no relinquishing in the absence of the object of relinquishment, fear is generated in regard to emptiness - this is certainly an extreme. What is the reason? Because [people] are notionally attached to the fact that the dharmas of form and sensation etc. exist substantially in exactly that way in which they are transformed\textsuperscript{321} in the nature of consciousness. They fear\textsuperscript{322} emptiness due to ignorance\textsuperscript{323} of the fact that those [dharmas] of form etc. whose essential nature is imaginary, are, by their very nature, non-existent like the self. Therefore, the example of 'space' is for the purpose of avoiding these two extremes that consist in conceptual differentiation. For instance:

"[Just as] a certain person who is afraid of space\textsuperscript{324} may beat his chest and cry out saying: "remove this space!" What do you think, Kāśyapa, would he be able to remove the space?" [Kāśyapa] replies: "Certainly not, O Venerable One." The Venerable One continues: "Similarly, Kāśyapa\textsuperscript{325}, I would say that those śramanas and brahmans who are fearful in regard to emptiness have met with a severe distraction; and for what reason? Because, O Kāśyapa, they go astray in regard to emptiness itself and are consequently fearful of it"\textsuperscript{326}. This is what is being said: just as one is unable to remove space because it consists in all form, similarly, emptiness cannot be removed since it is established in all dharmas at all times, and emptiness cannot be removed from the state of being established through

\textsuperscript{319} anuvartate literally means "persists" or "remains in force". The Tib. omits śamane 'pi vikalpo nta ity anuvartate; cf. D310b.6.
\textsuperscript{320} sūnyatā ca prahāgatvena is added in the margin of the Ms.; cf. 80b.
\textsuperscript{321} viparivartanena; Tib.(D311a.1): snai ba.
\textsuperscript{322} Ms.(81a.2): vibhetti, contrary to Y's fn.4 p.245, however his emendation to vibhetti is correct.
\textsuperscript{323} Ms.(81a.2): ajñānānāstac but Y's emendation to ajñānac is preferred on the basis of the Tib.; cf. his fn.3 p.245.
\textsuperscript{324} Read: akāśato in place of akāśājo; Ms.(81a.2): akāsas.
\textsuperscript{325} Ms.(81a.3): kāśyapast but Y's reading of kāśyapa is correct.
\textsuperscript{326} KP #66.
the non-relinquishment of dharmas\textsuperscript{327}, nor can emptiness be established through the relinquishment of dharmas and he consequently shows that this is a groundless fear.

[12] Conceptual differentiation\textsuperscript{328} in regard to the object of fear is an extreme and in regard to the dread of that object of fear; it is the fact that conceptual differentiation [in regard to the latter] is another extreme that is referred to. That, from which fear arises, is described as the object of fear; insofar as one becomes fearful of this, there is dread, i.e. an undesirable result of that [original fear]. That which one imaginatively construes in regard to both the object of fear and the dread [of the latter] are the extremes\textsuperscript{329}. How so? Hence he says: these result from fear of imaginary forms etc. and are on account of the dread of suffering. For, naive people, after imagining forms etc. which have an imaginary nature\textsuperscript{330} as being substantial, then imagine the fear from these [forms etc.] and their undesired result. Consequently, on account of their dread of suffering, they become fearful both of their forms etc. and their signs. The example of the 'painter' is for the purpose of avoiding these two extremes that consist in conceptual differentiation.

For instance:

"[Just as] a painter, O Kāśyapa, after creating the terrifying figure of a yakṣa\textsuperscript{331} by himself is rendered unconscious after collapsing and falling face-first in abject terror\textsuperscript{332} of it; similarly, O Kāśyapa, all\textsuperscript{333} ordinary naive people, after creating forms, sounds, odours, tastes and tangible things by themselves, wander in samsāra because of those [forms etc.] and fail to understand those dharmas as they are in reality"\textsuperscript{334}

Moreover, just as the painter, having, through false conceptual differentiation, superimposed the existence of a real yakṣa upon the terrifying figure of the yakṣa that he himself has created, and fearing it, is rendered unconscious, similarly, all ordinary people who are impelled by false conceptual differentiation wander in samsāra on account of their individual conceptual differentiations\textsuperscript{335} which are described as their own creations and are in a momentary state because they are not established in homogeneous groups. The former example is in relation to the śrāvakas but the

\textsuperscript{327} Read: na ca dharmaprabhānera śūnyatā vyavasthānād apanetum śakyate in place of na ca dharmem 'prabhānera śūnyatāvyavasthānād apanetum śakyate; Tib. chos ma spad pas stong pa id gnas pa las bsad bar yan mi nus la (D311a.5). This passage is omitted from the Ms.

\textsuperscript{328} Read: vikalpa as per Ms.(81a.5) and Bhāṣya (N72.8) in place of kalpo.

\textsuperscript{329} Ms.(81a.6) line begins: -staphalam / tasmims ...so 'ntah...; the reading noted by Y in his fn.1 p.246 obviously belongs to the following line and is now missing from the Ms.

\textsuperscript{330} Read: parikalpitārūpād in place of parikalpitārūpādīn; Ms.(81a.6): parikalpitārūpādīn. Tib. kun brtags pa'i bo gzugs la sogs pa la (D311a.7-311b.1)

\textsuperscript{331} Ms.(81a.7): yaksarūpaṃ; disregard Y's fn.4 p.246.

\textsuperscript{332} Read perhaps bhittastato in place of bhittasrasto; Ms.(81a.7): bhittastosto.

\textsuperscript{333} Tib. omits sarva; cf. D311b.1.

\textsuperscript{334} KP #67.

\textsuperscript{335} Read: iti svayam vikalpitaḥ as per Ms. in place of iti vikalpitaḥ; Tib. īgis hya ha bdag ćid ky(-i) ram par rtog pa dag gis (D311b.5). Ms.(81b.2) line begins -śrāh svayam kṛ... bhrā-myante etc.
latter is [in relation to] the bodhisattva. Some believe that the śrāvaka is afraid of emptiness because he has not gained mastery over emptiness; however, the bodhisattva is defiled by conceptual differentiation in regard to the imaginary dharmas because moral defilement consists in conceptual differentiation. Others believe there is no meaningful distinction between the two, nevertheless, they are verbally expressed as a pair on account of the influence of the two categories. Others again believe that due to his fear of emptiness, the śrāvaka fails to understand what is to be understood; although the bodhisattva's [failure to understand] is due to his fear of the dharmas that are conceptually differentiated. Others believe that the former [example acts] as the counteragent to the [tendency to] cling to the self, whereas the latter [acts] as the counteragent to the [tendency to] cling to the dharmas.

[13] Conceptual differentiation in regard to the apprehended object is an extreme and in regard to the apprehending subject; it is the fact that conceptual differentiation [in regard to the latter] is another extreme that is referred to. How can these apprehended objects of form etc. and their apprehending subjects, i.e. the groups of consciousness which are perceived in terms of individual characteristic and result, have the nature of superimposition like the self etc.? It is the imaginative construction of apprehended object and apprehending subject as substantial entities that is intended as an extreme. The example of the 'magician' is for the purpose of avoiding these two extremes that consist in conceptual differentiation. For instance:

"[Just as], O Kāśyapa, a magician conjures up a magical creation, then that which is created by means of the magical show may devour the magician himself; similarly, O Kāśyapa, when a bhikṣu who practises spiritual discipline (yogācāra) is mentally attentive to any particular objective support, everything appears as just a void for him etc".

How does one thereby avoid the two kinds of extreme that consist in the conceptual differentiation of this kind? Hence he says: for, the knowledge of the non-existence of the object is caused by the knowledge of representation-only and that knowledge of the non-existence of the object annihilates all knowledge of representation-only, because if the object is non-existent, its representation is not possible; thus these [two] are
similar in this respect. The knowledge of representation-only functions as the magician [in the example]; the knowledge of the non-existence of the object functions as the yakṣa that is conjured up, for, the knowledge of the non-existence of the object is characterized by the knowledge that it is representation-only. In the same way that [the yakṣa] which is conjured up may devour its creator, similarly, the knowledge of the non-existence of the object will 'devour' that very knowledge of the latter as representation-only, considering that the perception of the object is a representation, because, if the object does not exist, that it is representation-only is not possible.

[14] Conceptual differentiation in regard to correctness is an extreme and in regard to falsity; it is the fact that conceptual differentiation [in regard to the latter] is another extreme that is referred to. In the state that is conducive to penetration, both of these conceptually differentiate the investigation of what is real as being dual extremes, i.e. as correct or false. How so? Correctness refers to the dharmas that are without impurity; falsity refers to those that are accompanied by impurity. In this respect, if one attaches to the investigation of what is real just in terms of correctness, then it is [only an investigation of] the wholesome dharmas that are accompanied by impurity and it would not constitute an investigation of what is real. Again, if [the investigation of what is real is thought to be] characterized by incorrectness, then it is only falsity that is produced like the wholesome [dharmas] that are associated with the three realms of existence\(^3\). The example of 'fire coming from two sticks' is for the purpose of avoiding these two extremes. For instance:

"[Just as], O Kāśyapa, a fire is generated in dependence upon two sticks and that very [fire] being generated\(^3\) consumes those two sticks, similarly, O Kāśyapa, the noble faculty of wisdom is generated in dependence upon the investigation of what is real and when it has been generated, it consumes that very investigation of what is real".\(^3\)

This is what is meant here: just as fire is generated from two sticks which are devoid of the characteristic of fire and [the fire] that is generated consumes the same two sticks, similarly, the noble faculty of wisdom, which has the characteristic of correctness, is generated from the investigation of what is real\(^3\) which is devoid of the characteristic of correctness\(^3\), and [the faculty of wisdom] that is generated annihilates

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344 Ms.(82a.2-3): traiddhātukatraidhātukapratisanyuktā... but Y's reading of traiddhātukapratisanyuktā... is correct.
345 Read: jātaś as per Ms.(82a.3) in place of 'gnijātaś; disregard Y's fn.2 p.248.
346 KP #69.
347 bhūtantrapratyaveksāyatḥ here but Bhāṣya (N73.2): yathābhūtantrapratyaveksāyatḥ.
348 Contrary to Y's fn.3 p.248, the words: bhūtantrapratyaveksāṃ are not inserted here in the Ms.(82a.4), rather, it is in agreement with the Bhāṣya (N73.2).
[through clear understanding]^{349}, i.e. consumes, that very investigation of what is real - thus is the meaning. The latter is described as "consumed" it being as if consumed due to precisely the destruction because one observes that it is modified. And even if this investigation of what is real is^{350} accompanied by impurity, it is described as the investigation of what is real because it is in conformity with correctness.

[15] Conceptual differentiation in regard to the performance of action is an extreme and in regard to the non-performance of action; it is the fact that conceptual differentiation [in regard to the latter] is another extreme that is referred to. How so? Hence he says: both imagine direct intuition to involve an act that is preceded by intelligence, or else, as being devoid of efficacy. Having considered: "I will relinquish nescience" if this direct intuition^{351} engages in activity for the sake of the relinquishment of that [nescience], this is the extreme that consists in conceptual differentiation in regard to the performance of action. The notion that, because of its momentary nature, the existence of direct intuition is not possible at the time of the performance of action that leads to relinquishment and consequently is not able to relinquish nescience, is the extreme that consists in conceptual differentiation in regard to the non-performance of action. The example of the 'oil-lamp' is for the purpose of avoiding these two extremes that consist in conceptual differentiation. For instance:

"[Just as], O Kāśyapa, when an oil-lamp is lit, pitch-darkness vanishes and by no means, O Kāśyapa, does the oil-lamp have this thought: "I can disperse all pitch-darkness"; on the contrary, pitch-darkness vanishes in dependence upon the oil-lamp. Similarly, O Kāśyapa, when direct intuition arises, nescience vanishes and by no means, O Kāśyapa, does direct intuition have this thought: "I can disperse nescience". On the contrary, nescience vanishes in dependence upon direct intuition".^{352}

This is what is being said: in the same way that, although a lamp is empty of the performance of action and is devoid of the intention to dispel pitch-darkness, just through the mere presence of the lamp, all darkness^{353} vanishes from that place where it is lit^{354}. Similarly, direct intuition that is free from conceptual differentiation is produced in one's mental continuum and nescience vanishes from that mental continuum just because of the mere fact that it is present there. There is no [deliberate] act

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349 Read: vibhāvatātya as per Ms.(82a.5) and Bhāṣya N73.4 in place of vibhāvatātātya.
350 Ms.(82a.5): satī disregard Y's fn.1 p.249.
351 Read perhaps: anena frānena which accords with the Tib.: ye šes 'dis (D312b.6) in place of the Ms.(82a.6) reading of jñānam idam.
352 KP #70.
353 Read: sarvam tamo as per Ms.(82b.2) in place of sarvatamo.
354 Ms.(82b) line 1 ends: vyāpāraśūnya- (Y249.19); line 2 begins: -deśe kriyate... (Y249.20). Cf. Y's fn.3 & 4 p.249.
(kriyā) on the part of direct intuition because it is devoid of conceptual differentiation. And similarly, because of the absence of the efficacy of the performance of action on the part of direct intuition, it dispels adverse elements through its mere presence, like the lamp.

[16] Conceptual differentiation in regard to non-origination is an extreme and in regard to simultaneity; the fact that conceptual differentiation [in regard to the latter] is another extreme is understood. How so? Hence he says: if one imagines that the counteragent does not arise...; the extreme that consists in conceptual differentiation in regard to non-origination refers to the notion that insofar as the counteragent has not arisen for a period of time in the past, so too will it not arise in the present. Or else, [one imagines] defilement to endure for a long time; i.e. if nescience is only established as the counter correlate to direct intuition, direct intuition does not have the capacity to arise and if it is produced in some way, even so, the removal of nescience is unable to be carried out by means of direct intuition whose nature is momentary because [nescience] has developed over a long period of time, and consequently, there would be simultaneity on the part of defilement and purification. The second example of the 'oil-lamp' is for the purpose of avoiding these two extremes that consist in conceptual differentiation. For instance:

“[Just as], O Kāśyapa, there is an oil-lamp in a house, an abode, or a cottage which has not been lit by anyone for over a thousand years, then if some person were to light that oil-lamp - what do you think, O Kāśyapa, would the pitch-darkness have this thought: “I have accumulated for a thousand years and I shall not depart from here”?” [Kāśyapa] replied: “Indeed not, O Venerable One, for when the oil-lamp is lit, pitch-darkness does not have the power not to depart - it must necessarily depart from there.” The Venerable One then said: “Similarly, O Kāśyapa, although karma and moral defilement have accumulated for hundreds of thousands of aeons, they vanish in an instant on account of an investigation facilitated by proper mental attention. As to the oil-lamp, O Kāśyapa, it is an epithet for the noble faculty of wisdom; the pitch-darkness, O Kāśyapa, is an epithet for karma and moral defilement.”

By means of this simile [the Buddha] refutes [the notions that]: (a) the counteragent does not arise on the grounds that its arising is dependent upon conditions and (b) the

355 Ms.(82b.3): eva na jñāṇasya ...sāmartyābhāvāt sāmartyābhāvāh but Y’s emendation to evam ca jñāṇasya viyāpārasāmartyābhāvāt is preferred on the basis of the Tib.; cf. Y’s fn.5 p.249.
356 Ms.(82b.3): pratipakṣa- but Y’s emendation to vijapkṣa- is preferred on the basis of the Tib.; cf. his fn.1 p.250.
357 Ms.(82b.5) is not clear - avacarake or avavarake; Tib. khaṭ prahār lo (D313a.7).
358 Ms.(82b.7): yoniśomanaskṛtṛṇa vigacchati but Y’s emendation to yoniśomanaskārapratyavekṣayāḥ vigacchati is preferred on the basis of the Tib.; cf. his fn.3 p.250.
359 Ms.(82b.7): savalasyai but Y’s emendation to kāśyapa is correct.
360 KP #71 p.106.
simultaneous [co-existence] of defilement [and purification] on the grounds that the 'black' side has little strength although its counteragent is strong, like [in the example of] the oil-lamp and pitch-darkness.

Spiritual practice in relation to the avoidance of the two extremes has now been described.

e. Specific and Non-specific Spiritual Practice.

Which are the specific and non-specific spiritual practices?

The specific and non-specific are to be known in relation to the ten spiritual levels;

That perfection which predominates on a particular spiritual level is specific to that [level]. When [the bodhisattva] becomes fully accomplished in every respect in regard to all [the perfections], it is described as non-specific.

The supremacy in relation to spiritual practice has now been described.

[Śīhramati]

The specific and non-specific spiritual practices were listed immediately after the spiritual practice in relation to the avoidance of the two extremes. Hence, immediately following the explanation of the spiritual practice in relation to the avoidance of the two extremes, he asks: which are the specific and non-specific spiritual practices? Hence he says:

The specific and non-specific are to be known in relation to the ten spiritual levels;

In relation to each of the ten spiritual levels there are two modes of spiritual practice. How so? Hence he says: that perfection which predominates on a particular spiritual level etc. A bodhisattva established on a particular bodhisattva level applies himself strenuously to a particular perfection; the latter predominates in comparison with the other perfections on that bodhisattva level and is described as specific. For example, on the first spiritual level the perfection of generosity pre-

[361] Y inserts: ṭaśu daśasu bhūmadev ekaikās, on the basis of the Tib.: sa bcu po de dag re re la (D313b.5), which is not found in the Ms.
dominates and thus the spiritual practice in regard to it is described as "specific". The same applies [to the other spiritual levels], up until the perfection of direct intuition on the tenth [level]. When [the bodhisattva] becomes fully accomplished in regard to all the remaining perfections on each of the spiritual levels\textsuperscript{362}, without distinction, the spiritual practice on these [levels] is described as non-specific; as has been stated: "on the joyous level [i.e. the first level] the perfection of generosity predominates...". And nor does [the bodhisattva] not become fully accomplished in regard to the other [perfections] according to his power and capacity\textsuperscript{363}. The explanations concerning the remaining spiritual levels should similarly be known in accordance with the Sūtras.

The supremacy in relation to spiritual practice has now been described.

\textsuperscript{362} Ms.(83a.4): \textit{tasyāṃ tasyāṃ bhūmau} which agrees with the Tib.; cf. Y's fn.3 p.251. Y's parentheses?!

\textsuperscript{363} Cf. DS p.20.10.

Which are the supremacies of objective support?

These are considered to consist in:
(a) the establishment, (b) the [dharma]dhātu, (c) the probandum, (d) the probans, (e) retention, (f) correct determination, (g) preservation, (h) penetration, (i) diffusion, (j) understanding, (k) meditative calm and (l) the culminating objective support.

There are twelve kinds of objective support, namely, (a) the objective support for establishing the designations of the dharmas; (b) the dharmadhātu as objective support; (c) the probandum as objective support; (d) the probans as objective support; (e) the objective support for retention; (f) the objective support for correct determination; (g) the objective support for preservation; (h) the objective support for penetration; (i) the objective support for diffusion; (j) the objective support for understanding; (k) the objective support for meditative calm and (l) the culminating objective support. Of these, the first refers to those dharmas that are respectively determined as the perfections etc. The second refers to thusness. The third and fourth refer respectively to [the latter] two again because [the bodhisattva] arrives at an understanding of the dharmas, such as the perfections, through his penetration of the dharmadhātu. The fifth is the objective support for the knowledge that consists in learning. The sixth [is the objective support for the knowledge that] consists in reflection since [the bodhisattva] retains it after having understood it. The seventh [is the objective support for the knowledge that] consists in meditative development due to its retention [by each bodhisattva], individually. The eighth is [the objective support] on the first spiritual level for the path of vision. The ninth is [the objective support] for the path of meditative development, up until the seventh spiritual level. The tenth is [the objective support] for the mundane and supramundane paths on that same [level] because [the bodhisattva] arrives at the understanding of the Dharma in its
various modes. The eleventh is [the objective support] on the eighth spiritual level. The twelfth is [the objective support] on the three spiritual levels beginning with the ninth. And those [original] first and second [objective supports] receive nominal designations as the respective objective supports pertinent to each state.

The objective supports have now been described.

[Sthiramati]

V.27 a  
[They are considered to consist in]:
(a) the establishment, (b) the [dharma]dhātu etc.

There are twelve kinds of objective support, beginning with the objective support for establishing, up until the culminating objective support. These are described as the supremacies in relation to the objective supports because they are pre-eminent in comparison with all the other objective supports; it is just the highest that is supreme and this refers to something unequalled and extraordinary. Of these, the first refers to those dharmas which are [respectively determined] as the perfections etc.; and since these are respectively determined by the Buddhas and bodhisattvas for the purpose of helping sentient beings, they are [equivalent to] the term "establishment". In order to demonstrate just this, the author of the commentary says: the objective support for establishing the designations of the dharmas. The designations of the dharmas refers to the designations of the dharmas, such as the perfection of generosity, the factors that contribute to enlightenment and the noble truths etc., i.e. [the dharmas] are established by such [a designation]; or else, that [i.e. the designation] is [equivalent to] the establishment in this regard - thus is the establishment of the designations of the dharmas. And in the following, the successive order of the objective supports,
beginning with the establishment, shall be shown because [this order] is in conformity with one's direct realization. The second refers to thusness because it is synonymous with 'dharmadhātu'. The third and fourth... of these, the third refers to the probandum as objective support and the fourth, the probans as objective support; refer to the latter two, i.e. the first and the second, respectively. The first refers to the probandum as objective support and the second refers to the probans as objective support. He provides the reason in regard to this: since [the bodhisattva] arrives at an understanding of the dharmas, such as the perfections, through his penetration of the dharmadhātu. What is meant is

372: they arrive at an understanding of the perfections which are devoid of impurity due to their penetration of the dharmadhātu373, i.e. firstly, they have the probandum as objective support, and secondly, the probans as objective support. The fifth, the objective support for retention, is for the knowledge that consists in learning374. The knowledge that consists in learning is described as retention because it holds fast to the dharmas such as the perfections and to the dharmadhātu, upon hearing it [for the first time]. The term: "the objective support for retention" (dṛṣṭarāpālambanam) is [resolved as]: the objective support that leads to retention (dṛṣṭarāpāyā ṣālambanam); furthermore, it refers to the first and second [objective supports], i.e. (a) the objective support for establishment and (b) the dharmadhātu as objective support. The sixth [is the objective support for knowledge that] consists in reflection because [the bodhisattva] retains it after having understood it. [The bodhisattva] arrives at an understanding by means of [the four kinds of] reasoning, i.e. (a) dependence, (b) cause and effect, (c) proof of logical possibility and (d) real nature, due to his retention of the meaning of what is learnt. Correct determination refers to the knowledge that consists in reflection; its objective support is the objective support for correct determination. The seventh is that [of the knowledge] that consists in meditative development; that it is the objective support for the latter is understood. Due to its retention [by each bodhisattva], individually - preservation is due to retention of the meaning [by each bodhisattva], individually. The knowledge that consists in meditative development is applicable to the entry to the first spiritual level. Furthermore, this relates to the applications of mindfulness, up until the powers, and its objective support is the objective support for preservation. The eighth is [the objective support] for the path of vision on the first spiritual level. This refers to the penetration of the all-pervading nature of the dharmadhātu which is without duality.

372 Ms.(83b.2): -Ity atah but Y's emendation to Ity arthaḥ on the basis of the Tib. is correct; cf. his fn.1 p.253.
373 Ms.(83b.2): -prativedhādyavānāsravāḥ but Y's emendation to prativedhād anāsravāḥ is preferred on the basis of the Tib.; cf. his fn.8 p.252.
374 chruṣṭamayasya jñānasya but Bhāṣya: śrutamayajñāna- (N74.9-10).
[by the bodhisattvas], individually. Alternatively, penetration refers to the piercing of the resistance of: (a) moral defilements that are to be relinquished by [the path of] vision and (b) undefiled nescience which has the meaning of the all-pervading as its object; moreover, this is the path of vision. Its objective support is the objective support for penetration. The ninth is [the objective support] for the path of meditative development, up until the seventh spiritual level. Diffusion refers to the state of existence of the most excellent culminating point and is due to the practice of that same penetration of the dharmadhātu. It consists in the path of meditative development, up until the seventh spiritual level. The objective support for that path of meditative development is [equivalent to] the objective support for diffusion. The tenth is that for the mundane and supramundane paths on that same [level] - that it is the objective support for the latter is understood; since [the bodhisattva] arrives at the understanding of the Dharma in its various modes. It is an "understanding" (pragama) since, on that same spiritual level, he attains the understanding (adhigama) of the Dharma in its various modes (prakāra) by virtue of his freedom from the notional attachment to all the modes etc. of the signs of the Dharma such as the Sūtras. The latter is described as the path of meditative development on that same seventh spiritual level. The objective support that pertains to understanding is the objective support for understanding. The eleventh is [the objective support] on the eighth spiritual level; since, on the eighth level, the meditative calm flows spontaneously on the part of [the bodhisattva] whose mental attention is devoid of all signs and effort, that same path of meditative development is described as meditative calm. The objective support that pertains to meditative calm is the objective support for meditative calm. The twelfth is [the objective support] on the three spiritual levels beginning with the ninth, because, on the ninth, he attains the culminating point of direct intuition that consists in the analytical knowledges, on the tenth he attains the culminating point of mastery over karma and on the Buddha level he attains the culminating point of the purification of obscuration that consists in moral defilement and the knowable, in its entirety. In this way, because he reaches the culminating point of the purification of both direct intuition and karma on the three spiritual levels beginning with the ninth, the objective support of one who is established on those levels is described as the culminating objective support. However, others believe that the culminating objective support is mentioned in regard to the three spiritual levels after considering the differentiation of the culminating point of the path as weak, middling and strong. And

375 Read: prakāraṁ as per Ms.(84a.1) in place of prakāraṇa.
376 Tib. omits sarva; cf. D315a.2.
377 Ms.(84a.2): prasāthaucyate; disregard Y's fn.1 p.254.
378 Read: prasāthaucyate as per Ms.(84a.2) in place of prasāhatayucyate; disregard Y's fn.2 p.254.
379 Ms.(84a.3): tīṣṭu bhūmisūktaṁ but Y's reading of tīṣṭu bhūmisūktaṁ is preferred on the basis of the Tib.; cf. D315a.6-7.
those first and second objective supports receive nominal designations as the respective objective supports pertaining to each state - so extensive are the objective supports, namely, the objective support for the establishment of the dhammas and the dharmaññatu as objective support. In this respect, these two objective supports receive particular nominal designations in relation to each state of direct intuition, [for example], the objective support for retention exists in the state of the knowledge that consists in learning because what is learnt is the object of direct intuition consisting in retention, therefore, retention knowledge is described as retention. The same should be stated [for the other seven objective supports] up until the culminating objective support. On the ninth, tenth and Buddha levels, there is the culminating attainment, i.e. supramundane direct intuition and the mundane [direct intuition] attained subsequently to that. Thus, the objective support pertinent to this is the culminating objective support.

The supremacy of objective support has now been described.

380 Read: *tad tad alambanam nāma* as per Ms.(84a.4) and Bhāṣya (N74.16) in place of *tad tad alambanānāma*.

381 Ms.(84a.4) *etāvad dhy alambanam yad uta*; disregard Y's fn.3 p.254.

382 Ms.(84a.4): *taccaitad* but Y's emendation to *tatraitad* is preferred on the basis of the Tib.; cf. his fn.4 p.254.

383 Read: *tena dhāraṇā* - as per Ms.(84a.5) in place of *tena ca dhāraṇā* - contrary to Y's fn.5 p.254.
4. Supremacy of Full Attainment.

Which are the full attainments?

Those which consist in: (a) non-defect, (b) non-rejection, (c) non-distraction, (d) fulfilment, (e) generation, (f) development, (g) pliability, (h) non-fixation, (i) non-obscuration and (j) the full attainment of the latter without interruption.

These are the ten kinds of full attainment. Of these, (a) the absence of defects in causal conditions refers to full attainment in relation to the spiritual lineage. (b) The non-rejection of the universal vehicle refers to full attainment in relation to firm conviction. (c) The absence of distraction away to the lesser vehicle refers to full attainment in relation to the generation of the resolve [for enlightenment]. (d) The fulfilment of the perfections refers to full attainment in relation to spiritual practice. (e) The generation of the noble path refers to full attainment in relation to the entry into certainty. (f) The development of the roots of the wholesome refers to full attainment in relation to the maturation of sentient beings due to the prolonged exercise. (g) The pliability of mind refers to full attainment in relation to the purification of the field. (h) Non-fixation in saṃsāra or nirvāṇa refers to full attainment in relation to the acquisition of the prophesies at the irreversible level because [the bodhisattva] does not turn away from saṃsāra or nirvāṇa. (i) The absence of obscuration refers to full attainment in relation to the Buddha-level. (j) The non-interruption of the latter refers to full attainment in relation to the complete exposition of enlightenment.

[Sūtramati]

Now, in order to correctly determine the supremacy in relation to full attainment whose appropriate place [for exposition] has arrived, he says: which are the full attainments? They are full attainments insofar as they are brought about through particular spiritual practices. They are described as supreme because: (a) they are superior to other full attainments and (b) there are no other full attainments that are superior to them. In order to demonstrate them, he says:
Those which consist in: (a) non-defect, (b) non-rejection\textsuperscript{384}, (c) non-distraction, (d) fulfilment etc.

Therein, there are ten kinds of full attainment, beginning with the absence of defects in causal conditions and concluding with the complete exposition of enlightenment. Of these, the absence of defects in causal conditions refers to full attainment in relation to the spiritual lineage. The absence of defects in causal conditions means that each of them is present; when these are secured [the bodhisattva] attains the spiritual lineage in full - what is meant is: the latter [i.e. the spiritual lineage] becomes abundant and ever more excellent. Moreover, [these conditions] refer to the mixing with good men, listening to the True Dharma and proper mental attention etc. A defect in these is due to defects in relation to the spiritual lineage and friends etc.\textsuperscript{385}

[2] The non-rejection of the universal vehicle refers to full attainment in relation to firm conviction. If one does not reject the Dharma of the universal vehicle which is characterized by profundity and magnanimity then the growth of firm conviction which has the nature of the maintenance of [the bodhisattva's] determination, ensues.

[3] The absence of distraction away to the lesser vehicle refers to full attainment in relation to the generation of the resolve [for enlightenment]. Although the conditions may exist for a reversal of the resolve for enlightenment on the part of one whose resolve for enlightenment has been generated, if\textsuperscript{386} his resolve does not stray to the śrāvaka vehicle or to the pratyekabuddha vehicle, then his resolve for enlightenment reaches maturity.

[4] The fulfilment of the perfections refers to full attainment in relation to spiritual practice. On account of the fulfilment of the perfection of generosity etc. there is growth in the accomplishment of omniscience on the part of those whose resolve for enlightenment has been generated due to the force of the latter [i.e. bodhicitta].

[5] The generation of the noble path refers to full attainment in relation to the entry into certainty\textsuperscript{387}. From the very beginning one enters into certainty due to the generation of the noble path which has not [been generated] previously\textsuperscript{388}.

\textsuperscript{384} Ms.(84a.7) line begins: violin ca...
\textsuperscript{385} Ms.(84b.1): tadgurumirādī; disregard Y’s fn.3 p.255.
\textsuperscript{386} Ms.(84b.2): yady; disregard Y’s fn.4 p.255.
\textsuperscript{387} nyāmāvakānti- but Bhasya (N75.3); nyāma and nyāma (also niyama) are parallel terms - for a full discussion on these cf. U. Wogihara’s "Lexikalisch aus der Bodhisattvabhāmi", pp.28-31 of his edition of BB.
\textsuperscript{388} Read: prathamata evāpravasuṣyamārgasyopādān as per Ms.(84b.4) in place of prathamata evāprravaṣyamārgasyopādā; Tib. thogs ma’id du ssim ma skyes pa’i ’phugs pa’i lam bekyed pas (D316a.2-3). Disregard Y’s fn.1 p.256.
Something faulty or in decay is described as 'raw' (āma) - where this is non-existent, it is certain [lit. 'free from defect'] (nyāma), like a place sheltered from the wind, i.e. a region free from impurity. [The term]: 'entry into certainty' (nyāmāvakraṇti) is resolved as entry into certainty (nyāmāvakraṇti); what is meant is: the latter [i.e. avakraṇti, lit. 'descent'] is equivalent to 'entry' (praveśa). Also, as regards the reading: 'entry into certainty' (niyāmāvakraṇti), the word 'certitude' (niyama) is none other than certainty (niyama), for thus it is said that one for whom the path of vision has arisen is certain [to be born] in a propitious state of existence or nirvāṇa.

[6] The development of the roots of the wholesome refers to full attainment in relation to the maturation of sentient beings due to the prolonged exercise. The development of the roots of the wholesome refers to the growth of the roots of the wholesome in those who have attained the path of vision due to prolonged exercise or practice on the path of meditative development which is attained subsequently to that [path of vision]. Since [the bodhisattva] has the ability to bring beings to maturity on account of that [growth], consequently, the development of the roots of the wholesome refers to full attainment in relation to the maturation of beings. However, others believe that the maturation of sentient beings by [the bodhisattva] in this way is fully attained because the roots of the wholesome are strengthened in the mental continuum of sentient beings owing to prolonged practice by him.

[7] The pliability of mind refers to full attainment in relation to the purification of the field. Since the pliability of mind on the part of those whose roots of the wholesome have increased through meditative development is due to separation from both the signs and the effort that are adverse to the path traversable by just the one [i.e. the Buddha], he shows the Buddha-field [is attained], like crystal etc. according to one's wish, through the influence of pliability. Hence, the pliability of mind refers to full attainment in regard to the purification of the field. Although in a different Sūtra it is said: “One who wishes the pure Buddha-field should [first] purify his own mind”.

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389 Ms.(84b.4): nīvātavat; disregard Y's fn.2 p.256.
390 Read: nyāmāvakraṇtī praveśa as per Ms.(84b.4) in place of nyāmāvakraṇtīpraveśa; this is omitted from the Tib. (D316a.3).
391 Read: -samartho bhavattī atah as Ms.(84b.6) in place of -samartho bhavattī/ atah.
392 Read: yato as per Y's original reading in place of the Ms.(84b.6) reading of yady; Tib. (D316a.6): ‘di lazr.
393 Read: dpāḥkṛtam bhavatti as per Ms.(84b.7) in place of dpāḥkṛtam.
394 Read: citrakarmanyavat as per Ms.(84b.7) and Bhāṣya (N75.5) in place of citrakarmanyat.
395 Ms.(84b.7): ksītra; disregard Y’s fn.4 p.256.
396 Cf. MSA VII.7 comm.
397 The translation of the Tilaka from here, i.e. Y256.22, until Y261.11 is based entirely on the Tilak and the Bhāṣya since the Ms. for this section is completely absent.
[8] Non-fixation in samsāra or nirvāṇa refers to full attainment in relation to the acquisition of the prophesies at the irreversible level. How so? Hence he says: because [the bodhisattva] does not turn away from samsāra or nirvāṇa, because he is not fixed in samsāra or nirvāṇa on account of his mental pliability. Since he possesses the prosperous result of the three perfections beginning with generosity, he is not fixed in nirvāṇa due to his regard for sentient beings. Since he possesses the three perfections beginning with vigour, he is not defiled by the moral defilements of samsāra; therefore, he is not fixed in samsāra. Alternatively, he is not fixed in samsāra nor nirvāṇa for he does not turn away from either of them. In this respect, he does not turn away from samsāra because of his regard for sentient beings for he accepts samsāra out of compassion; nor does he turn away from nirvāṇa on account of his wisdom. Thus, since the bodhisattva is fixed neither in samsāra nor nirvāṇa, he remains on the unshakable level which is irreversible, and [experiences] full attainment in relation to the acquisition of the prophesies of his Buddha[hood]. Alternatively, [he experiences] full attainment in relation to both the acquisition of the irreversible level and the acquisition of the prophesies.

[9] The absence of obscuration refers to full attainment in relation to the Buddha-level, because [the bodhisattva experiences] full attainment in relation to the Buddha-level, which incorporates the three Bodies, on account of his relinquishment of all obscuration that consists in moral defilement and the knowable together with their latent impressions. Therefore, the absence of obscuration refers to full attainment in relation to the Buddha-level.

[10] The non-interruption of the latter refers to full attainment in relation to the complete exposition of enlightenment. There is no interruption to that Buddha's enlightenment due to the force of his universal compassion [which endures] for as long as the world exists. Full attainment in relation to the complete exposition of enlightenment is [equivalent to] the demonstration of enlightenment. In this regard, [the Buddha's] dwelling in the Tuṣita realm, his descent into the womb, his birth, his enjoyment of sense-pleasures, his departure from home, his performance of difficult deeds, his turning of the Great Wheel of the Dharma and his mahāparinirvāṇa etc. are demonstrated, because the complete exposition of enlightenment is not something separate from these [events]. The expression: "the complete exposition of enlightenment", includes [these] additional [events] also, since it is mentioned just as an example.

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398 The Tib. Ŧtkā (D316b.6) appears to phrase this passage in verse form:

\[\text{sgrib pa med pa'i sads rgyas kyi} //
\text{sa yad dag par 'grub pa'o} //

However, the second line, for metrical reasons, cannot possibly be in verse form and the reading of the Tib. Bhāṣya (D26b.4) is preferred: \[\text{sgrib pa med pa ni sads rgyas kyi sa yad dag par 'grub pa = nirvāṇanād buddhabhūtānusamudāgāna; cf. Bhāṣya N75.8.}\]
Thus, this is:

V.30 a  The treatise that consists in the analysis of the middle;

Because it elucidates the middle way. This is also the analysis of the middle and the extremes because it elucidates the middle and the two extremes. Alternatively, it [elucidates] the middle which is devoid of beginning and end.

V.30 b  Its meaning is hidden and quintessential;

Because it is not the sphere of speculation nor can it be shattered by those who hold other views, respectively.

V.30 c-  And it has universal meaning;

Because it is relevant to both oneself and to others.

V.30 c+  It incorporates all meaning;

Because it is relevant to the three vehicles.

V.30 d  It removes all ill.

Because it brings about the relinquishment of both the obscurations that consists in moral defilement and the knowable.

[Sthiramati]

[1] Thus, i.e. since the general meanings of the words herein are complete and in order to express or to understand the name [of the treatise] in conformity with these meanings, this is described as:

V.30 a  The treatise that consists in the analysis of the middle;

To provide the reason for engagement in the entry herein, he says: because it elucidates the middle way; because this treatise herein elucidates the middle way devoid of the extremes of eternalism and annihilationism. Therefore, this treatise is described as the analysis of the middle - what is meant is: it is an exposition and illustration of the middle [way]. This is also the analysis of the middle and the extremes; here now he provides the reason: because it elucidates the middle and the two extremes, hence it is described as the analysis of the middle and the extremes. The
middle, in this context, refers to the dharmadhatu which is without duality and the extremes refer to imputation and negation. Alternatively, since it elucidates the middle which is devoid of beginning and end, some believe this refers to thusness; others believe that it is the imagination of the unreal which is without beginning and end that is elucidated in this context and is referred to by the words 'middle and extremes'.

V.30 b Its meaning is hidden and quintessential;

Its meaning is hidden because it is not the sphere of speculation and its meaning is quintessential because it cannot be shattered by those who hold other views, respectively. It is not the sphere of speculation because it is recognized as the domain of direct intuition devoid of conceptual differentiation. Its meaning is quintessential because it promulgates the meaning [of phenomena] as they are in reality.

V.30 c- And it has universal meaning;

Because it is relevant to both oneself and to others; because it is relevant to the bodhisattva's way of life, and because that way of life of the bodhisattva causes the attainment of benefit for oneself and others.

V.30 + It incorporates all meaning;

Because it is relevant to the three vehicles; since it illustrates the path of the śrāvaka, the pratyekabuddha and the bodhisattva.

V.30 d It removes all ill.

Because it brings about the relinquishment of both the obscuration that consists in moral defilement and the knowable.
The Summary Meaning of the Supremacy of the Vehicle.

The summary meaning of supremacy. Summarily, supremacy is threefold: (a) spiritual practice, (b) the foundation of spiritual practice and (c) the result of spiritual practice. Which kind of spiritual practice is highest and in which way [is that practice performed]? "Mental attention to the Dharma of the universal vehicle, as set forth etc." [V.7 ab], i.e. how and in which mode does it: (a) become free from distraction through the meditative development of tranquillity and (b) become free from erroneous inversion through the meditative development of penetrating insight? As to its purpose - it is in order to go forth by the middle way. And it is in relation to what? "The specific and non-specific are [to be known] in relation to the ten spiritual levels" [V.27 ab].

The summary meaning of the [various categories of] absence of erroneous inversion: (a) [the bodhisattva] penetrates the sign of tranquillity and the sign of direct intuition through the absence of erroneous inversion in relation to syllables. (b) He penetrates the sign of erroneous inversion through the absence of erroneous inversion in relation to objects. (c) He avoids the underlying cause of erroneous inversion through the absence of erroneous inversion in relation to mental activity. (d) He firmly grasps the sign of the latter through the absence of erroneous inversion in relation to non-dispersal. (e) He cultivates the path devoid of conceptual differentiation which [acts] as the counteragent to the latter through the absence of erroneous inversion in relation to the individual characteristic. (f) He penetrates that which is pure by nature through the absence of erroneous inversion in relation to the universal characteristic. (g) He understands in full the relinquishment and non-relinquishment of obscurcation to the latter through the absence of erroneous inversion in relation to impure and pure mental activity. (h) He understands defilement and purification in full, as they are in reality, through the absence of erroneous inversion in relation to their adventitious nature. (i) He sets forth towards the

399 Read: śamathanimittam vipaśyanānīmittat ca in place of śamathanimittam on the basis of D; cf. Nagao’s fn.5 p.76 of the Bhāṣya.
400 Read: vipaśyanānīmittat ca in place of vipaśyanānīmittat on the basis of the Tib. etc.; cf. N fn.6 p.76 of the Bhāṣya.
absence of obscuration through the absence of erroneous inversion in relation to lack of fear and lack of arrogance.

The Madhyāntavibhāga is completed

Whatever virtue there is in writing this commentary, May it be for the increase of merit and knowledge for the great universe; As the consequence of this, may the universe enjoy, before long, Great prosperity and the threefold enlightenment.

[Sthiramati]

Y259.22 [1] The summary meaning of supremacy; the purpose for expressing the summary meaning has been discussed previously. Summarily, supremacy is threefold, although in detail it is infinite: (a) spiritual practice; he has stated that: "supremacy is [considered] in relation to: spiritual practice..." [V.1 a]. (b) The foundation of spiritual practice; he has stated that [it is considered: "in relation to objective support" [V.1 b]-. (c) The result of spiritual practice; he has stated that: "it is considered as listed in relation to full attainment" [V.b+c].

Y260 [2] Which kind of spiritual practice is highest? He has stated: "the highest consists in twelve" [V.2 d]. And in which way [is that practice performed]? "Mental attention to the Dharma of the universal vehicle, according to its teaching, etc. is perpetual on the part of the bodhisattva, through the three modes of wisdom" [V.7 abcd]; and similarly: "this [spiritual practice] is to be known as being associated with the ten acts of the Dharma" [V.8 cd], i.e. how and in which mode does it: (a) become free from distraction through the meditative development of tranquillity due to the absence of the six kinds of distraction, and (b) become free from erroneous inversion through the meditative development of penetrating insight due to the absence of erroneous inversion in relation to the ten [categories] beginning with syllables? As to its purpose - it is in order to go forth by the middle way; he has stated: "which is the spiritual practice which incorporates the avoidance of the two extremes? [cf. Bhāṣya N69.19] And it is in relation to what? "In relation to the ten spiritual levels" [V.27 b]. What is [the spiritual practice]? "The specific and non-specific" [V.27 c]. How so? It was stated: "...are to be known in relation to the ten spiritual levels" [V.27 b].
The summary meaning of the [various categories of] absence of erroneous inversion: (a) [the bodhisattva] penetrates the sign of tranquillity and the sign of direct intuition through the absence of erroneous inversion in relation to syllables; i.e. he comes to the realization that a combination [of syllables] is devoid of essential nature. (b) He penetrates the sign of erroneous inversion through the absence of erroneous inversion in relation to objects; i.e. [he realizes] that the duality is just an appearance. (c) He avoids the underlying cause of erroneous inversion; i.e. the 'seed' of the notional attachment to the duality which is deposited in the store-consciousness, through the absence of erroneous inversion in relation to mental activity. (d) He firmly grasps the sign of erroneous inversion owing to the absence of the notional attachment to existent and non-existent [entities] which are like magical creations, through the absence of erroneous inversion in relation to non-dispersal. (e) He cultivates the path devoid of conceptual differentiation, which has the individual characteristic of the dharmas for its object and is free from speech, which [acts] as the counteragent to the latter through the absence of erroneous inversion in relation to the individual characteristic. (f) He penetrates that which is pure by nature, as being common to all dharmas, through the absence of erroneous inversion in relation to the universal characteristic. (g) He understands in full the relinquishment and non-relinquishment of obscuration to the latter through the absence of erroneous inversion in relation to impure and pure mental activity, because the dharmadhātu which is luminous by nature is defiled by adventitious secondary defilement. (h) He understands defilement and purification in full through the lack of erroneous inversion in relation to their adventitious nature, because it is impossible that defilement and purification can belong to what is luminous by nature, in any other way [i.e. other than as adventitious]. (i) He sets forth towards the absence of obscuration through the absence of erroneous inversion in relation to the lack of fear and lack of arrogance on account of the absence of the notional attachment to the personal entity and the dharmas.
And so is completed this sub-commentary on the Madhyāntavibhāga composed by the Ācārya Sthiramati which follows scriptural tradition; and thus, the essence of the Pañcavimsātīśaṁśiḥsāṅgrahā Prajñāpāramitā is completed.408

408 A portion of the Ms.(85.3) is missing and the words prajñāpāramitā pañca- are inserted after Y's fn.3 p.262. The Tib. (D318a.6-7) has quite a different reading for this passage and is translated as follows: "The sub-commentary on the Fifth Chapter from the Madhyāntavibhāga Śāstra by the cārya Sthiramati concerning the Supremacy of the Vehicle is complete."
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